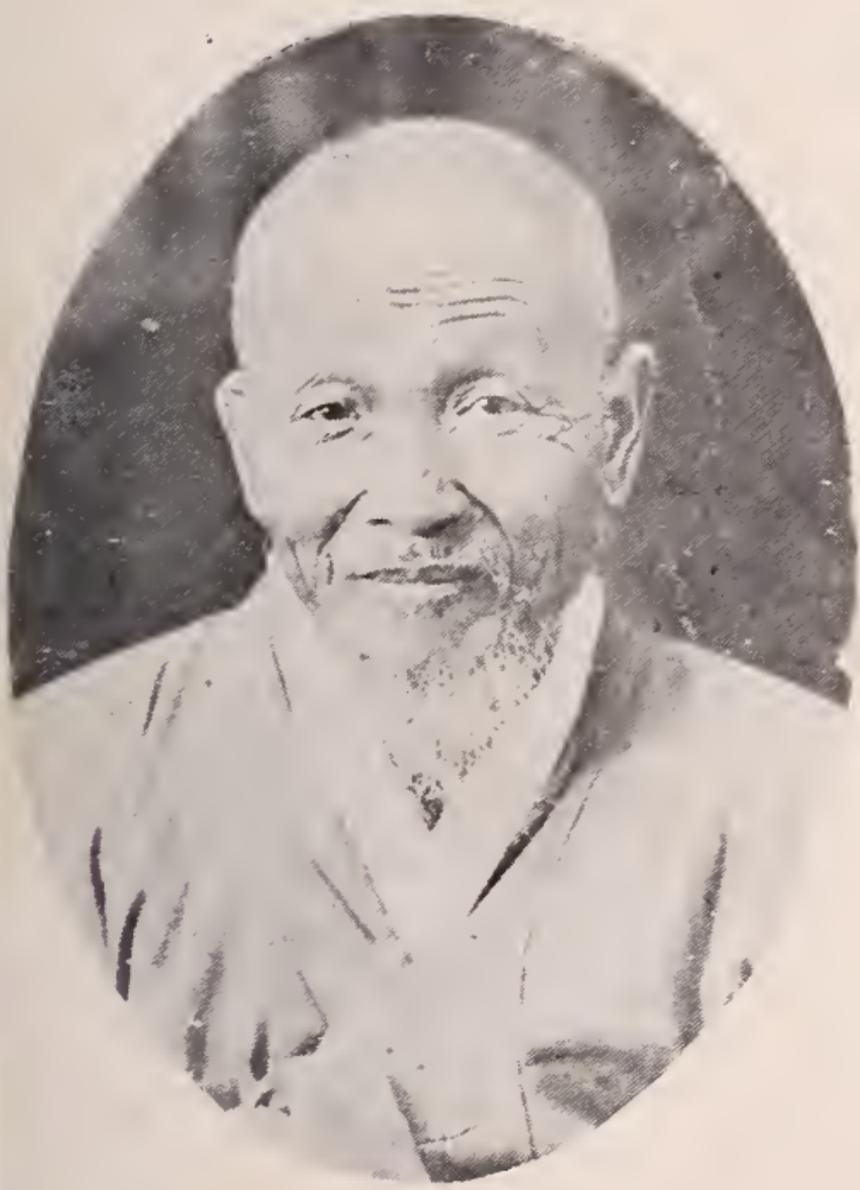


TAEGRU

"GOD AT WORK IN THE TAIKU VALLEYS"



김 기 원 목사

Rev. K. W. Kim

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**TAIKU, KOREA, ASIA
1935**

"In the beginning God—" So begin the Holy Scriptures. So begins everything in history;—for all history, among all peoples, is but the recording of God's dealings with his erring children. But God in Christian history, is a different thing and here we may talk in terms of times and places. Yet the earliest "times and places", in connection with Christian influences in this the South-east part of Korea, run back into unrecorded history.

Let the "Spirit of the Past" now lead us! There lies, sixty miles from Taiku, within the territory traveled by its missionaries, a mysterious vault, Suk-ku-ram by name. In the center rests a huge carved stone Buddha. Carved in relief on the stone walls of this temple are curious human figures whose features are decidedly not oriental, or at least not from this part of the Orient. They hold in their hands

symbols very similar to early Christian symbols. There is no recorded history to explain the origin of these figures, but out of this same period came strange tales of a black monk in hiding, who, knowing the formula for curing the mysterious disease of one of the king's relatives, received favor and came out of hiding. Was God working through some strange instrument?

It is 343 years ago. Hideyoshi's invasion is in full swing. Hordes of Japanese soldiers are swarming over the southern part of Korea. Konishi, one of the generals, a Christian, a devout Catholic, is said to have had 18,000 men under him who were Christians. To minister to them a Jesuit, Father Gregorio de Cespedes was sent over from Japan for two months. Were all the precious Words of Life, carried back again with the invading armies? Did God permit seed to fall by the wayside at that time? If so, it must have fallen in thorny places for no trace exists today.

Though God's hand seems to have been at work in various ways in other parts of Korea, during the intervening years, albeit amidst persecution and martyrdom, yet there seems to be no trace of Christian influences, at least Protestant influences in this part of the land until forty-seven years ago when Rev. H.G. Appenzellar and Rev. G. H. Jones passed through

Taiku. The following year Rev. J. S. Gale and again the following year, 45 years ago, in 1890 Rev. J. Henry Davies passed through. These were all exploratory trips, and whatever seed was sown, there is no trace today.

Forty-four years ago a sick man in Sangju, hearing that medical work had been opened by missionaries in Fusan and despairing of local treatment made the long trip down only to be told that his case was hopeless and to go back home to die. He carried back with him, however, what was worth far more than physical life, eternal life through faith in Christ. He was the first man in this Province, as far as records show, to accept Christ as his Saviour. During the two following years Rev. Wm. M. Baird, using Fusan as his center, made extensive trips through this area exploring and preaching. In 1894 hearing that the Sang-Ju man Kim Chai-soo, was still alive he called on him and spent several days preaching in Sang-Ju. It is significant that as yet there were no converts, save this sick man, and that Dr. Baird's companion in his travels was one, Ko Yoon-ha, a man from northern Korea whose home was in Haiju. In the same year this sickman Kim, finding the task of being the only Christian in so large an area a rather trying experience moved to Fusan.

Thirty-nine years ago Dr. Baird with Mission approval bought property here in Taiku and moved his wife and son John up, but only for six weeks, when Mission assignment of workers was changed and the property was turned over to Rev. J. E. Adams. The following year, 38 years ago, Dr. Adams and family moved up to Taiku accompanied by Miss M. Louise Chase as a temporary companion to Mrs. Adams till another woman could arrive. A few months later came Dr. and Mrs. W. O. Johnson. For a year and a half these four were the outpost of Fusan Station. On May 1, 1899, 36 years ago, Taiku was declared a separate station, and the following Fall Rev. H. M. Bruen arrived. He still remains among us as our senior missionary.

God's hand has moved in a mysterious way in dealing with the bringing in of His Kingdom, in this part of Korea. The Korean companion to Dr. Adams to help him lay the foundation for his church in this province, was none other than sick-man Kim, whom man had set aside to die, but God had chosen to be his vessel. When he came back to this province with Dr. Adams thirty-eight years ago, he was the only Korean Christian in what was then an area inhabited by over a million souls. He and the two missionary families constituted the Christian

Church. Kim Chai-soo, whose name was later changed to Kim Kee-won, became the first man from this province to be ordained to the ministry, and lives today among us as pastor-emeritus of that first church that he helped to establish.

Starting at zero thirty-eight years ago the first available figures two years later, inform us that there was then only one church and twenty-five Koreans who had accepted Christ, who had no paid native worker over them and whose contributions for the year came to \$5.23. In 1934, thirty-five years later, in spite of the fact that Andong Station territory has been set off, so that the figures now only include about two thirds of the original area, there is a Christian constituency of 23,036; 240 paid workers and 315 places where Sabbath worship is held. We can only give thanks to God that he has seen fit in so short a space of time to use the weak human agencies at his disposal to accomplish so much. The day of miracles has not passed. He is working in His might in this year 1934-35.

Now take a few glimpses of what God is doing *to-day* in Taiku. Glimpses they must be, for present proportions are too large to give an adequate picture. The "Spirit of the Present" will now conduct you about. We hope that

he will be as successful in helping you to visualize conditions as he was with Scrouge.

Glimpse No. 1 No! This is not Taiku, but Seoul. Those people gathered in that large auditorium? Practically all from Taiku are there;—and all the members of other Stations in our Mission;—three from America;—representatives from Japan, the various Missions of China, Siam and even India. Also representatives from other Christian bodies in Korea. On the platform? Vice-Governor General Imaida is bringing a message of greetings from Governor General Ugaki. We can't stop to listen to all the inspiring speeches that follow. They are being published, so you may secure them later. We of Taiku, are happy to take part in this Jubilee Celebration;—50 years since the founding of the Mission. Tho' Taiku was not opened until 12 years later, we have much to be happy about on our own account at this Jubilee.

Glimpse No. 2 Whew! But it is hot! This is Taiku! Let us walk in here. This modern-looking building is our new hospital. What a contrast to the low thatched building Dr. Johnson started work in thirty-eight years ago. It is hot enough, even in this reinforced concrete fire-proof building. But the conveniences of day and night electricity

with modern equipment to go with it, the cool running water in all parts of the building, the awning on the windows and swinging doors opening on to the long green tinted corridors, help to make life endurable at 95 in the shade.

The staff? It is all native except Dr. and Mrs. Fletcher and Miss Hedberg, who goes into private service in September as the wife of Mr. Bruen. There is no other Mission hospital of this size in Korea with so small a missionary staff. That is not a boast-for though it is our ultimate goal the time is not ripe for it yet, and we live in constant dread that Dr. Fletcher will not be able to stand up under the strain of duties that as yet cannot be turned over to the national staff.

Glimpse No. 3 Another fine looking building. Who designed these beautiful twin towers with the graceful arch between? You did not know that such work could be done here? Look in thru that window and see Mr. Henderson, principal, architect, contractor, et al. Twenty-nine years ago Keisung Academy for boys was started. All that in such short time? Yes! But in that short time, often we have wondered whether the school would make the grade. The government put up such high standards for us before they would grant recognition and the handicaps were

so great without recognition, — it was like being ground between two mill-stones. But that is all over now. The knit brows you see are not over the problems of existence but of growth. Where to find class-room space; where to hold chapel next year when the present one will be outgrown;—where to move the athletic field when the new city road spoils the present one;—these are Mr. Henderson's problems. Praise God that he has seen fit to us Mr. Henderson and his predecessors in developing Keisung through faith courage, patience and tact to bring the school to what it is today.

Glimpse No. 4

Nothing new about these buildings! The same that went up shortly after the Sin Myung Academy for girls was founded twenty-eight years ago. Yes, that is Miss Pollard, in that small ill-lighted office bending over her books. Why would a highly trained educationalist want to spend her life, against almost insurmountable barriers trying to instill secondary education into a handful of girls? Because the day of miracles has not passed. God has planted in her heart a vision, not of what is, but of what is to be. A vision of two and a half million people whose womanhood is going through an unparalleled period of transition whose inter-

pretation of that transition in terms of Christ and his saving power largely depends on the leadership produced here. But she is not thinking in terms of two and a half million just now. Those are ledgers in front of her. Sin Myung also is going through the maelstrom of seeking government designation, but without new buildings, without adequate equipment and at the peak of the financial depression in America. Where other schools seeking recognition have had increased support she is now pouring over her ledgers to see how she can keep the school going on reduced funds. The Mission Meeting just closed has reduced her budget to less than one third of what it was in 1932.

Glimpse No. 5

It is an upper room. The heat is beginning to break in the latter days of August. The three rooms of the top floor of the Bible Institute have been made as one by the raising of partitions. The speaker's place is occupied by Prof. L. George Paik Ph. D., professor at the Chosen Christian College, Seoul, author of the History of Protestant Missions in Korea, Christian writer and lecturer. The room is well filled. Pastors, lay-workers, men and women from the three hundred churches and groups of Presbytery are assembled to drink deeply at the Fountain of

Life under this able man's leadership. Day by day for a week you may witness God working in their midst, reinvigorating them, reinspiring them to go forth for another year to spend and be spent in His vineyard.

Glimpse No. 6

Where are all those missionaries and Koreans headed for and for what? That is where Miss Pollard, Miss Bergman and Miss Hedberg reside. We call it the Alpha House. It was the first of the present residences to be built. That is an exceedingly select group going in. For the numbers would be many, many times that did the capacity of the Alpha house permit. No! Those are not all members of our Station, for quite a few have come from other stations. The event? I almost forgot the most important part. It is really a big event. The hospital is losing its one and only missionary nurse, the Alpha House personnel is being reduced by one third, all to provide Mr. Bruen a bride and help-mate in his work. Again we are grateful, for not always are Stations fortunate enough to keep their brides.

Glimpse No. 7

Taiku? No, this is not Taiku. Would not we like to have a few of these buildings down there though! Yet we are mighty grateful to God for these educational institutions in Pyengyang

on which we depend for the training of our leadership. But we have not come here primarily to see these. Let us step into this church along with the crowd. General Assembly is in session, its closing session. Prior to the opening of the assembly, the women, the representatives of twenty-three Presbyteries had their meetings. Miss Bergman represented Taiku. The Assembly is now discussing whether to pass the report of the Systematic Benevolence Committee. There is a strong sentiment in favor of a straight tax on all baptized Christians. Mr. Blair of the Station has given much time and thought on the subject and the report of the Committee of which he is a member shows it. The vote is taken. They have won! no tax!

Now they are discussing a very delicate matter, friction within one of the Presbyteries, starting in a very small way but soon developing into national proportions. Malcontents are raising cries of persecution of minority southerners by majority northerners. Hot bloods are talking about splitting the Church into two Assemblies. How thankful we are that the nine delegates from our presbytery, one of the southern, are holding their heads, seeing through the camouflage, and working for the peace of the church.

The man up there? No, he is not a Korean.

He is a Philippino, sent by the Philippine Church to present felicitations to the General Assembly at this Fiftieth Anniversary Celebration. It is too bad we missed that Sunday afternoon parade with its twenty or thirty thousand participants.

Glimpse No. 8

Back in Taiku now. The mayor's office and sitting opposite the mayor, Mr. Henderson anxious of face and probably perspiring, mentally at least. Throughout the Japanese Empire, high voltage patriotism has electrified the populace. Tomorrow has been set aside for a shrine ceremony in which the spirits of the deceased national heroes are to be honored with a Buddhist ceremony. The mayor is an ardent Buddhist. Mr. Henderson is pointing out that the first Commandment in our Decalogue prevents Christians from participating. For hours they discuss it back and forth. Finally Mr. Henderson gets up and leaves without a definite solution.

It is now ten o'clock that night. An auto honks at the compound gate. Upon being opened, the car drives up in front of Mr. Henderson's house. An official alights. He informs Mr. Henderson that the Buddhist rites have been removed from the ceremony and that all that will be expected of the Christians

will be to join with the rest in making a single bow of respect to the memory of the deceased. Will the Christian students now come out? Another miracle has happened. God is with us. With a prayer of gratitude to Him, the invitation is accepted.

Glimpse No. 9 The room is dim in spite of the deacon's valiant efforts with the lamp chimney;—the air is heavy with dust and with smoke from the stove. Half way back on either side are boys and girls, a hundred of them, eyes gleaming from out their dusky faces, full of curiosity. The tall missionary at the front, taller by contrast with the short Korean women, is Mrs. Lloyd P. Henderson. She has come out for a week's Bible Class in this country church. One bright face, that of a girl nineteen years old stands out. After the meeting Mrs. Henderson meets her. Too old to attend primary school, not old enough for the Women's Department of the Bible Institute, expected to marry according to Korean custom if she stays at home but eager to further train herself for a life of usefulness! Mrs. Henderson has the solution.

Come now;—visit with me the Bible Institute! No! this is not the building we were in before, but the new building presented by Miss Martha

Switzer to the Korean women of this province. That is Mrs. Henderson you see, presiding at the graduating exercises. Fifty-four girls have been busy studying in this Junior Bible Institute. Fourteen are now graduating, the first graduating class. God has opened up another door. This time for the girl-hood of Korea.

Glimpse No. 10 Such crowds! Headed for that fine looking brick building! Is it a church? Yes, that is Taiku's First Church newly built last year. The tower has not been completed. The ground under it was that bought forty years ago by Dr. Baird to start Christian work here. It is sacred ground. Taiku Christians in crowds are assembling to celebrate the fiftieth anniversary of the opening of Protestant Missions in Korea. That fine looking car driving up is the Governor's. The mayor is coming, too They are both to make congratulatory addresses. Prominent speakers from all over Korea are coming, Dr. Moffett, our senior missionary from Pyengyang, Rev. Kil Sun-doo one of the first seven to graduate from Seminary, Dr. Yun Chi-ho, a Methodist, one of the most prominent men in Korea. Over a thousand have paid in their small registration fees. We have never seen anything like it before. The

impress it will make on officialdom and society at large, the courage it will give many a Christian amidst lonely surroundings to witness boldly for Christ will be felt for years to come. God is at work.

Glimpse No. 11 Hello! The scene has changed. Do you recognize it? Yes, it is the roof of the hospital. That dignified gentleman with the flowing beard? The first man in our province to be ordained as elder, Rev. Pak Tuk-il, later became a pastor, and for many years evangelist in the hospital. A meeting has been called of all those attending the Jubilee who are members of churches established by the hospital preaching society. Look at the crowd, sixty-four churches have been established in this way. Rev. Pak is speaking with deep feeling of the important part that soul-healing as well as body-healing has always played in the work of the hospital. A sweet-faced little nurse is now singing the closing song. "Take the name of Jesus with you, Take it then where e'er you go." As the sun drops behind the western hills in the hush of the beautiful evening hour God surely is near.

Glimpse No. 12 The days are quite chilly now. December is upon us. Let us take a peep again into that upper

room of the Bible Institute. No, it is not the same group you saw in August. The pastors are the same but the lay workers have been replaced by elders. Presbytery is in session. How orderly everything proceeds. Only once in a while does it get noisy. Most of it is routine. Reports, requests for permission to go to Seminary, to call a pastor or a lay worker. Here is something interesting coming up. A request that more of the itineration be taken up by nationals and that missionaries devote more time to direct evangelism. Prayers are being answered! Only a small percentage of the 300 odd churches are strong enough to support a pastor. The remaining churches must be itinerated twice a year. The 33 national pastors in our Presbytery felt that they owed their time to the churches supporting them, and have been loath to undertake any of this "home-mission" work. But a year ago, through a special gift from America a large tent was secured, and the phenomenal results from the few times the tent was taken out have opened their eyes to a greater service the missionary can render. "We will give a week's time to itinerating if you will give us a week's time for tent meetings in one of our weak churches!"—is the bargain they are driving. How eagerly the missionaries accept. The

Lord of the harvest is sharpening His sickle.

The Home Missions Committee is reporting. Listen! "For years we have wanted to put on a full time evangelist, but we have never been able to get together enough money to do it. We need about 360 yen, we have about 90 yen in hand;—the missionaries have offered to subsidize us 100 yen if we raise the balance of 190 yen. What shall we do?" See those men quietly walking about among the Presbyters while discussion is on. Some of the elders present have means. Something is brewing. Now they seem to be satisfied. One has the floor. He is urging the Presbytery to launch forth in faith and employ an evangelist anyway. "A succeeding proposition is sure to bring more gifts," he urges. His various interviews seem to have reinforced his faith, and Presbytery sensing the situation unanimously accepts his suggestion. Another forward step has been taken.

Glimpse No. 13 Can we pass Christmas by without a Glimpse? But more than one glimpse will be necessary. We will need some new machine of omnipresence. That twinkling silver star is in front of the hospital. Arches and decorations are everywhere. Every patient is given a special treat. Even those who are not Christians cannot help

but know that this is a very special day. At Keisung Academy and Sin Myung Academy there is keen rivalry to see which can put on the best Christmas program. The young people in the city churches have rented the large spacious Town Hall and are putting on a special Christmas program. Every church is gayly decorated—what's that? How many? Seven churches, within the city limits. Even the little extension Sunday School is celebrating. See the little fellows going up to get the presents sent out by the Sunday School in America!

Glimpse No. 14 Br-r-r-r! Other people, too, have the impression that Korea is a semi-tropical country. This Bible Institute Building, like the light-house set on a hill, catches all the wind. But this cold and this wind do not seem to daunt the young men who are streaming in to attend the men's session of the Bible Institute. Look into their faces, clean-cut, eager, enthusiastic, the future leaders of our churches. There are no scholastic requirements, except to read and write, but most have primary school training and three are graduates of our Academy. The best trained are using this as a stepping stone to Seminary. Some less qualified hope to prepare themselves as layworkers or evangelists.

Others have no other idea than to go back to their farms to serve their Lord in their home community.

See how enthusiastic everyone is. Even the faculty go from class to class with lighter step. That is because the attendance is a record-breaker. Eighty-three have enrolled. The two months session is not to be easy, for not only have many of them been out of school for some time, but many of them are very poor and even the five yen a month for board does not come easy. Six are to be graduated, increasing the total graduates by a fifth.

Glimpse No. 15

See that village nestling among the mountains. Let us stand on this spur and watch what happens. How closely the houses are built together, like sparrows trying to keep warm. Whatever one may say in terms of hygiene, those mud walls and low thatched roofs are cozy in the winter time. Hello, someone is coming out of one of the houses. It looks like Mrs. Fletcher. Children immediately begin to gather. How gayly they are dressed. Such brilliant and bold combinations of colors! Oh yes, it's the Korean New Year. She is moving now over towards that new looking building with corrugated iron roof and white plaster walls. That is the

new church building. This church has but recently been established by the hospital. They are full of enthusiasm and sent in a special request for this week's Bible Class. Forty-two such requests came in to Miss Bergman who heads up the women's work. During the cold winter months of January and February while farming is slack, the young men go in to Taiku to study Bible in the Institute while the missionary women come out to the villages to hold these one week classes. Miss Bergman alone held ten such classes. About fifteen hundred women will be studying Bible in this way and over three thousand reached in the evening meetings.

Glimpse No. 16 Fine! You are getting to recognize our buildings. Yes, this is the Bible Institute, but it is being lent now to the Women's General Class. The Institute men have all gone home. We had a similar class for men. just before Presbytery but we missed it. Those big bundles on the women's heads are their bedding. The paralytic who took up his bed and walked has nothing on these women. They have come from long distances, some of them; those who cannot afford otherwise, on foot. You will grow dizzy counting them. Let us ask here at the registration office. He says 666 have registered for

the week of Bible Study. Yes many of them have had a week of Bible study in their own church, but they want more and come all the way in here. Tomorrow the Bible Class is suspended for one day and the women's Presbyterian meets.

Glimpse No. 17 Who are all those boys milling around there? Those are the boys taking the entrance examinations at Keisung Academy, 322 of them. The largest group ever handled. Only 102 can be accepted because of lack of space. Is not that a wonderful opportunity to pick a select group? The new class will have high standards. Graduation was just two weeks ago. It was the largest class ever graduated, 28 of them. Before government recognition was secured most of the students transferred to other schools before graduation. Next year 28 will look small. But better than numbers even is the fine record the graduates made this year in securing entrance into other schools. The brightest boy was accepted in the Imperial University, skipping the usual three years' preparatory course. The Taiku Medical College only accepted 22 new Korean students, of whom two were from our school. It is almost impossible for a Christian to get in to the Government Normal School, for Christians will not yield to emperor worship

and hence are a liability in instilling patriotism into their future pupils. Two of our students this year made it. Five of the boys are headed for the ministry. The head of the graduating class declined financial help in studying looking forward towards becoming a teacher in science because he felt that the Lord was leading him into the ministry.

The fiscal year has just closed, and how grateful we are that this school which a few years ago under the pressure of seeking government recognition was incurring annual deficits, this year was not only able to balance its books, but through some special gifts, pay off two thousand yen of its past deficits. God surely has been good to us.

Glimpse No. 18

I don't blame you for not recognizing Miss Pollard.

You saw her deeply concerned over her accounts last summer. Just lean over her shoulder and read what she is writing into her report. "An atmosphere of joy and hope has supplanted the old spirit of defeat and humiliation in Sin Myung School. When ¥ 5,000 of the Mission appropriation was suddenly withdrawn and we faced the question of closing the school, church leaders, alumnae and patrons decided that it was time for them to do something; so they started a new slogan: "Sin Myung is a Chris-

tian school; it's ours; it must succeed. We must fill the building with students and raise money to enlarge the chapel and add more class rooms''.

Let me list some of the things that have cheered Miss Pollard up. 102 took the entrance examinations. School capacity permitted the receiving of only half that number, so her new class is much more select. 127 are now in school as over against 87 two years ago. Various organizations among the Koreans are working hard to raise ₩ 10,000 to increase the school's class room capacity. By very close figuring, the unexpected absence of a teacher throughout the year, and some special gifts the year was closed without a deficit. A year ago it seemed impossible. But somehow God has been able to instill faith and courage into Miss Pollard and those associated with her and for another year the school stands to serve.

Glimpse No. 19 Ah! The Lord's Supper!
But who are those sitting in front? What is the matter with them? Hands twisted and fingers gone! Their faces are deformed, too! Yes, those are lepers. We are at the Leper Hospital. Their faces, deformed as they are, yet are different from those without the camp of Christian love and protection! That man, their pastor, is reading a list. Eighty

have stood up. They are making public testimony for the first time of their acceptance of Christ as Saviour. Now they have sat down and another list is being read. Fifty-six this time. One comes forward with a bowl of water. The pastor is baptizing them. Now the elements are being passed. Hands deformed through ravages of disease find it difficult to grasp the bread and cup as they are administered, but always a more fortunate friend sits beside one thus afflicted and gives him timely assistance. How doubly sweet is the Communion to such as these.

See those lepers in the rear. You can tell by their sullen looks that they have but recently been admitted. There are thousands of lepers still roaming about this province, as beggars, outcastes, treated far worse than the family dogs by a society that both loathes and fears them. After a few years it is a wonder that any personality remains to them. On an average four years are spent here. There is ample time to renew their minds and hearts while their bodies regain health and strength. They truly become new creatures in Jesus Christ. The social stigma does not entirely disappear when they leave here, for they cannot go back to the old life and tend to settle in colonies. Ten leper churches have been started as an offshoot

of this church. Mr. Charness who is now in the States, has begun a remarkable work along agricultural lines in an effort to find a way to rehabilitate those who have been discharged. This year, Dr. and Mrs. Fletcher have had to carry the responsibilities for these two hospitals by themselves. Again we can but give thanks to God for the miracles accomplished in these two institutions and the miracle of sustained strength to these two servants of the Lord.

Glimpse No. 20 We shall simply have to go up with this balloon that is being raised to suspend a big sign to advertise this new four story department store. Otherwise you would not be able to see everything I want you to see in this glimpse. See that well dressed young man walking through the narrow back streets of the city. He is a University graduate, after first graduating from Keisung. He is hunting up students, high school students, studying in the various government normal, agricultural, and commercial schools of the city. We call him our student evangelist. He secures the names of students who might be interested in Christianity and hunts them up. He made nearly seven hundred calls last year. Thirty-two accepted Christ in one year in this way. On Sundays, they are gathering together in an organization very

much like student churches in University centers in America.

Now look over there! There goes a missionary and a Korean woman. They are doing exactly the same thing that Mr. Kang is doing, only for the girls in the higher government school. You are right about the missionary. You saw her in the Junior Bible Institute. The woman with her is Mrs. Kim Kwee-yu, graduate of Sin Myung and the three years' course in the Higher Bible School in Pyengyang. Mrs. Kim is finding it many times more difficult to reach these girls than Mr. Kang does with the boys. Many of them come from wealthy homes where conservative and traditional attitudes towards the seclusion of girls still hang on. But little by little, even in this class of Koreans, God is breaking asunder the bars of brass.

Hello! right over in that next narrow street is the other Mrs. Henderson, the wife of the Principal. They evidently do not realize how close they are. She is calling on the mothers of non-Christian students in the Keisung Academy. Yes, all of the wives of the missionaries do that sort of work as they have time. Most of them still have small children of their own that they are educating and that occupies most of their time just now. Have you seen some of those studies made as to what

professions produce proportionately the largest number of leaders of the world? If you have, you will know God is working through these mothers in the quiet of their homes.

Glimpse No. 21 Back at the Bible Institute again! This is an entirely different group which you see. The partitions have been let down. The two arms of the "T" have become classrooms and this central section is the Chapel. Seventy-six women sitting there! It is the Women's Department of the regular session of the Bible Institute. For three months in the Spring, they meet. Not only do women come here just for the sheer joy of studying God's Word, but many of these women will later be employed in the churches and by the missionaries as evangelists, deaconesses, Bible instructors, etc. In a recent survey made by our Mission of the development and use of this class of workers, it was revealed that Miss Bergman, under God's hand and guidance, has built up a work that surpasses otherwise far more advanced districts. Our graduates are employed in many stations: and we praise God that we can render this service. To Him be the glory!

Glimpse No. 22 A steamer! Rough night for such a small boat to be out. A big wave sends spray over the

whole boat. Look! An object is moving near the funnel. A person is climbing out of a cot. He is dragging around to the leeward side of the funnel. It's Mr. Lyon. He is making the trip out to the island of Ool-yung-do, where there are eight churches. No missionary pastor has been there for twelve years though Miss Bergman went out three years ago. It is hard to spare time for this trip, for, with Mr. Chamness off the field, an extra share has fallen to his lot. Presbytery has divided its 300 churches into nine geographic groups with a committee on oversight in control of each. Each missionary is associated with two or three of these Oversight Committees. Last year, Mr. Lyon had connections with over a hundred churches through these Oversight Committees, and, for a while, the direct responsibility for itinerating 59 churches. You will remember, however, that, at Presbytery time, we were all relieved of considerable of this burden. With such impossible loads, it is little credit to the human agents that the work goes forward, yet forward it goes, for not only man but God is working in our midst.

Glimpse No. 23 Isn't that a huge tree in front of that village? Every village has its tree or grove where the village spirit resides. But what is that under

its spreading boughs? a tent! What is it doing out there? What mean those curious markings in large bold black lines on its top? They spell the words, "The Jesus' Organization". There is Mr. Bruen coming out of the tent now. There must be hundreds of children following him. He is leading them off to a courtyard and is now telling them a story. Let's look inside. The Korean pastor is asking the adults to come forward. At last there is room for those hanging around the edges to come in, too. Still more come cautiously out of the village and slip inside. Great straw mats have been borrowed from the villagers to sit on. Six hundred have assembled. It has started to rain softly outside, but those inside do not mind. They are drinking of the rivers of Living Waters. Many a time have efforts been made to start something in this village, but they are conservative yangbans, of the nobility. In the past, they have had only threat or open persecution to offer to any who even thought of Christianity. But look at them now! Two women for several years have been secretly studying their Bible and praying. A graduate of Sin Myung Academy recently moved here with her family. A man nearly blind has been a patient in our hospital and has become a zealous Christian. Another

family, Christians, whose daughter-in-law had recently studied in the Junior Bible Institute has just moved in. A new atmosphere has developed. Are those circumstances accidents? No man has planned them. Even we missionaries do not always see the relation that our various phases of work bear to each other. But God knows. He is planning. He is using the schools, the hospital, the Bible Institute, every individual, every word of witness dropped by the humblest person to build His mosaic, the pattern of Jesus Christ. How wonderfully He has used all of these instruments, capped by these revival services, to get another witnessing center started.

The "Spirit of the Present" is through now. Many other Glimpses we would like to give, but time forbids. Were it possible, we would like to pass on to the "Spirit of the Future" for future illumination, for, great as are the advances that God has made in the past thirty-eight years, they are small compared with what lies ahead. As you walk down the streets of Taiku, or out into the villages, of the country, you must pass ninety-nine persons still in bondage to sin and superstition for every free "child of the King". When the million and a half souls in our Presbytery's area, and the two and a half millions in this province and

the ten millions in the lower third of Korea really and truly begin to turn to Christ in great numbers, as they seem to be doing now, no longer will the colleges, universities and seminaries in the northern end of Korea meet the needs for training of the leadership necessary. How swiftly that time will come, no human can prophesy, but God knows. He has worked swiftly during the past thirty-eight years because He has had servants who were willing to dare much in His name. He can work equally swiftly in the future if we but meet the challenges, enter the open doors and possess the land of promise through Jesus Christ our Lord.

THE TAIKU STATION ROLL.

Evangelistic Staff:

Rev. and Mrs. Henry M. Bruen
Rev. and Mrs. Herbert E. Blair
Miss. Gerda O. Bergman
Rev. and Mrs. Edward Adams.
Rev. and Mrs. William B. Lyon
Rev. and Mrs. O. V. Chamness
Mrs. Helen M. Henderson.

Educational Staff:

Miss. Harriett E. Pollard.
Rev. and Mrs. Harold H. Henderson

Medical Staff:

Dr. and Mrs. A. G. Fletcher.

▲ ▲ ▲ ▲ ▼

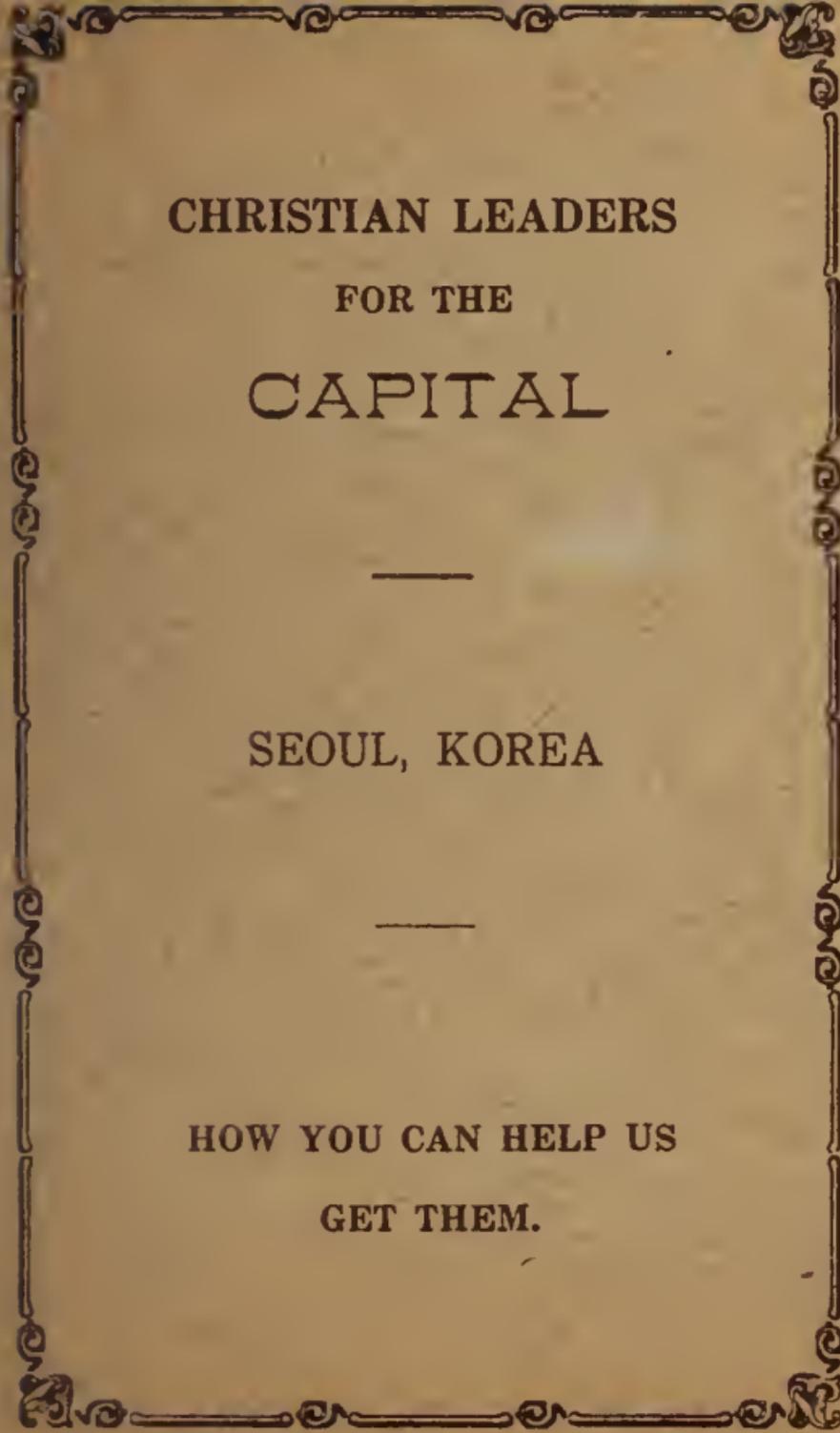
Address: "Taiku, Korea" or
"Taikyū, Chosen, Japan."

American Address:

"Board of Foreign Missions of the Pres-
byterian Church in the U.S.A. 156 Fifth
Ave, New York City, New York, U.S.A."



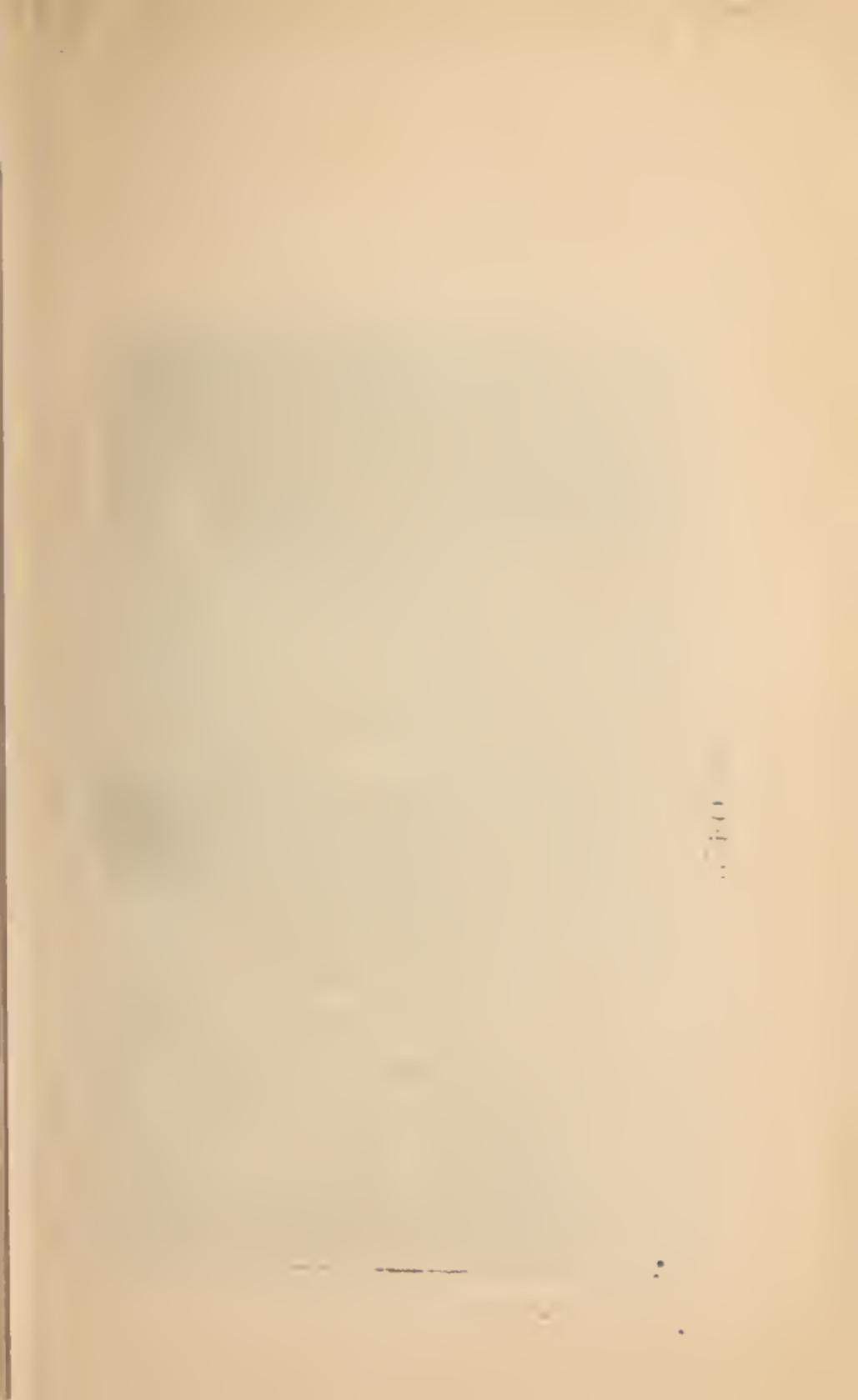
Rev. H. M. Bruen



CHRISTIAN LEADERS
FOR THE
CAPITAL

SEOUL, KOREA

HOW YOU CAN HELP US
GET THEM.



“SEOUL”



THE CAPITAL

SCHOLARSHIPS

The members of Seoul Station (Chosen Mission, Presbyterian Church, U. S. A.) are coming to realize more and more that the new conditions of the Capital necessitate specially trained leaders,—men who can think and write in the new terminology, men who are in touch with the progress of thought in Japan and the United States, men who will be recognized as leaders because of their special training, and yet men who have been so guided in their education that they will be strong spiritual leaders as well.

Our total Presbyterian adherentage in the Capital province is about 6,000 of which less than half are baptized. This is not sufficient to provide a large number of boys in our higher schools. Out of sixty five students in the Chosen Christian College there are only three Presbyterian boys from the Kyungki province including the city of Seoul. In the John D. Wells Training School for Christian Workers, out of a total of one hundred sixty two students,

twenty four are from the capital province.

Our experience has proved that Christian leaders for the Capital and province must be raised up from our own number. Only occasionally does a man brought from another province do successful church work in the capital.

It has become plain too that we must make a special effort to train up the leaders that we so much need. Naturally, because of the lure of commercialism in the capital and because every young man coming out of our schools has many calls to other work, the call of the Church is not easily heard. A Commercial school in the city is providing a large endowment. The school for railway workers is receiving over half a million yen for buildings alone. The church of course cannot provide any such financial inducements, but we can keep in touch with prospective church workers and make it financially possible for such students who need it to get the education and training that such work demands.

Consequently we have worked out the Scholarship Fund Plan and herewith ap-

peal to you to cooperate with us in this serious attempt to secure Christian workers.

We plan to make a direct appeal to all our Christian young people. A leaflet is to be prepared and put into their hands asking them to consider the call to the work of the Church. In conference with Presbytery a day is to be set each year when pastors, elders, helpers, and other church leaders in charge will preach on the "call to the ministry" and urge young people to consecrate themselves to some form of active church work. A list of those deciding to do so is to be kept by the committee of the Station in charge of this work.

A few of these volunteers whose parents are unable to provide for their childrens education are to be helped. Beneficiaries of the fund are to pass a physical examination; high school and college students of marked mental ability are to be selected,—and only those who feel called to Christian service, who have been active in church work, and who give promise of being able to continue in their studies. Help is to be given only as far as necess-

ary in view of home conditions. Students are not to be sent to Japan, China or the United States for study until they have completed the courses of study in the schools of Korea. Only a few of those helped will be sent abroad for study. While in course of training in our Mission schools here, the members of the Station plan to give the students special extra training in Bible, in English, in Christian work, in Sunday School methods, in typewriting, in music etc. according to the capabilities of each student.

As missionaries we will do our best to supervise the students helped, throughout their course of study. There will be some disappointments no doubt. Still, in this way we hope to get some of the Christian leaders so urgently needed. Will you not cooperate in helping provide the Scholarship Fund necessary to the carrying out of the plan? In addition to your personal gifts, perhaps you could persuade Sunday School Classes, Young People's Societies or Missionary Societies to provide scholarships.

Maximum Cost in Korea Ten Years
\$1,200.

Money may be Send to John F. Genso,
Treas., Seoul, Chosen or to Dwight H.
Day, Treas., 156 Fifth Ave. New York.

In Remitting please specify your gift;—
“FOR THE SEOUL SCHOLAR-
SHIP FUND”

PRINTED BY
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SEOUL, KOREA

SYENCHUN-1912

REPORT
OF
SYENCHUN STATION
OF
THE KOREA MISSION OF THE
PRESBYTERIAN CHURCH
IN
U. S. A.

FOR THE YEAR
1922-23

Our Syenchun Homes

'Neath Taimok Mountain clad in woods
Of varied hues and shades,
Where streams are tumbling down the rocks
In foaming gay cascades ;
Where lofty peaks rise high beyond
The morning's misty haze ;
Where pheasants rainbow plumage flash,
And deer come down to graze—
There stand our modest homes amidst
Their orchards and shade trees,
Well sheltered from sun's heated rays
And bathed by the breeze.
Tall grass, wild flowers, tangled brush
Enhance their rustic charms,
And yonder vistas show green hills
And fields of tiny farms.
The linden, hawthorne, and the pine
Sweet fragrances distil,
While songsters of the woods the air
With lallelujahs fill.
Far from the tumult of the town
And all its fev'rish bustle
Few sounds disturb this quiet nook
Save nature's softest rustle,
No wonder, then, we want these homes
To be forever ours—
Ours 'till we rest upon the hill
Beneath the trees and flowers.

There was a time in the history of our Mission when an Annual Meeting was a kind of family reunion, every worker bringing to it his or her personal experiences and problems, and telling, one the other, of the triumphs and discouragement of the past year. At that remote time each missionary presented his annual report, and it was listened to with great interest and sympathy.

Gradually, as the Mission grew, the annual gatherings lost their family atmosphere and assumed the nature of formal business meetings. The interest began to center in the Station rather than in the individual. The station school, the hospital, the presbytery, with their various workings and problems, became the pivots around which the discussions of the annual meetings revolved. The reading and consideration of station reports was then an important part of the meetings, so much so that even two different forms of reports were required, popular and official; and both were deemed worthy of being printed at mission expense.

Years went on and in the process of evolution, from which, we are told, nothing in the universe escapes, our Mission outgrew this premature state. Now our annual gatherings are neither family reunions nor Mission Meetings, but conventions of a great organization with its great problems of colleges, academies, modern hospitals, medical schools, theological seminaries, and hundred-thousand-dollar plants, as well as with its questions of educational policies, relation to the native General Assembly, attitude toward political conditions, proper treatment of the Board in America, protection of the Korean church from the inroads of modernism, etc. Not only has the missionary ceased to be a unit but even the Station has to a great extent lost its individuality before the Mission.

We, have, therefore, no time now to listen even to

station annual reports, but are satisfied to have them turned over to committees for whatever consideration they may give them at odd times that can be spared from more weighty matters.

Thus the writing of annual reports, in which individuals and stations used to take pleasure and even pride, has become such a perfunctory matter that it is done only to satisfy the demand of law—like filling out a blank of the income tax return.

The present report will naturally not escape the general fate of being filed away in the archives of the Mission after it was perforce listened to by the Station. And yet we feel sure that there are many friends of Syenchun who are interested enough in our work to willingly spare a few minutes for the perusal of the narrative of the year's life of the Station. And if the reader comes to feel that the support given us by friends at home has been worth while, will he not pass on this pamphlet to others who may need the information?

Personnel. At the beginning of the Mission year Mr. and Mrs. E. L. Campbell left for their furlough. In the summer Dr. and Mrs. Tipton and the three Misses Tipton were welcomed back into the Station after their year's rest in the Homeland. In September Mr. and Mrs. Pieters and their two boys moved from Chairyung to Syenchun, in accordance with the action of the Mission. In November Miss Olivet Swallen arrived from America to join our forces. In December Dr. and Mrs. Ross returned to the Station from their furlough.

In October we bade 'good bye' to Miss Edgerton who was ordered home by the doctors. Our hearts were heavy both for her sake and ours, for there seemed to be little hope of her return to Korea.

During the whole year our small community, in-

cluding the children, was blessed with good health. Everyone has been able to carry on his or her assigned task without interruption, for which we are profoundly grateful to God.

We have had our usual quota of visitors, among whom special mention should be made of Miss Hodge, the President of the Woman's Board of Foreign Missions; of Mr. Milliken, one of the secretaries of the parent Board; of Mr. Sherwood Eddy who gave us some stirring addresses; and of Mr. Armentrout who spent a week with us holding conferences with the Koreans on Sunday School work. Dr. Swallen spent several days here teaching in the Men's General Class, and Mr. Bruen made the long trip from Taiku to Wiju to help in the General Class of Wisan Presbytery. At the Women's General Class we had the help of Mrs. Genso, who gave the women her progressive ideas on various feminine questions.

Of our own number we lent Miss Covington to Chairyung for two weeks to help give inspiration to the Sunday School Teacher's Institute. Miss Samuel gave to the Advanced Bible Institute in Pyengyang five weeks of her time and as much of her knowledge of the Bible as the women could absorb. She also taught for one month in the Bible Institute in Taiku. In the winter Dr. Ross went down to Taiku with the intention of spending a month travelling among the new churches, but a severe cold prevented his accomplishing much and obliged him to return at the end of two weeks. Miss Ingerson had the pleasure (a questionable pleasure, so far as spending five days in a Chinese mule cart is concerned) of making a professional trip to our Hingking station in Manchuria. She spent four weeks there and helped to welcome into the world Master Bruce Henderson.

Evangelistic Work. One can report no more

than the personal work of the missionaries which is only a very small fraction of the work of our two Presbyteries with their 45 ordained native ministers, 261 elders, 226 churches, 15000 communicants, 6000 catechumens, 12000 probationers, and annual gifts for benevolences of over 50,000 dollars gold. The three clerical missionaries of S'enchun have of necessity ceased to be connected officially with the churches that have native pastors, confining themselves to the churches that are under the care of unordained helpers. Dr. Ross has been asked by the North Pyengan Presbytery to take charge of 24 churches under six helpers in the south-east section of the territory. He visited these churches in the spring and found several cases that needed discipline and in some churches a rather low state of spirituality.

Mr. Pieters was asked by the same Presbytery to assume pastoral supervision of 19 churches under 6 helpers. These churches were all visited, some two or three times. The work in three of the circuits had to be done without the helpers in charge, owing to their absence in the seminary. Not being acquainted with the district he found it difficult alone to fully comprehend the local problems in these churches. Some of the congregations had not had the Lord's Supper administered to them for over two years. The church on the Island of Sindo had not seen a foreign missionary for five years and, consequently, showed great appreciation of the help they received this spring. Mr. Pieters finds that on an average the churches in this part of Korea are much larger and closer together than those south of Pyengyang. The gospel has made wonderful progress in northern Korea, so that if the foreign missionaries should be obliged to leave at any time the work of the church would continue without much of a break.

Dr. Lampe, who has the whole north-western part of this Province to roam in and to give sway to his evangelistic ardour, has been, as usual, untiring in his itineration, spending 129 days among the country churches. He had the joy of baptizing 234 people and of receiving 300 catechumens—certainly an enviable record. He was able to give some of his time to preaching to the non-Christians, which is a privilege not many of the missionaries can enjoy any more, owing to the need of utilizing their time in teaching in Bible Institutes and classes and doing pastoral work in large circuits under their care. Dr. Lampe also taught in three country classes and in the two general classes in Wisan Presbytery.

Our lady itinerators have made many trips into the country districts, holding classes and conducting evangelistic meetings among the women. Miss Covington spent 90 days in the country, conducting ten classes and helping in an eleventh. Her Bible woman travelled also alone in the mountain districts for a month and a half, teaching and preaching. Over a thousand women received instruction and 235 expressed their desire to be Christians.

Miss Samuel reports having led seven large country classes.

The influence of these classes can scarcely be overestimated. They mean far more to the churches than the ordinary pastoral visits of the clerical missionaries. No doubt, the usual excess of women in the country congregations can be attributed to a large extent to the tireless work of our ladies, who are not stopped either by severe winter weather, or by difficulties of travel, or by the unhygienic and trying mode of living in the country.

The local Bible Institutes had their regular sessions. During the five weeks of the Men's Institute 91 students were enrolled in the first, third, and fifth

grades. There was no graduating class this year. The students expressed a strong desire to have two sessions of the Bible Institute each year, in order that the course of study might be covered in less time. We hope to be able to comply with their wishes next year. Certainly, when men are willing to leave their homes, travel for many miles—often on foot—and not only spend their time but pay all expenses, for the sake of studying the Bible, they deserve every encouragement. Dr. Lampe and Mr. Pieters taught through the whole term, Mr. Ross taught four weeks, and some instruction was given by three Korean pastors.

The Women's Bible Institute was conducted for ten weeks in the winter. Three grades were taught, and the number of students was 35. Three women graduated this year and were just as proud of their diplomas as college girls in Western lands are proud of theirs. Even more than the men do these women deserve commendation for coming from various parts of this Province to spend ten weeks in studying the Bible, paying their boarding expenses,—all this with no other object than to acquire a better knowledge of the Word of God, so as to be able to work more efficiently for Him.

The General Class for Women was attended by about a thousand—a goodly number even though not quite so large as in the previous year. As mentioned above, Mrs. Genso gave her assistance in this. An interesting feature of this class was the organization of a Women's Auxiliary Foreign Missionary Society of the North Pyongan Presbytery.

In the early part of the fall a class for women S. S. teachers was held, followed by a normal class for women Bible teachers.

The married ladies of the Station have given a full share of their time to evangelistic work. Mrs. Whitte-

more has been superintendent of the South Church Women's Sunday School, and Mrs. Lampe superintendent of the Women's Sunday School of the North Church. However, the power behind the throne has been the Korean Church Session, to whose advanced ideas of managing Sunday Schools the ladies had graciously to yield. The Sunday School under Mrs. Lampe is divided into 35 classes, 4 of which are for new believers, 7 for catechumens, and the rest for baptized. The high mark of attendance was 688.

Mrs. Whittemore reports that in the South Church Sunday School the number enrolled has grown from 708 to 821, of whom 218 are recent believers. The average attendance has been about 600, and the number of classes 40. On Rally Day this Sunday School gave 40 yen toward the salary of their Bible Woman. It has been difficult to find accommodations for all classes, although every available building in the neighborhood has been utilized. When the new wings that are being added to the church are completed it will be possible to divide some of the larger classes, increasing the teaching efficiency.

Mrs. Ross and Mrs. Pitters taught regularly in the Sunday Schools, Miss Ingerson helped by playing the organ, and other ladies assisted as occasion offered.

Medical Work. Last summer Dr. Tipton took up again his work in the hospital so ably managed by Dr. Douglas Avison during Dr. Tipton's absence from the field. Dr. Kim was also welcomed back in the summer, after two years of imprisonment for some political offence. The great financial depression has had its effect upon the activities of the hospital. An unusually large number of charity patients were treated, and where bills were presented only half the amount could be collected. The empty wards during the fall and winter were a sad

sight, for although there was a great deal of sickness among the people they would not come without being able to pay. Yet, notwithstanding this financial depression, the hospital accounts were closed this year without a deficit, thanks to the generosity of friends in the Homeland. We would especially mention Dr. Surryhn's gift covering the whole of Dr. Kim's salary; the Christmas present of the In-His-Name-Society of San Francisco amounting to 215 dollars; the generous donation from Mr. E. L. Whittemore of Cleveland of a fine collection of recent medical books and of an electric light plant which adds a great deal to the convenience and safety as well as the appearance of the hospital. Mr. E. L. Whittemore has further shown his deep interest in our hospital by pledging the full support of Dr. Chisholm whom we expect here in the fall. We are utilizing the power from the electric light engine for the hospital water pump, and are also planning to use it for the X ray machine when it is installed.

In spite of the fact that poverty has made the people reluctant to come for medical treatment the total number of in-patients exceeded last year's number by 400, reaching 1151; while the number of dispensary patients was 13458, exceeding last year's total by about a thousand.

The school for nurses under the supervision of Miss Ingerson graduated two nurses this year. One of them has also passed the government examination and has been licensed but the other failed on account of her deficiency in knowledge of Chinese. To make up for this she has been taking special work in that subject in the Girl's School, so that she is pretty certain to pass the government examination next spring. Of the five nurses thus far graduated from our school three have continued their work in the hospital.

The evangelistic aspect of the medical work has,

of course, been given its very important place. No patient ever goes away without having been pointed to the Great Physician. The hospital Bible Woman has done most faithful service in telling the patients of the love of Christ and comforting them in their sufferings. Of necessity, our medical plant, as any other, must confine itself to preparing the soil and sowing the seed, trusting that the Holy Spirit may water it and that somewhere a harvest will be reaped.

Recently the memorial stone for Dr. Sharrocks, the founder of the medical work in Syenchun, was erected near the main entrance of the hospital. It is a beautiful tribute of the Koreans to the beloved Doctor, and will stand there to proclaim to all that his sacrifice was not in vain.

The hospital greatly needs a new and enlarged dispensary in order to cope with the steadily increasing number of patients. The waiting rooms are inadequate, and the one room for consultations makes it impossible for more than one doctor to see patients.

Educational Work. On the whole, the Boys Academy, with Mr. Whittemore as principal, has had a successful year, the only hitch being the resignations of teachers which necessitated Mr. Whittemore's repeated trips to Seoul and Pyengyang in search of others. The total enrollment for the year was 389, of whom 25 graduated this spring. Twelve of these graduates are continuing their education in higher schools. The new school year opened with only 289 students. The diminished number can be accounted for by the fact that some students are preferring schools recognized by the Government. Our dormitories have accommodated 157 students. Of the number enrolled this spring 156 are baptized, 65 are catechumens, and of the remaining only a few are non-christian.

The course of study has been advanced to equal practically the course of government high-schools.

The interest of the students in athletics has been growing. Foot-ball and tennis are very popular, but baseball has not come in yet for its proper recognition. The athletic field has been enlarged by the addition of a tennis court. The acquisition of a fine drill master has made it possible to have regular and interesting drills, which have gained a wide reputation.

We keenly feel the lack of a music teacher, for the boys are anxious to learn both to sing and to play some instrument. A few are being taught by one of the teachers to play the organ, but more are eager to learn the use of the cornet and the trombone, as all who live within a radius of a mile or two from the school can sadly testify.

The work department has been placed entirely under a Korean superintendent. About 80 students were given means of earning their board. They worked with the tenants of our agricultural land, in the carpenter and blacksmith shops, in the dairy, in offices, on school grounds; and as janitors, cobblers, barbers, store-keepers, cake makers, peddlers, and so forth. The dairy has afforded the greatest facilities for working boys, and consequently more attention has been given to it by the school than to other departments. Under the direction of Dr. Tipton and Mr. Lutz of Pyengyang poor cows have been weeded out and improvements in the handling of the milk have been devised.

The total earnings of the students for the year have reached the sum of 2537 *yen*.

The work department has thus far served only the purpose of helping the boys financially. It is our hope that sometime soon we may be able to start some real industrial training which will teach the boys to earn a living after they leave school.

The whole body of students was organized last year into a Y.M.C.A. to which each contributes four *yen* and a half. The Y.M.C.A. manages all the student activities, chief of which is athletics. There exists also an incipient orchestra. The students support one of the alumni as a missionary in our Chongju field. They also help an alumnus through college. The Religious Committee conducts a Sunday morning prayer meeting and sends out delegations to assist in the S.S. work in some near-by churches as well as individual S.S. teachers. A monthly debate and an occasional theatrical performance might also be mentioned as engaging the interest of the student body.

The receipts were as follows,—tuition 7400 *yen*, dormitory 839, sales to students 224, Mission grant 3831, endowment 2534, sundries 73; total 14951 *yen*. The expenditures totalled 15564 *yen*, leaving a deficit of 613 *yen*.

The supervision of the endowment farms consumes a great deal of a missionary's time. Considering the fact that the income is less than would be the interest on the market value of the land if invested in safe securities, it would seem much wiser to sell the land, securing thereby a larger income for the school and saving the time of a missionary for more advantageous use.

The recent revision of the government regulations enabling the mission schools, without foregoing Biblical instruction, to acquire the privileges of recognized schools by coming up to certain standards, makes us long and pray more earnestly than ever that funds may be found for a new recitation hall and better equipment, without which our school will remain second grade. It will be most unfortunate if, for the lack of a building and improved equipment, our school is unable to avail itself of the new privileges which mean so much to the

students and without which the school is certain to lose its prestige.

The outstanding event of the year in the *Girl's School* was the granting of the charter by the Government last October. Owing to our unwillingness to exclude Bible instruction when the new government regulations were issued seven years ago, at which time we were in the process of getting a charter, the former Girls' Academy had to be closed. During these years the school has been carried on under the guise of an industrial institute. But since receiving the charter the school has been reorganized under the name of Posong School, and the curriculum has been revised to conform as much as possible to government schools of the same standard. In conformity with the charter, at the beginning of the new school year two grades of a Junior High School department were opened, and fifteen out of the nineteen graduates of the grammar grades remained to continue their studies in the High School. The total enrollment for the school year was 156. The spring term was closed with 159.

The personnel of the students has continued to change, so that now the number of unmarried girls as well as of those under 20 years of age is ~~only a third~~ ^{2/3} of the whole number. The percentage of baptized girls has risen to 65% and the remaining ones are all catechumens. Eleven of the students are Sunday School teachers in the local churches.

The first week of the winter term was set aside for Bible study and special revival services. Korean pastors and foreign women gave their assistance, and a translation of the hymn "I Surrender All" was made the key note of the meetings. There were evidences that many of the girls received real spiritual inspiration and uplift.

The self-help department gave employment to

about 50% of the girls during the past school year. But this number has been reduced since spring to 33%, which shows that the reorganization of the school brought in more financially independent students. We purpose to make industrial training a part of the regular work of the school so that all the girls can learn fine needlework and other handicraft. Besides the six Korean teachers various ladies of the Station have given aid to the school by teaching Bible, English, calisthenics and music.

As we look forward and consider the possibilities and opportunities for our Girls' School, we must voice our very sincere hope that some relief will come from somewhere, which will enable us to have a building at least large enough to accommodate the girls who are eager to avail themselves of the educational advantages we are holding up before them and at the same time keeping away from them, in a truly tantalizing fashion. To try to conduct a school of seven grades, where 160 girls are jammed into two low, unsanitary, small, cold native buildings, with rooms separated by nothing but paper partitions, is a task from which anyone but our indomitable Principal, Miss Stevens, would have shrunk in dismay. Not only are the class and work rooms absolutely inadequate for the purpose, but there is no equipment beyond a few blackboards, and in lieu of a gymnasium and suitable apparatus we have a portable Victrola with the records for the "daily dozen." The so-called dormitories consist of several Korean houses which are difficult to keep in sanitary condition and which do not boast a single bathroom.

When we think of the magnificent halls, chapels, libraries, gymnasiums, and the best modern equipment, which so many of our schools in the Western lands possess, we cannot but wonder why the possibilities for preparing Korean young people for life and service

should be so pathetically unequal. Will not someone take up this wonderful opportunity of investing a few thousand dollars, in full assurance of the greatest of all returns—returns in elevated and ennobled human lives?

Most urgent needs. 1. Two clerical men, one to take the place of Mr. Roberts transferred to Pyengyang for work in the Theological Seminary, and the other to take the place of Mr. Whittemore transferred to educational work on account of the resignation of Dr McCune.

2. A single lady to take the place of Miss Edger-ton who has resigned on account of ill health.

3. A foreign graduate nurse to help to train Korean nurses and supervise the nursing work of the Hospital.

4. A recitation building for the Boys' Academy to cost Yen 85,000.

5. A site and a recitation building for the Girl's School to cost Yen 35,000.

6. Houses for Hospital employees to cost Yen 2,000.

7. Bible Institute dormitory and equipment to cost Yen ~~15,000~~ 4500

This station report would not be complete without honorable mention being made of our school for missionary children so ably managed and taught by Mrs. Lampe and Mrs. Tipton. Instruction was given during the past year to three grades, and all pupils made splendid progress. The reputation of our school has gone abroad, and we are expecting a considerable increase in the enrollment next year. The work has proved heavy for our present staff of teachers, for Mrs. Lampe has the care of a family of six children and a

husband who turns up home at odd times that he can spare from itineration ; and Mrs. Tipton, though mothering not quite so large a family, gives of her time to help in the social life of the Hospital employees. The need, therefore, of a full-time third teacher is great, and, in common with all schools the world over, this school needs fund , especially for the travelling expenses and salary of the prospective third teacher. We trust that this S. O. S. call will be picked up by the right people, who will come to our assistance.

This story may be found unexciting reading. But if anyone wants really to know Syenchun let him come here, and we will show him a town two-thirds Christian, two of the largest Sunday Schools in the world, a neat hospital where he would be glad to trust himself in case of sickness, a fine lot of young men and women students doing good work under heavy handicaps, happy missionary homes amidst most lovely natural surroundings, and a small company of men and women working together in the spirit of harmony, sympathy, and comradeship, toward the establishment of Christ's kingdom.

For the Station,

ALEX. A. PIETERS.

REPORT

OF

Page 10

SYEN CHUN STATION

OF

THE CHOSEN MISSION

OF

THE PRESBYTERIAN CHURCH

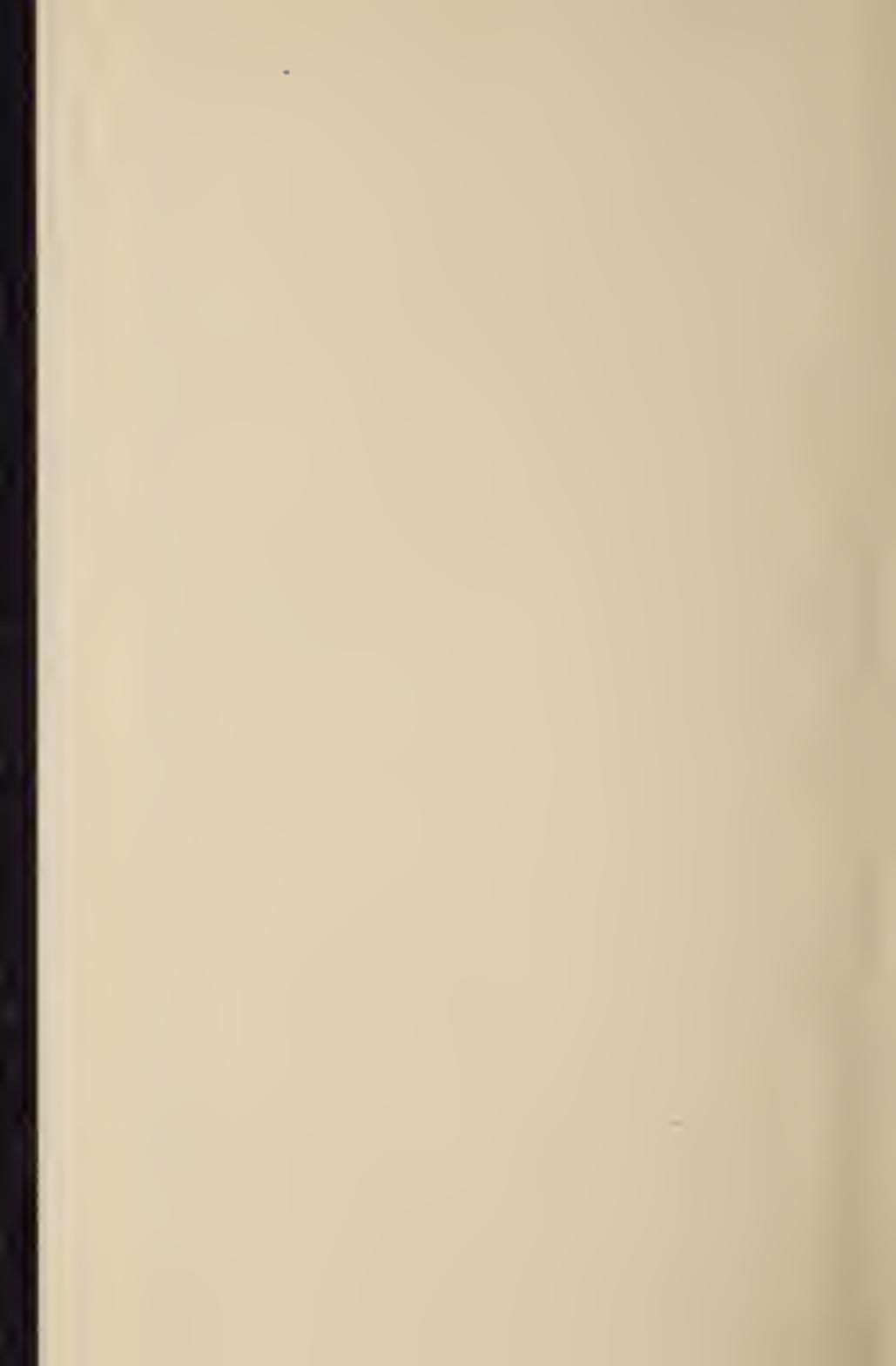
IN

U. S. A.

For the year

1925—1926

(For private circulation)



MY GRACE IS SUFFICIENT FOR THEE.

The Spirit of Measles descended one night
The slumbering babies with illness to smite.
His merciless scythe spared nor wealthy nor poor,
But steadily kept on its death-dealing tour.
Enchantments and sorcery did not suffice,
Hence wailings of mothers were rending the skies.

There stood a poor hut from the hamlet away,
Where two merry babies were happy at play.
No fear had its folk of the Spirit of Death,
For God would protect from his poisonous breath.
Themselves only babes in their Christian belief,
From dread of all spirits they yet found relief,

Alas! Those child voices, too, were soon still
In the little hut nestling close to the hill.
God's wisdom saw best, on one sabbath day bright,
To take both dear babies, their parents' delight.

To share their bereavement I bent my lone way,
Though troubled myself with deep grief and dismay.
"Lord teach me the words of some comforting prayer
To help the sad parents their burden to bear.
Assure them, O God, of Thy wisdom and love,
Of seeing again the sweet faces above."

Hark! What are those chantings that float through
the air?

Has faith sunk to heathenish wails of despair?
Has Job's ancient drama again here been wrought,
And Satan's temptation but fruitlessly fought?

No, No! As my steps to the poor house drew near
I recognized words so familiar and dear.

I heard, "Nal pit pota tu palgun chuntang"—
"There's a land that is brighter than day," so they
sang.

While two little bodies still lay in their sight

God's Grace was sufficient to win the great fight.

The above incident was met with by one of our missionaries in the small village of Hak-yung. A very similar case came again to his notice in Sungchidong, where a convert of less than a year's standing had lost his only son, but gave such an earnest testimony to his faith that he was considered worthy of baptism. Such incidents simply illustrate the effect the Christian religion has had upon this people—an effect the more wonderful considering the many generations of heathenism

behind them, the appalling conditions all around them, and the promptings of their perverted consciences within them.

Exactly twenty five years ago a small band consisting of Mr. Whittemore, Dr. and Mrs. Sharrocks, and Mr. and Mrs. Leck, landed in this town to try to instil into this people the principles of Christianity by their lives as well as by preaching, teaching, and healing. Ever since then the work has had to be done under severe handicaps due to an inadequate force, to insufficient funds, and to political hindrances. And yet God has shown us that He can accomplish His purpose, however poor and inadequate the tools may be ; so that in this nook of the universe we have a testimony to His power and grace in the thoroughly organized church which claims twenty thousand Christians, two hundred and twenty church buildings, and seventy five ordained pastors ; and spends three hundred thousand yen a year for church work, missions and parochial education. This church manages its own affairs, with almost no assistance from foreign missionaries. The missionaries feel amply re-

warded for their years of labor, and are quite ready to say, "They must increase, but we must decrease."

As this is the year of jubilee of the establishment of this Station it may be of interest to cast a retrospective glance upon the past years. Two of the members of the Station, Dr. Sharrocks and Mr. Leck have gone to their reward. Mr. and Mrs. Kearns, Dr. and Mrs. McCune, Miss Chase, Mrs. Leck, Mrs. Sharrocks, and Miss Edgerton have resigned. And this year we have been grieved to send Miss Stevens home for medical treatment, and Mrs. Ross to be with her son who is not well. In addition to this the postponed return of Mr. and Mrs. Whittemore and the recent resignation of Dr. Tipton due to illness, have made still further inroads into our ranks.

The medical work, which was at the beginning started in a small native building, can boast of perhaps four hundred thousand patients treated in the quarter of a century,—many given their health back, and all having seen a practical demonstration of Christian love and having heard the story of salvation. No proof is needed of the effect that the hos-

pital has had upon the growth of the church in this province. Now, with a modern hospital well equipped, one foreign and two native physicians, a foreign superintendent of nurses and eight native nurses, the medical work does not need to blush even if compared with the work in more pretentious institutions.

The schools in their march forward have passed through many deep valleys, climbed steep hills, and occasionally reached mountain tops. With the youth clamoring for modern education and with our anxiety to use this opportunity for building up the character and spiritual life of the growing generation, on the one hand, and with the pressure and competition of the government added to our very meagre means of carrying on the work, on the other hand, our hearts have often ached and our strength has waned. Nevertheless, the several hundreds of graduates that have gone out to make better Christians, better citizens, better husbands and wives, and better fathers and mothers, have caused us to thank God and take courage. And now, at last, the Boys' Academy is almost on its feet, and is able to give a course of instruction fully equal to any school of its grade in the country. But it is

still laboring under the handicaps of not being a “designated” school, thereby making it necessary for graduates to pass special examinations for admittance into higher schools; of not having the recitation building asked for from the Board for several years, and of facing the spectre of a yearly deficit. As for the Girls’ School words fail one to tell all that it needs, for it still possesses scarcely anything more than students and teachers.

A glance at the Station minutes of 1901 reveals an action to the effect that the salary of colporteur Kim Suk Chan should be raised to nine yen a month. This man is now the loved and efficient pastor of one of the most influential churches in the territory, receiving a salary ten times as large. This well illustrates the strides the evangelistic work has made. The child is now a full grown, vigorous, and self-asserting man. The clerical missionaries may leave today, and their absence will scarcely be noticed.

But to come down to the year that has just passed. Can we point to any special accomplishment or to any outstanding event that would be of more than ordinary interest to those who watch our work, and pray for us,

and help us? Unfortunately, one year is so much like the other, and the days and weeks and months pass by in such a uniform, stereotyped procession that it is difficult to draw a picture of high lights and shadows. Itineration, country classes, Bible Institutes, and classes for church workers; treating patients, operating, sending sick folks home cured and seeing some carried out to the morgue; holding faculty meetings, teaching, seeing students, and making reports to the government—such are some of the common tasks that the missionaries have to perform during their waking hours. But how much work, and preparation, and hardship, and disappointment, as well as joy and satisfaction, there is behind those simple words we must leave to the imagination of our friends.

Let us mentally follow Miss Covington to the eleven classes for country women to which upwards of fifteen hundred came to get instruction and inspiration. Imagine her spending the day teaching God's Word, drilling the children to sing hymns, calling in the homes, and conducting evangelistic meetings in the evenings. With what result? Ninety women profess faith in Christ, delinquent Christians

get new enthusiasm, and the whole church takes on new life. Even little girls are thrilled by the common experience and boldly stand up at the testimony meetings to add their word of appreciation of the help and blessing they have received. The Women's Missionary Societies get fresh impetus and give two thousand yen in order to send the Gospel to the unconverted. Eighty eight days of this intense effort under conditions grievous to bear both by body and mind ! But these are only days sandwiched in between teaching in the Bible Institute and in classes for church workers, requiring long hours of study and preparation.

Watch Miss Samuel as she stands before the women of the Bible Institutes in Syenchun and Pyeng Yang for eight months in the year, two and three hours a day, teaching them spiritual truths and helping them to comprehend the mysteries of prophecy or the intricate theology of Paul ! Her impaired health does not dampen her ardor, and the appreciation of the women of her long and enthusiastic service is in constant evidence.

The years of teaching and of training have among their results two of our women graduated from the Higher Bible School of

Pyongyang and taking their places as teachers along with our foreign ladies. "Cast thy bread upon the waters, for thou shalt find it after many days."

Now let us visit the North Church of Syenchun during a Sunday afternoon service and listen to the six or seven hundred men and women singing, "Holy, Holy, Holy." They do not need to be urged that they should *all* sing, for their "joyful noise to the Lord" almost raises the roof. But we must admit that the tune is not recognizable, for the simple reason that having sung all their lives on the limited scale of only five notes, the Koreans, although no less musical than other nations, find it almost impossible to break in their musical ear to the western chromatic scale. However, there is a surprise in store for you, for in the course of the service a dozen young men and women march up toward the organ, and, under the leadership of Miss Swallen, render a difficult chorus in excellent harmony. This is the fruit of years of indefatigable labor of some missionaries, and Miss Swallen's giving, during several months of this year, of her time and energy to training this choir.

But there is also work of another nature that has to be done, namely taking some young

women who have been brought up under the most unsanitary conditions of life and with the crudest ideas of hygiene, and training them in the mysteries of caring for patients as well as teaching them surgical cleanliness. This herculean task is being performed by Miss Ingerson, and with a success to which several graduate nurses testify. But great a work as this is, her program would not be complete if she had no direct connection with evangelistic effort. This she accomplishes by directing the hospital Bible Woman and by working in the Women's Sunday School of the South Church, where she was first a teacher and is now the superintendent.

We have followed our single ladies along two sides of the triangle of missionary activity, namely the evangelistic and medical. To continue on the third side—which is the educational—we must look into the work of Miss Stevens and Miss Swallen. While the proverbial log with a student at one end and a professor at the other, which was the initial state of our Girls' School, has advanced with regard to the professor and student, the log has undergone no metamorphosis; for the few Korean huts serving as dormitories and recitation halls, and the three organs in various

stages of repair completing the whole list of equipment, are no great improvement on the original log. Unfortunately,—to carry the simile a little farther—we have come to the stage where both the professor and student are at the point of rolling off that log, since without buildings, equipment, and sufficient funds the school cannot continue much longer. And what a heartless act it would be to send the one hundred and eighteen girls away, denying them the enlightenment for which they crave and to earn which half of them are working hard with their hands, early and late. Where will the young widows, and the divorced wives, and the wives of our students go to learn how to change the almost intolerable condition of life of the rank and file of Korean women? And where will our young girls learn the meaning of life and get the mental equipment that can alone fit them to be true companions of their future husbands, intelligent mothers, and efficient workers in the church? Shall it be in a heathen school with its degrading influences? Shall it be the place of a concubine in a rich man's house? Or shall it be a return to the old, squalid home with the drudgery of the kitchen and back-breaking labor in the fields?

What a grim prospect for hundreds of young lives ! And all because we cannot get the few thousand dollars that we have been begging for from the home church. The cost of the chimes of the chapel of a certain academy in America would be more than sufficient to supply all the needs for buildings and equipment of our Girls' School. Who will answer why there must be such discrimination ?

As if to add to our heart aches, our hard-working principal, Miss Stevens, had to leave her post on account of illness, and the burden had to be transferred to Miss Swallen, who, in her turn, was obliged to hand over the task of superintending the Self-Help Department to Mrs. Campbell. These ladies are doing their utmost to care for the spiritual, intellectual, moral, and physical conditions of the six score girls entrusted to them. Is it fair also to throw upon them the crushing anxieties about the finances of the school and its future ?

But let us turn to a little brighter picture — that of the Boys' Academy. Here we see a complete corps of fine teachers, fully equipped laboratories, a fine body of well-disciplined and hard-working students, ample grounds for athletics, and every opportunity before us to

put the impress of earnest Christian manhood upon a goodly number of young men. Only two things we still lack,—five thousand yen annually to balance our budget, and fifty thousand yen more to make it possible for us to erect the recitation building which will bring the school up to Government requirements for “designation”. Only one span in the bridge uncompleted, and yet this one gap makes it impossible for the school to reach the coveted goal.

To Mr. Hoffman, who has given himself unsparingly to the school, and whose sound judgment has brought it through some very difficult problems, the Boys’ Academy owes much of its present efficiency. But even he can do no more, and it remains for the people in the home land, in whose behalf Mr. Hoffman is laboring here, to finish the task that they have so nobly carried on thus far.

Now let us turn once more and see how Dr. Chisholm is employing his time. Following the present custom of the medical profession he, too, specializes, and his particular lines are,—gastro-enterostomy, diphtheria intubation, intestinal obstruction, empyema, osteomyelitis, hernia, appendicitis, liver abscess,

abdominal tumors, obstetrics, as well as special medical cases. With several native hospitals in town many of the patients go there first, and only after getting no help come to our hospital. Consequently, most difficult and often hopeless cases have to be treated. But these are the very ones for whose sakes our hospital, with its foreign staff, ought to be kept open and be supplied with equipment that others cannot have. Although our medical plant boasts the only X-ray machine in this part of Korea, such needs as a good laboratory and a trained bacteriologist, funds to do more charity work, an American doctor to take the place of Dr. Tipton, and the support of one of the native physicians, are needs still to be supplied.

Of course, the one chief end of missionary work is not lost sight of in our hospital. The Bible Woman and the two evangelists are a regular part of the hospital force, so that not only did the fourteen thousand patients that passed through the dispensary and hospital during the year hear the story of salvation, but one of the evangelists has been following up patients that had expressed an interest in the Christian religion; with the result that one hundred and sixty five men and women

have affiliated themselves with churches, and five new groups of Christians have been started. The seed is sown broadcast. Who can doubt that fruit will be gathered somewhere, sometime ?

We have spoken above of the native church increasing and our decreasing. This is true in a real sense in so far as the work of the two clerical missionaries is concerned. One by one the newly ordained Korean pastors have assumed the pastoral duties of the churches, until our missionaries have just enough work in the country to keep them in touch with the native organization. This, however, does not mean that time hangs heavy on their hands. Dr. Ross did some hard work on a commentary on the Epistles to Timothy, and has recently made an intensive study of Greek synonyms, preparatory to joining the newly-elected committee for improving the New Testament text. In addition to that he gave six weeks of his time to teaching in the Women's Bible Institute and General Class in Chairyung.

Mr. Pieters has been busy supervising the work on the Station property, keeping the accounts of the two schools, dealing with the renters of the school farms, selling grain, and

revising the translation of seven books of the Old Testament. For a part of the time he also acted as Mission Treasurer. Five weeks in the local Bible Institute and several weeks of classes were an important part of the work of these two men.

Mr. Campbell took an active part in the business management of the Sunday School Convention held in Seoul in the autumn. Having received the the suggestion of the local Presbytery to take up Sunday School work he spent much of his time during the winter months studying books on Psychology, Pedagogy, Sunday School Methods and the like, and helped in one country class and one Sunday School Institute. For a part of the year he was in charge of the four station colporteurs who have been doing fine work selling thousands of scriptures in the territory connected with our Station.

In a story like this full justice can scarcely be done to the share the married ladies have had in the life and activities of the Station. In the homes of Mrs. Hoffman and Mrs. Campbell are private schools for their children, where each mother fills the offices of school board, superintendent, principal, and teacher. For the last half of the year Mrs. Campbell has

been giving half of her time to superintending the Self-Help Department of the Girls' School. Mrs. Pieters, Mrs. Hoffman and Mrs. Ross have had a share in the work of the Sunday Schools of the two city churches. The Bible Institute claimed ten weeks of the time of Mrs. Hoffman and Mrs. Pieters, while Mrs. Ross gave eight weeks to the Bible Institute in Chairyung. Two weeks were spent by Mrs. Ross in country classes and two by Mrs. Pieters, who also has given periodical instruction in piano to two girls. Mrs. Chisholm has had the novel experience of making a young lady acquainted with the world, besides the less interesting task of keeping the hospital accounts. During the General Class for women she had charge of the children's department, seeing to it that the rooms were supplied with teachers and that order was maintained in general.

We could add to this catalogue all the virtues of the "worthy woman" whose praises King Solomon so eloquently sang, if it were at all necessary. But every one knows that a married woman, even on the foreign field, is a wife first, a mother second, and last, but not least, a worker in Christ's kingdom that needeth not to be ashamed.

Was the work of the year successful? Did it prove worth while to the men and women who had left home and kin, and cast their lot in with the Koreans? Did it pay to those who have denied themselves and given the funds to carry on the work? Yes! A thousand time yes! Could we tell nothing else than the incident with which we started, showing the peace and comfort that came into the hearts of the parents losing both children in one day, we should still feel that all effort and money were well spent. How much more do we feel repaid when we know of the many men and women into whose hearts and lives joy, and peace, and hope, and contentment have been brought, where otherwise misery, and bitterness, and sorrow, and hopelessness would have been the only experiences.

One more illustration of this in conclusion :

The room was dark. In agonies of pain
My poor, sick friend lay prostrate on the
floor.

Through many a weary day he there had
lain,

To rise again no more.

For daring to aspire to break the cage
Where cruelly his people had been forced,
He fell a victim to the usurpers' rage,
Who dealt with him their worst.

Not long, however, could he stay in hell,
Condemned by powers for his heinous sin :
Health ruined, he was driven from his cell
And came to die 'midst kin.

I called, and we discussed God's hidden
care,
Eternal justice both for weak and strong,
The need to hope and pray and wait and
bear,
Though time may seem too long.

No bitter word he spoke, though heart
was sore.

He only wished the suff'ring and the pain
His nation patiently and bravely bore
Should not be all in vain.

I read the promise from the Sacred
Word,—

Though darkly now, we shall see face to
face

That day when we at last are with the
Lord

Where He's prepared our place.

Our voices blended then in prayer and
song,

And with a sad farewell the meeting broke.
He since has joined the peaceful, heavenly
throng,

Set free from slav'ry's yoke.

For the Station.

ALEX. A. PIETERS

CHOSEN MISSION

of the

Presbyterian Church in the U. S. A.

SYEN CHUN

STATION

SNAPSHOTS

MARCH 1, 1934

1934

CHOSEN MISSION

of the

Presbytevran Church in the U. S. A.

SYEN CHUN

STATION

SNAPSHOTS

MARCH 1, 1934

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SEOUL, KOREA

STATION PERSONNEL

Campbell, Mr. Edwin L.	1914
Campbell, Mrs. Edwin L , R. N.	1913
Chisholm, William H., M. D.	...	...	...	1923
Chisholm, Mrs. William H.	...	...	...	1923
Clark, Rev. Allen D.	...	...	...	1933
Clark, Mrs. Allen D.	...	...	...	1933
Hanson, Miss Marjorie L.	...	...	...	1918
Hoffmon, Rev. Clarence S. (chm.)	...	...	...	1910
Hoffman, Mrs. Clarence S.	...	...	...	1910
Ingerson, Miss Vera F. R. N. (Sec'y)	...	...	...	1916
Lampe, Rev. Henry W. D D. (furlough)	..	...	...	1908
Lampe, Mrs. Henry W. (furlough)	...	...	...	1910
Ross, Rev. Cyril	...	...	...	1897
Ross, Mrs. Cyril M. D.	...	...	...	1897
Stevens, Miss Blanche I.	...	...	...	1911





A MODERN BEREAN

SYENCHUN STATION SNAPSHOTS

A Typhoid Epidemic in Tul San, two or three valleys away, was blamed upon the Christians of the newly organized group, there, who had, according to their neighbors, angered the spirits of the town. Consequently, they were on the point of driving out the Helper (district evangelist,) and thus ridding themselves of their troubles. Dr. Chisholm made a hurried trip, which necessitated a long cold climb, on foot, over a pass, and found that the two leaders of the Christian group had just passed away, but that all other cases were well on the road to recovery. He and the hospital evangelist preached that evening and several, including one of the bereaved mothers, confessed themselves much strengthened by the message brought, and others indicated a desire to follow Christ. The Word of the Lord won a great victory over the spirits of evil that night.

* * * * *

Two Operations were recently performed on a woman from this same mountain village of Tul San. She was brought in to the hospital and as she lay recovering from the first operation, Mrs. Chisholm and the Bible woman visited her in the ward, and spoke to her about Christ, but with no apparent result or interest present. A second operation became necessary, after which she seemed eager to hear, and both she and her husband accepted the Lord. While

she was convalescing her husband would read to her out of their newly acquired Bible, and in due time they went up to their home in the mountains with the "joy of the Lord as their strength."

* * * * *

A **Confucian Scholar** is not the easiest person to win to the Christian faith, for he has the greatest prestige to give up and it is not easy to be laughed at. Nevertheless, Mr. Chung of Sussan did give up that prestige and is now busy preparing for an increasingly active lay ministry in his district. In Sussan lives an old Confucian scholar who is looked upon with great awe by the entire neighborhood, for he is well versed in the classics and is one of the rare old school that is rapidly passing. Mr. Chung was his favorite pupil and had himself progressed far enough in his studies to be able to wear the scholar's hat. He was converted as the result of meetings held in Sussan by Dr. Chisholm and Mr. Campbell, and "burned his bridges behind him" very literally when he made a bonfire of all the paraphernalia used in the worship both of Confucius and of the numerous evil spirits (for Korean non-Christian religions often go in pairs or triplets!); clothes, books, prayers and so on. It was an impressive sight.

* * * * *

New Glasses are an unusual means of deepening the spiritual life, but Mr. Chung's father was helped

by them. He was a lovable old gentleman whose one aim in life seemed to be to attend all the services held in the little church at Sussan. He would come in carrying one of his several grand children strapped to his back, but had the rather disconcerting habit of getting up and going out again at any point in the service, whether in the midst of sermon, prayer, or hymn, for "he stood not on the order of his going". One day Mr. Campbell gave him a big pair of glasses and a large type Testament, and the gift worked wonders. The glasses opened a new world to him and he began to explore the new Testament with their help, and has already read it four times in three months. So the Gospel came to father and to son and both rejoice in the Lord.

* * * * *

University Training may not be possible for everyone, but the so-called "university" here is open to all who can pay a tuition of a dime! It is part of the system of Bible Clubs started by Mr. Francis Kinsler, in Pyengyang, and is in the charge of two Sin Syung Academy students who are very enthusiastic over their opportunity to mould the characters of some of the children of the slum districts. Its origin lay in the night school for new women believers started by Mrs. Chisholm, (for all church members must know to read their Bibles). The women came, but the children swarmed in too; and

since some provision had to be made for them, the Bible clubs have resulted, meeting daily in the churches from 3 to 5:30, and using the text-books put out by Mr. Kinsler as a guide for the three R's. About 250 children are enrolled. Some time ago they had a special program for the friends of the school on which they sang the songs they had learned, and recited the passages they had memorized. Eight children came out and sang "I'm so happy", first in English, then in Japanese, then Chinese and Korean, and then in all four languages at once! One small boy gravely preached a sermonette on John 3:16, and two girls gave a dialogue between a Christian woman and the non-Christian whom she was trying (successfully) to win to Jesus.

* * * * *

City Mission work is carried on by the four churches, in the "red-light" part of town, and they are assisted by the students of the Women's Bible Institute. These women have a special class in personal evangelism on Saturday morning, and then go out to put what they have learned to a practical use, in calling in the non-Christian homes. Not a few who had once followed "The Way" have thus been recalled to it. On Friday evenings, they patrol the mission district, inviting all to come in and hear the message. A non-Christian butcher was persuaded to send his wife, and we hope that he will eventually

pass the point where he leaves the family religion to his wife, and come himself. A visit was made to a restaurant of doubtful reputation in an effort to secure the attendance of the girls serving there. One girl was found to have been reared in a lay-preacher's home in a distant town, but had so far forgotten the faith of her childhood as to come to this worst of slaveries. Pray that she may be won back again. These Bible Institute students also support a home missions project in a nearby valley.

* * * * *

Bible Classes are sometimes ambiguously regarded in America, so a word of explanation may not be out of order. A "Bible Class" is not a Sunday School class, but more nearly what is sometimes called a "Bible Conference,". They are held periodically in nearly all the churches in the district, and a special class for the leaders is held annually, in Syen Chun. The general program consists of a morning given over to Bible Study (Colossians and Revelation, this year) and the afternoon to calling on the non-Christian families. The evenings are taken up with popular evangelistic services. The Bible Class system has been one of the great blessings of the Korean Church and much of the strength of the Church's faith may be traced to it.

A WEEK OF PRAYER FOR SYEN CHUN

MONDAY—**The in His Name Hospital**—William H. Chisholm, M. D., F. A. C. S., in charge, Drs. Cho and Kim assisting, nursing staff of 8, cases treated, 11,279, Mrs. Chisholm on ward evangelism. Pray that the staff may be enabled to declare the Christ, by word and deed, to all who come. Pray for the widening circle of evangelistic influence radiating from the hospital.

SUGGESTED READING—Mk. 1:21-46. Lk. 9:1-6.

TUESDAY—**Posung Girls' Academy**, principal, Miss B. I. Stevens, M. A., teachers 9, students 152, Mrs. Hoffman and Miss Ingerson on the faculty. **Sinsyung Boy's Academy**, principal, Mr. L. W. Chang, teachers 15, students 345, Mr. Hoffman on the faculty. Pray that the Christians of the province may be enabled to undertake the complete financial support of the schools, and that the schools may continue to minister to the training of the Christian young people of this province.

SUGGESTED READING. I Cor. 2:1-16. Matt. 13:1-9.

WEDNESDAY—**Bible Institutes**. Men's term, principal, Mr. Ross, teachers 5, students 96, Mr. Campbell on the faculty. Women's term, principal, Miss Hanson, teachers 8, students 105, Mr. and Mrs. Campbell, Mrs. Ross, Mrs. Chisholm on the faculty.

Special term principal, Mr. Ross. Pray that the power of the spirit may go with the students as they go out to witness for the Lord. Pray for the home mission project supported by the students.

SUGGESTED READING. John 15:1-17. James 1:1-18.

THURSDAY—Bible Classes for men and women, in city and country. Mr. and Mrs. Ross, Mrs. Campbell, Miss Hanson so engaged. 253 classes held, with 30,914 attending, last year. Pray that the teaching may be fitted to the needs of the churches and that those attending may be led to a new consecration to the Lord.

SUGGESTED READING. Matt. 5:1-16. John 3:1-18.

FRIDAY—City Churches—North Church, pastor Paik (Mr. Clark in choir work); South Church, pastor Kim (Mrs. Chisholm, Women's Sunday School); Central Church, pastor Chang (Miss Ingerson in Sunday School, Mrs. Clark in choir work); East Church, pastor Kang (Mrs. Ross in Sunday School). Pray for the pastors that their ministry may be a vital one. Pray for the members, that they will see the need for personal evangelistic work. Pray for the downtown mission carried on by the churches, that it may transform lives for Christ.

SUGGESTED READING. Rom. 8:1-17. Ps. 27; L-14.

SATURDAY—Country Evangelism. Itineration among groups of small, weak churches throughout the district—Mr. Hoffman. Itineration into untouched valleys—Dr. Chisholm and Mr. Campbell. Country class work and in itineration, Miss Hanson, Mrs. Campbell. Pray that wisdom may be given for this “care of all the churches” and that the word of the Lord may be made known throughout the province.

SUGGESTED READING. Phil. 3:1,16. Lk. 10:25-37.

SUNDAY—Market Preaching and Tract Distribution—Mr. Ross, Dr. Chisholm. Market day comes every five days and affords a rich opportunity for street preaching. Pray that those who hear the word may accept it, “and all their house.”

SUGGESTED READING. I John 2:1-17. II Cor. 5:11-21.

GENERAL—The Board—that they may be given grace and wisdom to handle a difficult situation at home and abroad, and may continue to stand for the sturdiest of Christian missionary zeal. **The Mission—**that this 50th Jubilee year may find the Mission responsive to His call and used of Him. **The Korean Church—**that the year may be one of great ingathering and that Christ may reign anew in a cleansed and glorified Church.

SUGGESTED READING. Acts 1:1-11. Heb. 11:1-12:2.



THE BIBLE INSTITUTE SPECIAL SESSION (P. 6)
Mr. Ross, center Mr Chung (p. 2.) front, extreme left.

125

THREE DECADES
OF
CHRISTIAN GROWTH
IN
TAIKU, KOREA

1900



FORWARD

It seemed fitting that the usual "Annual Report" should be elaborated a bit to commemorate the thirtieth birthday of Taiku Station, the thirtieth anniversary of the first baptismal service in the Province and the thirtieth year since the arrival of Rev. H. M. Bruen in the Land of the Morning Calm.

Since Mr. Bruen's history coincides very largely with the history of the Station and of the work in the Province nothing could be more fitting than to have him and Mrs. Bruen, who has been the mother of the station for so many years, be entrusted with making the following record.

We submit it to you confident that if once started you will not set it down until the last page is read. It is a story, not of human achievement, but of what God can do in spite of human frailties.

THREE DECADES.

Taiku
Station 1899

While Taiku Station dates its official history from April 1899, because that was the year in which it ceased to be a co-station with Fusan and began having its own budget, yet we must remember that Dr. Baird made several trips to Taiku from Fusan before 1899, buying the site inside the city with the expectation of moving here with his family. He was sent to Seoul for educational work however, and Dr. Adams was appointed to Taiku. Dr. and Mrs. Adams and Edward came here to live in the fall of 1897. Miss Chase came with them, remaining until Dr. and Mrs. Johnson arrived sometime before the New Year. With the arrival of Benjamin Adams in January 1896, the station can be said to have been fairly well launched on a progressive program.

The blur in
the midst

Taiku was a three days overland trip by chair and pack pony from Fusan, a distance of eighty miles. Dr. Adams' first trip was made by river boat, taking eleven days. Speed regulations were such as to enable the traveler to thoroughly assimilate the scenery and rural life. When the summit of South Mountain was reached, tired ponies and coolies stopped to rest. It was there that Dr. and Mrs. Adams and others who later followed, had pointed out to them the brown blur in the midst of the

plain below which marked the thatched roofs of Taiku. Surely the faith which kept their faces stedfastly set toward that dark city should be an example to us these days as we see many of their hopes fulfilled. Two nights in the inns of the "good old days" prepared their mind for full appreciation of the Korean building in the city which they were to call 'home' for the next few years.

Kim Chaisu (Kim Moksa) had gone from this province to be treated in the mission hospital in Fusan. There he had become a Christian and returned with Dr. Adams as his helper. Taiku was the fourth station of our mission to be established in Korea. Seoul was her senior by fifteen years, Fusan by eight years and Pyengyang by four.

The spring of 1898 saw the little group depleted when Mrs. Adams and children were obliged to go to America on health leave. Mrs. Johnson had to go to Fusan in the early summer. But plans for aggressive work went on, the compound outside the city was bought and new workers solicited. Dr. Adams wrote: "We have nothing large to report. The magnitude of what has been given us is found in the hope of faith."

The session minutes While the problems of the present always seem to be unique, it is astonishing how similiar they are to those of other years and we take fresh courage as we realize that we may survive, though we may not solve them all. A few extracts from the Session minutes (blessedly written in English) will differ in little from what doubtless goes in the



THE FIRST FRUITS OF TAIKU STATION
Pastor Kim Kei Won Elder Suh Cha Mung

present day books of the city churches. December 18, 1898 was the date of the first meeting. The minutes, written by Dr. Adams, states that those present were Dr. Adams and Kim Chaisu. We read under the following dates: June 9, 1899 "Kim Pongum (Tukyung) was examined and giving satisfactory evidence was admitted to the catechumenate. He was especially counseled to cultivate a humble and consecrated mind." Judging from this brother's later career we can only conclude that he was hard of hearing.

Domestic Life

We have some side lights on domestic life. January 8 1901 "Kim Pong Myung came for consultation. His wife had left him. He was exhorted to try and get her to return, which he did, but without effect. He was warned not to seek another wife unless this one should take another husband. This was his third wife since our acquaintance. May 18, 1909. The subject of E. Chinpaik continuing as sexton was discussed and it was resolved, that in view of his drinking and quarreling and attempting to hang himself, he was not a fit person for the position."

Seed among thorns

Then as now the seed often fell among thorns and worldly cares stifled it. We read: "February 2, 1903. The group at Yung Chun sent a letter, in which they expressed their determination to leave the way of faith and return to the ways of the world because the Moderator had refused to lend his assistance in a law suit.

**The begin-
ning of the
church**

A review of evangelistic work naturally comes first. Dr. Adams, after his arrival, lost no time but at once began holding services in the "sarang" of the compound and later, on his removal to the new site outside the city, his rooms were remodeled for the church. As rapidly as circumstances permitted, the work was extended throughout the province. The beginnings were often crude and far from promising.

As we look over three decades we see progress both in material equipment and organization and the one keeps pace with the other. The first churches were tiny mud walled, thatched roofed huts with only a hole in the wall which divided the men and the women. The pulpit was usually a post with a reading board at one end and a base at the other which reminded one of a toadstool. The organization was equally simple as the missionary constituted the entire session. Gradually the mud building gives way to lath and plaster and tin roof with a pulpit made out of a standard oil box. A leader, deacon and helper with the missionary form the session. The final stage is the brick building conforming to church architecture and furniture with a pastor and session and modern methods of work.

**Brick and
mortar**

Before itineration could be given the time it deserved, the residence on the new compound had to be erected. This was no simple task, with no contractors nor skilled workmen. Little by little, with Chi-

nese masons and Korean brick-burners from Seoul, logs floated down the river when the rains came, American doors, windows, and hardware carried by river boat to within ten miles of the city and then on by coolies, the work was slowly accomplished.

In 1899 Mr. Bruen arrived and now after thirty years he and Edward Adams are still members of the Station. Mr. Bruen baptized the first woman in the province. He was inspired to give her the name of Myung Sung (Bright Star), hoping that she like the star of Bethlehem might lead many to Jesus.

**Punched in
ribs to let in
Light**

The necessity of Bible classes was early recognized, 1901 saw the first class for men with an enrollment of eight and two years later eight women gathered for a week's study. The wife of helper Kim No Chun was among the number. On her return home she astonished her husband by telling him that some Korean women could read and asked him to teach her. He was skeptical, but finally sat down and began reading the alphabet for her to repeat. Progress was so slow that he lost patience and seizing his pipe, punched her in the ribs, saying, "Maybe that will let a little light into your darkened mind". Breaking into tears, she went into the house and fell on her face and prayed in a voice quite audible to her husband that the good Lord would enlighten her sufficiently to read his word. Rebuked, her husband called her out and after much patient effort she learned

to read and for years traveled with her husband, teaching the women.

Growth of new church

A class for helpers with six enrolled had started in 1904 and this had merged into the Bible Institute in 1908. Officers' Classes were being held in the country districts, the men's winter Bible class was enrolling four hundred and the women's class five hundred. The end of the first decade showed that the number of the churches had grown from one to one hundred and six, baptized members from two to eight hundred and ninety three, catechumens from five to three thousand one hundred and ninety two and native contributions from Yen 10,46 to Yen 14,600.00. The Station numbered eighteen adults.

The second Decade

The second decade was marked by the organization of groups of believers into churches and developing church leaders. It was also a time of great national change as the Morning Calm disappeared before the Rising Sun.

In 1910 the work in the province was divided and Andong Station opened.

Prison visitation

The decade ended with the Independence movement with all its attendant distress and sifting in the church. Church leaders, pastors spent the next two or three years in prison and the effect of the personal work they did among their fellow prisoners is inestimable. During that time prison

visitation formed a regular part of the station work.

**Adams
evangelistic
work**

The outstanding evangelistic work or effort of the third decade (1919-1929) has been the Adams evangelistic work. Much credit of nearly one hundred new churches must be to the faithful preaching of this devoted band of men and women. Dr. Adams, through several physical breakdowns and while his memory was gradually failing, by sheer will-power collected funds and supervised its organization and initial stages. From now on the trusteeship of this fund will be in charge of the Bible Institutes of Taiku and Andong and in Taiku the work will be among the students.

The Hospital preaching society reports this year eight new groups with an enrolment of 201.

**Women's
missionary
societies**

One of the most heartening activities of work among women has been the women's missionary societies. Begun by Mrs. McFarland years ago, continued by Miss Switzer and now under Miss Bergman's direction, these societies are today a well organized part of the church, country wide and cooperating with the other three Presbyterian Missions working in Korea, with a constitution and by-laws and delegates at Presbyteries and General Assembly. At the March class in Taiku, seventy societies sent representative and the all day missionary conference was the big day of the class.

**Book a
Month**

The rotating library inaugurated and financed by Miss Switzer has been a great blessing to country church leaders, stimulating them to read one new book every month.

**Bible
Institute**

The Women's Bible Institute the last year has been most encouraging, in the fine group of young women attending, in the development of a esprit de corps and in the broader curriculum. The Men's Bible Institute was again under Mr. Adams' efficient direction after his return from furlough. From this time on there will be only one Bible Institute in Taiku with a men's and women's department. The new constitution which will go into effect when the Mission and Board approve, is designed to give the maximum amount of unity to the work consistent with the maximum freedom in developing separate departments.

Mr. Bruen, Mr. Blair, Mr. Chamness, Mr. Adams, Mr. Henderson, Miss Bergman and Miss Kinsler all report encouraging conditions in the country churches, although the failure of the crops last year has made the financial burden difficult.

**The Mis-
sionary wife**

As usual the married ladies of the station have held together the social structure of the station as well as doing innumerable odd jobs of so illusive a character that they defy report. Mrs. Henderson has had a heavy schedule with sixteen hours of music teaching a week, besides guiding her

Pioneer Missionaries who have been in 'Taiku
from the opening of the Station.



Rev. H. M. Bruen

Rev. Edward Adams



children along the Calvart school course and calling in Korean homes.

It is with grateful hearts that we acknowledge God's goodness crowning the evangelistic efforts of the past year and we are confident that as the churches seek to commemorate the thirtieth anniversary of Christian work in this province, by doubling the church membership, His blessing will be with them.

Education Who has not had the experience of starting out on a new trail? At first the path was easy and progress rapid, but gradually it became steep, stones slipped from under lagging feet, fallen rocks blocked the way, the path was sometimes lost in a maze of briars and only the hope of attaining the clear peaks of achievement urged you on. This is the history of educational work in Taiku.

Dormitory takes 18th place At the end of the first decade Taiku reported ninety five self supporting primary schools with an attendance of one thousand and eighty two boys and two hundred and eighty girls. The boys academy had organized in 1906 and was housed in a thatched roofed building in the city with twenty seven students. Dr. Adams was principal and faculty for one month when he handed the entire works over to Mr. Sidebotham of Fusan, who ran it for six weeks more and they called it a school year. By 1908 the Board was contributing \$ 211.79, the building on the present site was completed and a dormitory was No. 28 on the property

docket. One sentence in the 1909 report shows the futility of prophecy. "The academy year opened with seventy-eight in attendance and closed with thirty-two. Some were suspended, some expelled ; the majority left because of the break down in their health, caused by the unsanitary condition under which they were forced to live." So the request for a dormitory took eighteenth place on the docket.

In the fall of 1910 the academy received a real boost in the arrival of Mr. Reiner. We hear of athletics booming in 1912 and registration with the government in 1913. The first recorded strike appears to have been in 1914. Thenceforth no school year was complete without this diversion.

With Mr. Reiner's departure for furlough and subsequent removal to Pyeng Yang, Mr. Adams was again obliged to take up the burden of principalship. One sentence in the 1916 report stands out in letters of fire. "The year closed without a deficit."

Meeting new Students

The second decade ended with the struggle just on of seeking to conform to the stringent demands of the government, of raising larger budgets and seeking a faculty who would hold to the ideals of the mission and also stand in well with the students. With Dr. Adams obliged to leave on health leave, Mr. Crothers helped out for the year preceding his removal to Andong. No one evinced any lively desire to fill the vacancy, until Mr. Henderson, just completing his second year of language study stepped forth into the arena. With a

spirit that the most distressing conditions could not discourage he has given himself unstintedly to his work. The history of Keisung Academy for the last decade is the history of Mr. Henderson's unceasing struggle.

**A contribu-
tion to
Church life**

Statistics are often misleading. The year which showed the largest enrollment of students cannot be said to have been the best year. Real progress has been more along the line of better teaching, a better class of students and better school spirit. "The academy has turned out students that have made a real contribution to the church life of this and adjacent provinces." That is Mr. Henderson's ideal for the school and the vision which has kept him steadfast.

**Sin Myung
Girl's
Academy**

According to time honored precedent the girls followed the boys in education. Four years after the boys academy had organized the mission authorized a grant of Yen 150.00 for current expenses for a girl's school. For several years previous to this, a small class of girls had gradually been evolving into a school and were using a Korean building on the compound intended as a preaching center. The teaching was done in rather a hit and miss manner—mostly miss—by the ladies of the station. When sixty girls were enrolled in 1911 a cry went up for a trained teacher. The following year with an enrollment of over eighty the cry became a howl. "On pleasant days the small fry studied outdoors. Even the bathroom

two by six feet was used as a recitation room.” Chasi, a graduate of Pyeng Yang ran the school that year and the first class of three was graduated. It is gratifying to record that all three are filling places of Christian influence in their homes and churches, and are royal alumnae.

Old Mother Hubbard Miss Pollard came to the rescue in 1912 and has been identified with the school through the same trying experiences which confronted the boy's school. Innumerable times when salaries were due, she and Mr. Henderson have had the sad experience of Old Mother Hubbard in finding the cupboard bare. And yet the schools like the famous lady's dog have not died of starvation, though we often stood ready to bury the corpse.

January 1914 saw the academy leaving the quarters which they had shared with the lower school and moving into the new class room building on the hill, still using the 'sarang' as a dormitory with fourteen girls from the country living there with a matron. It was hard to persuade parents of the necessity of girl's education. It was a luxury to be attended to after more pressing needs were attended to and poverty, then as now, debarred many. In 1917 the girls were in their new dormitory and the enrollment reached eighty-three.

The Magic Sign The last decade may be said to have witnessed the rise and fall of the popularity of 'Chichung' (government recognition). For a time it seemed that we must close shop unless we could hang that magic

sign 'Chichung' over the door. While it still is a thing to be grasped and while we hope some day to attain it, yet many of the Christian parents are learning that Christian influence and training given a girl in our school is going to stand them in better stead than a diploma from a government school.

Miss Pollard, while reporting a hard year financially on account of the famine and consequent decreased income from endowment fields, still finds bright prospects beyond. The new head teacher is an up to date educator with two years of study in America to his credit. The number of new students in the first year class is abundant evidence that the Lord has heard and is answering prayers. "I am praying for your school," is now a frequent remark of Korean friends.

"Yet do thy work ; it shall succeed
In thine or in another's day,
And, if denied the victor's seed,
Thou shalt not lack the toiler's pay."

Night
schools
popular

In closing the survey of educational work a word should be said about the primary schools. Many gave way as the government school system spread ; others fell in with government regulations, and some still with no government standing. The most promising rural educational movement is the spread of night schools. The teaching is largely volunteer or combined with a Bible woman's work. The effect of a month's

teaching by a bright young woman on a group of untaught, untrained children is marvelous.

It is an activity which costs little and yet its influence on the future of the country communities is incalculable.

Medical Work

The story of the medical work of Taiku station appears on surface to have been a series of misfortunes which might have daunted the stoutest hearts. And yet from the vicissitudes of those years have emerged the most robust of our station activities. Our present hospital viewed in the light of the past three decades is an achievement of faith.

On a winter day near the close of 1897 a foreign sedan chair borne by four shouting coolies swung through the south gate of Taiku and in a few moments halted in front of the big wooden gate of the mission compound. Pack ponies and a tall foreigner hurried after. Their coming was unheralded, but the populace was there to meet them a dense crowd of men and children and a scattering of low class women. Strenuous efforts for first line places were well rewarded when Dr. Johnson assisted Mrs. Johnson to alight from her covered chair. The gate was closed and the crowd slowly scattered, little realizing that a new day had come for Korea and that they would see miracles such as their sorcerers never dreamed of.

Dr. Johnson had arrived but his U. S. drugs did not follow him until July. After his return from Annual Meeting in September he began dispensary work in a room opening on the mission com-

pound. Not an ideal arrangement, but barbed wire kept the crowds in bounds. A one eyed woman still living in Taiku, was the first operation case and in that little dispensary she found both her spiritual and physical sight. But even this crude work was to be interrupted by the doctor's serious illness in 1901 and only a prolonged absence in China lasting until November enabled him to get back to work. Even with that interruption, work was carried on for eight and a half months and two thousand cases were treated and sixty visits made. Working under increasing physical weakness Dr. Johnson carried on until 1904, during which time the hospital was erected on the compound outside the city. Dr. Null took over the work, but the summer typhoons so badly injured the building that much time and money was spent in repairs. There was no furniture for the wards so Mr. McFarland and Mr. Barrett set up housekeeping in the main building. Dr. Johnson returned only to find that poor construction and storms had made the building unsafe, so that it was necessary to tear it down. Another fight with illness, a health furlough and return to work occupied 1908. The rest of the year and the following were good years, although the nurse, Miss Cameron, broke in health and eventually was obliged to resign. Miss McKenzie arrived in 1909, but before a year passed she too, was broken in health and returned to Canada. Dr. Fletcher had arrived in Korea and was helping out in Chairyung, Kang Kai, Andong

and Taiku. Eventually Dr. Johnson asked to be transferred to evangelistic work, but later resigned and returned to America. With Miss McGee's arrival in 1912 and Dr. Fletcher in full charge and a new dispensary planned, the prospect was hopeful, but in 1914 Dr. Fletcher had to take a brief health leave and the hospital was open only two months. Miss McGee, after a few years of splendid work, found the burden too heavy, and, like her predecessors, resigned. On Dr. Fletcher's return the wheels again began to revolve, but not for long, for another break down sent him home, and it was not until the fall of 1915 that he was again back and Miss Bekins on the job as nurse—another transient, as it later appeared.

**Hospital
kept going**

The years moved on—the leper hospital was built, city water brought new standards of cleanliness to the hospital force and a six weeks cholera epidemic crowded the wards. The burden was more than one doctor with inadequate help could stand, and, with no warning Dr. Fletcher had to leave suddenly for America in the spring of 1918. Dr. Smith filled in the time until Dr. Fletcher's return and worked with him for a time. Dr. Hoyt arrived in 1922 and with two doctors and Miss Hedberg, who came to the rescue in 1925, the work grew. An efficient native staff was developed. This made it possible for the hospital to keep going when Mrs. Hoyt's health made a prolonged furlough necessary, and when Dr. Fletcher left for furlough in 1923. A fine new dispensary is the first step

towards the new building which we hope soon to realize. Although it has been a famine year in this part of the county the hospital closed the year with a balance of Yen 1,085 73, and the largest number of patients in its history. The staff of forty three, including eight evangelists have met the demands of responsibility both loyally and well.

It is with gratitude to God and sincere appreciation of the faithful services rendered by all connected with the hospital that we submit this report.

PERSONAL

Family News

On our return from our holidays last September we were at once plunged into the activities of General Assembly. In the midst of this we joyfully welcomed the Adams family back from furlough. Two weeks earlier we had been shocked at the news that Miss Switzer had been taken ill on the steamer, returning from America, and had gone to Severance Hospital. As the months passed we were slowly brought to the sad realization that she

Miss Martha Switzer

would never be able to take up her work among us again. Each one of us will always cherish the memory of her sweet spirit and unfailing courage and serenity during the weeks she spent in Taiku last winter. It is a matter of great thankfulness to

us that the last few days of her life were spent in Taiku. She will ever live in the lives of the Korean women of this province and we trust that we may never lose the influence of her gracious presence and high Christian spirit.

We rejoice in the addition to the station of Robert Mitchell Chamness whom his parents welcomed in January and Dick Comstock Adams in May.

While giving a loving farewell to the Blairs, Miss Kinsler and Miss Hedberg as they depart on well earned furloughs, we look forward with glad anticipation to the return of the Fletchers in August.

“Not by might nor by strength, but by my spirit saith the Lord.”

1929 (11)



TAEGV

The Story of a Korean Leper Boy

A True Story

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York.

1926

The Story of a Korean Leper Boy

By DR. A. G. FLETCHER

SEVENTY-FIVE miles east of Taiku, on the coast of the Sea of Japan, is a little village which recently has become of special interest to us. Here lived Oh Sung Goo, a little boy afflicted with a terrible malady, leprosy. The villagers were afraid that he might contaminate their well, so they had a mass meeting and decided to inform Oh Sung Goo's parents that they must leave the place or else compel their son to leave. The parents did not know how they could make a living if they were compelled to move, so, fearing starvation, they decided to send their fifteen-year-old leper son out into the world alone to beg his food, sleep in the open and thus eke out an existence until death should claim him. He would soon die of his disease anyway, they said, and it was better for them to stay in the village where they could live, than for the whole family to leave and all take the chance of starving to death.

Although this was fully explained to the son by his parents the little fellow could not get up courage enough to go out and face the dark future alone. In despair, Oh Sung Goo's parents determined to do away with him. They induced him to go down to the ocean with them and seizing the first opportunity, the father pushed the boy off from the top of a high rock into deep water. This cruel deed done, they returned to their home satisfied that they would never see him again.

Oh Sung Goo, however, was accustomed to being in the water and managed to swim to safety. With water dripping from his clothing he sneaked back home again; and then the astonished and disappointed mother decided to do her part. Picking up a fearful-looking kitchen knife and brandishing it in the air, she threatened the life of her son if he did not leave home. Greatly frightened, Oh Sung Goo promised to leave next morning, but begged permission to stay over night. Next day he set forth he knew not where, but finally found his way to Taiku.



KOREAN LEPROSARIUM, TAIKU

At Taiku he found a leper hospital. It was filled to its capacity, but when he tried to gain entrance he was not refused. All this happened three years ago. For three years he was treated with the chaulmoogra oil mixture. This was given him in weekly doses, hypodermically, until it finally removed all his symptoms and he was pronounced cured and discharged.

Last month the hospital evangelist preached in this boy's non-Christian village, and with the lad's cooperation won many converts. A new church was started consisting of eighteen men, most of them young, well-educated and enthusiastic. Three years ago these same villagers, thinking to protect their lives, urged the parents to cast out their leper son. Little did they dream that the outcast would some day return, and still less could they have known he would come back with a cleansed body, no longer a menace to their lives, but a witness for Him who came "that they might have life and might have it more abundantly."

Leaflets on Korea

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Free

TAEQU

信明女學校



TO BRIGHTEN THE EAST

Would you like to know what those odd figures
on the cover mean ?

信	pronounced	SIN	means	FAITH
明	..	MYUNG	..	RADIANT
女	..	NYUH	..	FEMININE
學	..	HAK	..	LEARNING
校	..	KYO	..	ASSOCIATION

It is called

SIN MYUNG GIRLS' ACADEMY

A good translation would be :—

THE SCHOOL OF RADIANT FAITH

Much is revealed of the status of woman in old Korea by the fact that she was not called by her given name until often it was forgotten. First she was "Mr. Pak's daughter," later Mr. Kim's wife and if fortunate enough to have a son, "Everlasting Pine's mother." The climax was reached when she became "Blessed Virtue's" grandmother. And so when the first woman was to be baptised in this part of southern Korea, the missionary in charge was suddenly confronted with the necessity of naming her. The first baptised woman in the province must have a name fitting Christian ideals of womanhood. He chose "Bright Star" with the hope and prayer that she would indeed be the star that would point her sisters to the life more abundant.

But giving a name was only the beginning. If women were really to be Bright Stars with Radiant FAITH should they not know how to read their Bibles, to teach their children, to make Christian homes, to light others along the way to Jesus Christ?

Hence the need for education for girls was met by establishing the School of Radiant Faith. In the beginning Bible study, sewing, reading, writing and arithmetic were sufficient. As the light penetrated homes and villages the growth of the church created a demand for further education for her daughters. The Korean Church undertook primary education and Sin Myung became a high school.

The goal of the academy has always been to send forth every student fitted for an all round life in Christ Jesus, so true and bright that she may light the way for her less favored sisters.

To meet this high resolve a faculty of radiant





faith has been developed. Four men and six women are not only qualified according to Government educational standards but are committed to the Christian program of the school. With the exception of the American principal and one Japanese teacher they are all Koreans.

The Japanese educational system in vogue here requires mathematics, sciences and languages as basic subjects. In Radiant Faith, the Bible is not only a part of the regular curriculum but the center of every thing in the school, as the name indicates.

Radiant faith must permeate the future domestic life of these girls as well as their purely academic life; hence their cooking, sewing, household management and care of children, appreciation of art, and social life must be of a high standard.

They must prepare to be wives and mothers in modern homes with all the complicated adjustments between the old and the new, and to link their lives in unselfish service for the church and community.

The Home Economics Department is an essential factor in the attainment of this purpose. The girls learn to prepare and serve western and Oriental meals. From ice cream to that rare and delectable dish, "sinsillo," their menus include also the simple, wholesome dishes of every day life.

They not only knit their own sweaters but also learn how to make clothing for the entire family—men's shirts a specialty !





Did you ever eat Korean persimmons? No others taste quite so delicious ! In the autumn, drying this fruit by modern sanitary methods and selling it for the benefit of the school is an infant enterprise.

While radiant faith is by no means dependent upon one's physical condition, a healthy body is nevertheless an asset to a servant of the Lord. Regular physical examinations and formal gymnastics are supplemented by extra curricular sports for pleasure and health. Tennis, basket ball, volley ball and ping-pong have opened up a world of fun to many a girl brought up within the mud walls of a small courtyard.

The modern youth of Korea accustomed to tennis tournaments laughs at the story of an early missionary who, while playing tennis on a hot day, was asked by a sympathetic bystander if he couldn't "hire somebody to do that work for him."

Standards of good sportsmanship in play have a direct relationship to the Golden Rule as taught in Bible classes.

For two or three weeks each year every irrigation pond and flooded rice field in the neighborhood of Taiku is a rendezvous for skaters. Until recently boys and men had a monopoly of this sport. Even five years ago Radiant Faith school would have been criticized had her girls appeared on a public pond. Since we could not provide the ice within our own compound this healthful exercise was denied to students of early years. But watch them now! No more sighing for mild winter weather.

God has bestowed a wealth of scenic beauty upon Korea. Her people have a natural artistic sense and technical skill, as evident in their handwriting as in





their ancient architecture and pottery.

The average dwelling house with the graceful curve of its tiled roof, the oiled paper floor, and the decorated chests of a bride represent a taste for what is genuinely artistic.

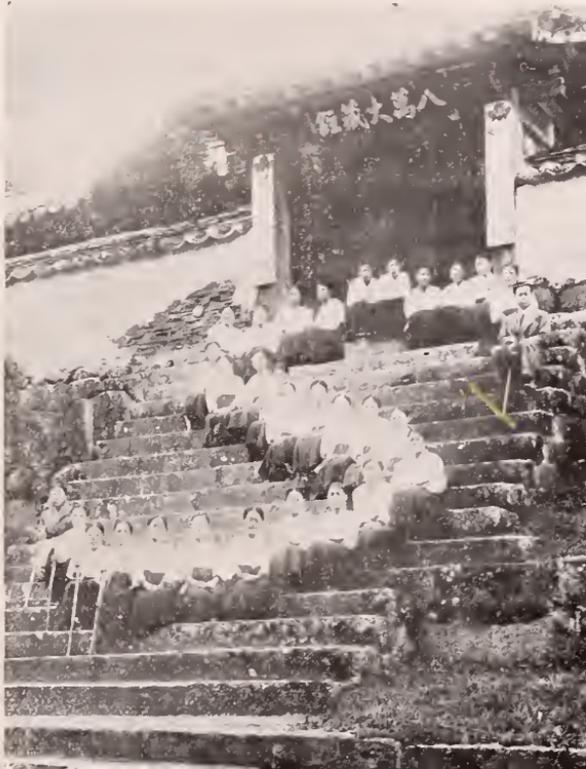
The vicissitudes of economic and political life during

the past few centuries have given little opportunity to indulge aesthetic ideas and the monuments of other days have fallen into ruins. But the inborn sense of beauty is reviving and is encouraged not only by formal courses in drawing and embroidery but also by the annual excursions. Six weeks of vacation during the rainy season, the busiest time for farmers and their families, afford little opportunity for recreation. In October each class visits one of the near by sites of historic and scenic interest.

The Buddhist temple at Hai In Sa nestling against a mountain side, almost hidden by trees, its charm enhanced by a running stream and wild flowers, contains the largest library of Korean literature, and the 80,000 wood blocks from which the books were printed. Here was the setting for a picture of the second year girls.

Kyungju, the ancient capital of the Silla kingdom, with its temples, cave and pagodas attracts tourists from distant lands.

Are not these decadent monuments of old Korean life a challenge to us to witness boldly and faithfully of the power of the gospel of Jesus Christ to meet the needs of new Korea ?





The dormitory life centers in practical Christian living. The girls do their own laundry and room work. They also assist in cooking. They serve in rotation on a committee with the supervisor in ordering supplies and keeping accounts. The school has two days holiday in November while they make a winter's supply of "Kimt'chi"—as essential as rice in the daily diet. The day pupils are expected to help their mothers at this same task.

The kimt'chi is made of cabbage, turnips, garlic, red pepper and salt mixed with the utmost care and packed in earthen jars which have first been buried, in the ground to prevent freezing.

The Glee Club is without a rival in southern Korea. No Jubilee celebration, Sunday School Convention, Christmas or Thanksgiving service in a local church is complete without Sin Myung chorus. Invitations to sing at revival services in the four largest city churches are embarrassingly frequent.

Individual organ and piano lessons prepare the girls to play for congregational singing in country churches. City church choirs demand efficient accompanists. Radiant faith is sometimes best expressed in song.

In daily chapel services emphasis is upon the Word of God. Through annual spiritual life conferences, daily prayer for the Holy Spirit's guidance and individual work, teachers and mature Christian students seek to lead each girl into vital fellowship





with Jesus Christ as Lord and Saviour. Students have active Christian service as teachers in Sunday Schools for children, Daily Vacation Bible Schools and in personal witness to relatives and friends.

The daughter of that first baptised woman, "Bright Star", is one of the early graduates of Sin Myung, shown in the picture above. As home maker, mother of five children, Sunday School teacher and officer in the Presbyterial, she is an answer to that early prayer. Her only daughter is a student in the School of Radiant Faith.

Graduates in many villages are setting an example as house wives and leaders in church work. A pastor's wife is president of the village co-operative farming club, another graduate being secretary.

Two are missionaries in other lands. Ten per cent of living graduates have studied in the Mission Higher Bible School and are serving as Bible teachers or evangelists. Two are physicians ; others are in training for service as doctors, nurses, teachers and evangelists.

The first teacher of the school enjoys commencement seasons with her two granddaughters.



What of the future? Korean women have proved the value of their education to the church and to the nation. No longer will men be satisfied without the best instruction for their daughters. The Government schools admit only a limited number of applicants and they are under non-Christian influence.

Sin Myung Academy is situated in Taiku, Korea, under the Chosen Mission of the Presbyterian Board of Foreign Missions, U. S. A. It has the sole

responsibility for Christian education for girls of high school age in an area populated by 2,500,000 people, as indicated by the shaded portion of the map.



The Mission appropriation in 1934 was less than one third of the amount received in 1932.

SHALL THE DOORS CLOSE ?

For years the school, though subject to Government requirements, has been unable to secure "Government Designation" because of insufficient funds for building, equipment and current expenses.

Graduates are qualified to enter the preparatory department of colleges in Japan or Korea, and can study with those from Government schools but are not eligible to receive diplomas.

Alumnae and Korean church leaders are uniting in a campaign for funds to enlarge the chapel and class room space. In view of the poverty of the average Christian this is a project that will test their loyalty to the utmost.

Ours is the task of keeping up the high standard of the school while coping with a shrunken budget.

During the Jubilee meetings, Alumnae sold meals in a tent erected across the street from the First Church where the meetings were held. Much of the cooking and all of the service were volunteer labor. Students assisted during their noon recess. The net profit contributed to the building fund, although welcome indeed, was insignificant in comparison with the favorable impression made upon visitors and the esprit de corps developed for future service.

CAN WE MATCH THEIR SACRIFICE ?

Members of the faculty have pledged one tenth of a year's salary. A graduate with a large family and small means, after giving all she could in money, is telling others of the need and preaching the message of salvation as she goes.

A graduate with a salary of \$ 12.00 a month, supporting a younger sister in school has paid \$18.00.

The average father has an income of less than \$ 15.00 a month. It costs his daughter \$ 4.00 to attend school. If he has aged parents and other children, how much more can we expect him to give?

One graduate, a missionary in China writes of her family of five children, of the many calls for help from bandit ridden districts. She tells enthusiastically of the growing Chinese churches, of the numbers her husband has won to Christ and of her own part in teaching the Word of God. For a year she has saved a bit at a time and she sends ¥ 10.00 (\$ 3.00) to her Alma Mater.

Those early students, bearing their share of life's burdens, look back to Sin Myung with tender affection and gratitude for the past mingled with anxiety for the future. Must Radiant Faith's story be all in the past? Must their daughters turn to non-Christian schools because we can not meet the needs of this age? Or shall we press on in the face of the "impossible" believing: "I can do all things through Christ" and trusting God to make clear His will for the school?

Will you join with us in prayer that the School of Radiant Faith may be used by Him to point the way and light the path for the girls of Kyung-Sang Province, Korea, in the future as she has done in the past and that the school may serve God's purpose to the end ?

Harriet E. Pollard, Principal
c/o The Board of Foreign Missions
Presbyterian Church in U. S. A.
156 Fifth Avenue, New York.







FACING THEIR WORLD

E. L. Shields

KWANGJU

KOREA



Christmas Greetings!

1923

From
Georgia Newson.



ROLL OF MISSIONARIES.

Rev. and Mrs. Eugene Bell	Miss Elise J. Shepping
Rev. and Mrs. S. K. Dodson	Mr. and Mrs. M. L. Swinehart
Miss Ella Graham	Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox	Dr. and Mrs. R. M. Wilson
Miss Anna McQueen	Miss Georgia Hewson
Rev. and Mrs. J. K. Unger	Miss Margaret Martin
Rev. and Mrs. J. I. Paisley	Miss Mary Pope
Rev. and Mrs. L. T. Newland	Miss Miriam De Haas

MISSIONARIES' CHILDREN.

William Bell	William Talmage
Eugene Bell Jr.	Roy Talmage
Betty Virginia Knox	Janet Talmage
Martha Eolin Unger	David Talmage
Ann Butler Paisley	Mariella Talmage
L. T. Newland Jr.	Sarah Wilson
Anna Louise Newland	James Wilson
Thomas Wills Newland	Mary Stuart Wilson
Hillary Reed Newland	John Knox Wilson
Sarah Bolton Newland	Robert Wilson
Franklin Talmage	Thomas Edwin Wilson
John Talmage	Joseph F. Wilson

KWANG-JU (City of Light).

The mountains rim an emerald cup,
And on its sides the bamboo clings ;
While singing larks go mounting up
To cascade joy from flashing wings.
Within the bowl a winding stream,
Where trees their leafy shadows hide :
At night a thousand house fires gleam,
While life flows on an endless tide.
From fruitful fields of velvet green
To cloud patched sky of deep sea blue,
A fairer spot I've never seen
Than Chosen's light and pride, Kwang-ju.

KWANGJU STATION.

Ten years ago someone said "It must have been an adventurous missionary who first discovered Kwangju,—it is so far from any place."

But the shining steel lines of a railway reaching from Taiden to Mokpo, touched Shoteri, a station ten miles from Kwangju in 1915, and in 1922 a branch line was built to the city proper. Kwangju is no longer an isolated sleepy old town of medieval Korea. It now has electric lights, city water works, a well organized police department, and Fords that bear license numbers up to 84. Yet with all of these adapted modern improvements, there is not one sight in the city that suggests America. The shops are built directly above the ground, have dirt floors, and the most of them are about six feet high. All of the houses are roofed with tile and straw thatch,—and domestic life is carried on in the streets about as it has been for two thousand years or more.

In the outskirts barley and paddy fields lie closely about the city and extend well up into the sloping valleys that circle among the hills. The mountain, Mootung San "swells from the vale and midway leaves the storm" in the background, but eternal clouds, not sunshine settle upon its head, the most of the time.

A clear mountain stream finds its way among the foot-

hills, to broaden into a capricious river that rushes along the south side of the city. Just beyond this stream, lies a suburb of low Korean huts flanked by a feathery bamboo grove. Further on, a lane, green walled in the summer by hedge rows and maples leads to the compound of The Southern Presbyterian Mission. Here, a bit of America is transplanted to this Oriental land. Nine residences all built after plans of good solid American architecture, and all surrounded by gardens that might have been planted in Virginia or Kentucky, or North Carolina, form a landscape that is a tiny glimpse of Paradise to the missionary itinerator as he enters the compound after a long journey among villages Korean and Oriental.



KWANGJU FIELD.

In the center of South Chulla is the Unrivalled Mountain, or to give it its Korean name, Moo Tung San, and at the foot of this mountain is Kwang-ju and around these two centers, which are really one, are grouped the varied industries and the teeming life of South Chulla—the granary of Korea.

To go back to the beginning of this city one must roll back the centuries until 1020 A.D. and even then Kwang-ju had grown enough in importance to become a magistracy less than twenty years later. It seems that it was called Mu Ju at the first which afterwards was changed to Mu Jin. When the Paik kingdom fell the rival kingdom of Chin Hon tried to make this city its capital but failed. From then on the importance of the city was so far removed from the disorders of the North that it led a peaceful life for most of the following centuries.

But the political and even the financial history of Kwang-ju, interesting as they are do not concern us here. The greatest event in the history of this old city took place twenty years ago when a company of missionaries passed through on a scouting trip looking for a new point to open up work in South Chulla Province. For various reasons Kwang-ju was first passed by and the work begun at

Mokpo, but the insistent appeal of the teeming thousands that filled the valleys around Kwang-ju could not be resisted. So two years later Dr. Bell made a definite move to open up the work in the Kwang-ju district.

First he tentatively chose the then politically more important city of Naju but the hostile attitude of the people led him to come to the more cordial city of Kwang-ju and here he laid the foundations of what was to become one of the large stations of all Korea. A bare, grave covered hill was bought, little temporary houses put up and in 1905 Dr. Owen and Dr. Bell began this work, soon followed by Mr. Preston. More land was bought, graves were leveled, trees planted and plans were made that have since brought this station with its groves of trees and unrivalled scenic splendor to the very forefront of the many beautiful places in Korea.

For ten years the building program was carried out until by 1914 there were nine residences, a hospital, two schools and a Bible class building; but for the last nine years though the work has advanced far faster than in all the preceding years, no new buildings have been built save a small office building for the Secretary and Treasurer, built with private funds. There is also one of the largest leper plants under the control of the Mission for Lepers in the Far East just two miles east of the compound and superintended by the Kwangju station.

The city of Kwang-ju is practically in the middle of the country work where in a territory roughly one hundred

miles square and containing about 900,000 people, the itinerating evangelists are carrying the Gospel to this great mass of people. The work is well organized and has been blessed of the Lord. There are over 30 organized churches, over 2,000 church members, some 50 schools and many little groups just beginning, all combining to bring the Gospel to a people hungry for the Truth. This is the granary of Korea and supports an enormous population that is constantly increasing, so the work prosperous as it is, does not maintain even its ratio of increase when compared with the increase in population.

There is no other church organization at work among these 900,000 non-Christian people. The Southern Presbyterian Mission, alone, is responsible for the evangelization of this great number. Seven evangelists directing well organized and well equipped campaigns through personal oversight of consecrated native helpers can do this work. At this time we have but four evangelists who can give their entire time to this work.

The field is too large for our present force. We are undermanned.

The city of Kwang-ju itself since it has acquired a rail road is increasing at the rate of 2,000 a year and has become the civic and educational center of Southwest Korea. Three Churches with a combined membership of 1,500 are trying to care for the 16,000 people in this city. Two large schools, one for boys and one for girls are trying to sweeten the bitter waters of a heathen school

system. But the needs and demands of the people have far outstripped the ability of the missionary to answer them.

Kwang-ju means *City of Light*. It is living up to its name, politically, commercially, and educationally, but spiritually it is still in pitiful darkness. The Light will come, not from its imposing banks and school buildings, its heathen hospital, its office buildings; not from the thousands of electric lights that shine by night and the many autos that dash about by day. The only true Light will come from the three small churches, the mission schools and hospitals, and the mission homes, where live and act those whose only aim in life is to be a light bearer with lamps lighted at the great Source of all Light, even the Light of the World-Christ Jesus.



EVANGELISTIC WORK.

A friend thinking of a very trying condition that he would have to undergo consoled himself with the thought that he would be either dead or alive when the crisis was past. In one sense the heathen we have come to evangelize are neither dead nor alive, for while their animal nature is in a state of vitality, they are dead in trespasses and sins. There is evidence of this on every hand in the worship of every kind of evil spirit, in their deadness to progress, and in their low moral standards. To be instrumental in leading them from darkness to light and awakening them from their stupor and lethargy is the hope of every member of our station.

Of the evangelistic force in our station some have been on the field almost from the very beginning of our Mission work, others have arrived at the eleventh hour and still feel the growing pains of language study. Though there are quite a number in our station whose daily tasks are not the direct evangelistic work, yet this is the ultimate aim of every worker. There are also some of blessed memory who bore the heat and burden of the day in our station, and then were called to put their hands to the plow in other parts of the vineyard, or were forced to return to the homeland. The vines they planted still thrive, though they are watered now by other hands.

It is a far call from that day back in 1896 when a committee of the Mission first set foot on Kwangju soil until to-day when there are nine missionaries' homes on a hill slope near the city. Soon after that, itinerating was begun in the country districts near Kwangju and by 1900 as many as four country groups of believers had been started. But it was not until Dec. 24th 1904 that two families of the Mission really moved to Kwangju and opened up the station itself. From that time the church in Kwangju city had its beginning. Today there are four organized churches served by three native pastors, with additional Sunday Schools in strategic parts of the city. The original four country churches have multiplied in twenty years to almost an hundred.

The South Gate church may be called the mother of at least two of the others in Kwangju, and yet sending forth these daughters seems to have strengthened rather than weakened, for it is still a flourishing church with an attendance of four or five hundred each Sunday. An earnest young man, Mr. Kim, is pastor. The North Gate church, only about three years old, has an attendance of three hundred or more each Sunday. Mr. Choi is pastor of this church. The Satu church colonized from the North Gate very recently and yet they have an attendance of some 200 or more each Sunday. Mr. Eun, a vigorous old man of 66 years, is pastor of this congregation. The leper church has a membership of several hundred and they are supplied by Mr. Kim of the South Gate church at an hour

not conflicting with the service at his own. Visitors from America have found it practically impossible to ask members of this church questions on the Bible which they cannot answer.

As to country work, the territory is divided into five districts and each male evangelist is assigned one district when they are all on the field. When there are absentees, those present have to double up and take another field in addition to their own. The lady evangelists also have their districts which may include one or more of those overseen by the male missionary.

The missionary carries on the country work by personal itinerating and through the means of trained native helpers. When the missionary goes on a country trip he usually goes prepared to stay about ten days, so he has to take his bedding, food, extra clothing, etc. as he cannot live as the natives do. He goes from church to church, administers baptism, examines for the catechumenate, disciplines those fallen into sin, admonishes, exhorts, and does personal work amongst the heathen. There is also the work of country classes which will be written of in another part of this booklet.

What we wish to make the fountain head of our evangelistic streams of power is the Theological Seminary in Pyengyang which is turning out each year more than 50 faithful men who are to feed the flocks which are being gathered in crowded city, or prosperous villages

of the plain, or it may be in some mountain hamlet far back from the highways of life.

Those engaged in the evangelistic work often see deep dark shadows and experience many things that tend to discourage, but the lights are brighter and the things that bring joy and gladness are in the majority. Of these we may record zeal in personal work, earnestness in prayer, sacrifice in the giving of means, diligence in Bible study and in walking long distances to attend Bible classes, giving up lucrative positions to accept positions in church work with much smaller salaries, giving up ancestral worship and prevalent customs inconsistent with the Christian life and that in the face of severe persecution.

If there were space to tell of the power of the Gospel in the lives of individuals, we should have a long list to record, such as churches started by two young men who believed while in jail, or the widow who gave her house and all that she had to start a church, and many like instances. But after all, the power of the Gospel is not seen so much in these somewhat spectacular instances as it is in the sum total of the common believers. As one thinks over the rank and file of church constituency, there come to mind many cases of those who in the ordinary course of their dull and dreary lives have proved to be sound in the faith. When one visits a shabby church away up in the mountains, far from dependence on foreign money or outside influence, where it seems that there can be nothing but the sincere motive of trusting to the for-

givenness of sins through the blood of the everlasting covenant, there is an inspiration to keep on preaching the old Gospel to a dying world.



BIBLE CLASSES AND INSTITUTES.

The doctors tell us that there is in the neck a certain gland that controls the growth of the body. If that gland is diseased, or underdeveloped, there will result a dwarfed or diseased body. In the same way the gland that controls the growth of the work is Bible study. Let this be



One Class in Kwang Ju Women's Bible School.
They attend seven months in the year.

emphasised; and the result is a vigorous, strong Church; neglect this and you have a sickly, faulty growth with no very permanent results. Therefore the Mission in Korea points with peculiar pride to this phase of the work and freely admits that the great result in numbers and also in

the quality of the converts is due in a very large measure to the sustained interest in Bible study that this Church has known for the thirty years of its existence.

There is no doubt that God arranged the circumstances so that the Bible from the first held a peculiar attraction for the Koreans. A lack of books, a hunger for learning, a naturally philosophical and spiritual turn of mind, all these combined to make the Koreans eager students of the Word as soon as opportunity was given them. The founders of our Mission with more than human foresight decided from the start to capitalize this desire on the part of the people and immediately began to lay plans for intensive Bible study. With this thought in mind, within less than two years after the work of our Mission was begun, little groups of new believers were gathered together and from ten to twenty days were spent in Bible study. It was found to be such an instantaneous success that the matter of a Bible class, at least once a year, became a fixed policy for the whole Mission. The Koreans were diligent students, and being by nature exhorters, they carried back to their heathen friends the Bible message, and won converts by the simple process of "preaching the Word unto them." The high quality of the faith of the Korean Church is no doubt due to the fact that from the first she founded this faith on an accurate knowledge of the Scriptures.

This work has been carried on now for over twenty-five years and those who held the first classes did the

work so wisely that there have been but slight changes since then. At first, due to the customs of the country, only men attended, but just as soon as there were enough women converted and taught to read, they too asked for classes and since their first one they have exceeded the men in their thirst for the Truth. The work is carried along on three lines: Four to six days classes in the country groups for one church or several united; ten days classes in the station for the whole field, one for men and one for women; one month's advance normal work for men in four of the five station, and one for women in two of the stations. These last, however, have been in operation only about fifteen years, or since there has been a sufficiently educated constituency. There is also conducted a three months Bible school for women with the idea of training helpers. The plan for carrying on these classes is one. The Bible is taught as accurately and as attractively as possible, and only such other subjects are taught as have a direct bearing on the spiritual development and instruction of the Christians.

There has been from the first, no subsidising or coercion. Out in the country the churches bear all the expenses. In the station classes a room, light, and fuel are furnished, but no food or books, and of late years a fee has been charged for entering and this fee is being raised yearly. Already some have graduated from the ten-year Normal School for Men, and some from the five-year term for women, and these courses are as

difficult and thorough as the average Bible school in America.

In all the station classes there are on an average 2,500 students a year, and fully as many more in the country classes. Of course a great many of these are found in two or more of the classes every year, but within the last twenty years at least an aggregate of 50,000 Koreans have studied the Bible under good teachers for more than ten days in a year. These have come several times to the classes, and are now remarkably well versed in the Scriptures.

This gives a general survey of the class work, and there is not a great deal to tell of Kwangju's in particular, for the work here has been pushed along the same lines as in the other stations. But we are proud of the large numbers that come every year to these various classes and institutes. The institutes have been operating only twelve years for the men, and about eight for the women. The crowds have come in such large numbers that though the quarters have been enlarged several times we are still cramped for room. The generous gift of the Owen Memorial Bible Building has given us class rooms, but the dormitory space is still entirely inadequate. Several women have completed the whole ten year Men's Normal Institute.

The evangelists of Kwangju have made special effort to have small classes in all the country churches, so as to reach those who cannot come in to the large station

classes. In practically every church in the whole Kwangju field there is held sometime during the year a combined class and revival lasting about four days. The foreigners cannot reach all these points so they prepare the work and send out native helpers to conduct these meetings. In this way every Christian in the Kwangju field has some time of Bible study during the year. Surely this large number of Bible-taught Christians cannot fail to make stable and secure the Church in this land, and we have little fear of heresy and church scandals as long as we have church members who go to the Word for the authority for their faith.



SUNDAY SCHOOLS.

In January, 1912, a missionary climbed a hill not far from Kwanju and descended into the rank heathen village of Sang Kyo to spy out the land. He started up a hymn in the narrow, crooked street, and soon the doors of the little mud huts began to open and one and then another of the children came shivering out into the cold to hear the strange noise that came from this enormous man's



A camera-full of Korean mischief.

throat. In a moment he had twenty or thirty little urchins around him, with a sprinkling of top-knots, while the women opened cracks in the paper doors and peeked to see what it was all about. The missionary taught the group a

hymn and a Bible verse, gave them some picture cards, and repeated the Lord's Prayer. That was the beginning of the Heathen Sunday School work of Kwangju. Soon other missionaries started work in other nearby villages, patterned after this pioneer effort, and the Heathen Sunday School sprang into prominence as a factor in the work of Kwang-ju station. All during this time a strong local church and Sunday School were already flourishing in Kwangju city, attended by Christians and children of Christian parents and the itinerators were constantly at work in the country but the villages scattered within a radius of about three miles around Kwangju seemed almost untouched until these Heathen Sunday Schools were started.

After beginning this work the greatest problems that confronted us were how to secure housing, teachers and literature for these Sunday Schools. Our policy of self support prevents our putting S.S. buildings in the Mission budget, yet how can we ask rank heathen to finance a Sunday School in which they have no interest? And to leave the children unevangelized until their parents become Christians is to fail to gather in a rich harvest of little ones, who in turn often lead the older people to Christ later. Occasionally a friendly villager will lend a room once a week for service, but forty odd children packed into an 8 by 8 Korean room is not a comfortable proceeding. A friend in America gave \$40.00 with which we bought a Korean house in one village, and after all the partitions were knocked out, it has served all the purposes of church,

Sunday School and day school ever since. When a church becomes established there we shall expect the people to buy it back.

Very early in this work it became apparent that so many separate Sunday Schools could not be conducted without some special arrangement to secure teachers. The plan was initiated, therefore of using the Christian boys and girls attending our Kwangju Mission schools. Once a week the boys meet in their school and the girls in theirs to be taught the lesson which they are to teach the following Sunday, and every Sabbath morning one may see scores of them starting off in every direction toward the outlying villages, with their Bibles and hymn books under their arms. Besides supplying the immediate need for teachers, this plan trains these children for Christian service in their own home villages after they finish school here.

Soon the need for suitable literature for the Heathen Sunday School became imperative, and the Sunday School Association of Korea had prepared a three years' course of study which takes these beginners through all the principal stories of the Old and New Testaments. Many of the Sunday Schools will finish this course next fall and begin studying the regular International S.S. lessons which are used in all the main Sunday Schools.

One of the quickest ways to develop a Heathen Sunday School into a church is to establish a Christian day school in the village. For the munificent salary of from

ten to fifteen dollars a month, the teachers in these schools teach nearly all day, hold night classes for adults, conduct services on Sundays and lead prayer meetings on Wednesday nights, teach catechumen classes, and alone uphold Christ to a heathen village—no easy task, I assure you. At first this work, too, has to be provided for outside the budget, but as the people are won, they begin to assume the responsibility and at one place the villagers are paying all of the teacher's salary.

And now for some results. Today Kwangju station is conducting 19 of these Heathen Sunday Schools taught by 81 teachers. Since the first one was established, 130 have been brought into the church. Day schools have been started in 6 places, taught by 12 Christian teachers. Many children from the villages have "graduated" from the little schools and attended the Mission academies, thus getting in line for Christian training for service in the future. Numbers of the villagers to, have discovered our hospital and through its ministry received healing for both soul and body. All of the Sunday School teachers have organized themselves into a Sunday School Association with an executive committee composed of both Koreans and missionaries. The Sang Kyo Sunday School, the first to be started, has developed into the flourishing Third Presbyterian Church of Kwangju, with its pastor and officers and average S.S. attendance of 280. Little Eepunee, of this church, is one of the typical products of our Heathen Sunday School. When the work

was opened in Sang Kyo, she was a little dirty faced urchin of twelve. Her parents objected to her attending S.S. and persecuted her when she refused to take part in the family ancestor worship, but she persisted, and today she is not only a clean, neat, lovely, baptized Christian girl, but is a graduate of the Kwangju academy and has developed into one of the best Sunday School teachers in the Sang Kyo church. Eepunee has led to Christ her mother, her sister, her brother-in-law, who is now a deacon, and several others. Is the Heathen Sunday School worth while?



EDUCATIONAL WORK.

A rapid survey of the educational work of Kwangju reveals some splendid results. With miserably crowded dormitories and class room quarters and wholly inadequate equipment the Jennie Speer Memorial Girls' School and



the South Chulla Boys' Academy have succeeded in maintaining a high scholarship and have graduated young men and women who have taken their places as shining lights of Christian usefulness all over the Kwangju territory.

Of the fifty-nine graduates of the Boys' Academy all fifty-nine became baptised Christians before graduating, thirteen are teachers in Christian schools, four are students in the Theological Seminary, eleven, including two in the

United States, are studying in various colleges, seven are employed by the Mission as Hospital assistants or as secretaries, two are Christian physicians, six are in business, five are farming, three are in government employ, five are dead, and three have been lost sight of. Of the graduates living here in Kwangju four are evangelistic helpers, one is an elder in the First Church, three are deacons, and five are Sunday School teachers. There are many other church officers and Christian workers among the graduates living in other places.

The graduates of the Girls' School have turned out equally as well as the boys. Many of the girls have done effective work as teachers in our Station Schools and in both day and night schools in the country. Some have done untold good as Christian nurses in the hospital. Two of our girls are in training for Bible teachers and will graduate from a Bible Training School next Spring. However, especially in Korea is it true that woman's chief sphere is in the home, and in the capacity of Christian wives and mother our girls are bearing a wonderful testimony for Christ. Quite a number have married teachers, and in the school as well as in the home they have proved real help-meets for their husbands. Two of our graduates married doctors, alumni of the Boys' School, some are the wives of deacons, ministerial students and other church leaders, When the educated young men and church leaders are ready to marry they turn to our Girls' School for their wives, and more requests have come to us for

wives than we have been able to grant. In the cleanliness of their homes, in the training of their children, in the comradeship of husband and wife the Christian graduates from our Mission schools are showing this darkened people the difference between a house and a home. Christian homes in this heathen land are like oases in the desert and out of them are issuing the leaders of the church.

Now the great question is this. Shall we close these two useful institutions that have proved so fruitful as evangelising, educating, and uplifting agencies in this dark land? This is the situation. The government has at last given us permission to get our schools "recognised," something the Missions in Korea have been striving after for years. At the same time the requirements for "recognition" have been made so high that not one of our schools can become "recognised" without a greatly enlarged equipment and budget. Moreover, the government has reversed its former policy and is establishing many schools for the Koreans all over the country, elementary, secondary and normal, and promises to open a university in 1925. The Japanese schools are large, well equipped and have of course government recognition, a thing which means much to the Koreans in all their future relationships. Though the curricula in our schools equal those in the government schools our institutions are going to be considered inferior by the Koreans from now on unless we get them "recognised." This situation is already acute in some of the Boys' Schools and the Girls'

Schools will also soon begin to suffer. Both pupils and parents are urging us to bring our schools up to standard, and some of the best Christians are already sending their children to government schools, not having Christian experience enough to be willing to choose a small poorly equipped Christian school in preference to a large well equipped government institution.

Though the Koreans have not awakened to this fact we missionaries realize that almost the only hope for leaders in the Korean Church at present is to train them in our Mission schools; and to close our schools or to fail to bring them up to standard, which would eventually mean the same thing, is to endanger the very life of the church. With rationalistic and Bolshevistic literature flooding the country and the only other educational facilities being offered by a materialistic heathen government it becomes our urgent duty to save our splendid Mission schools and to equip them in such a manner that they will unfailingly attract the Christian boys and girls of this country who are earnestly seeking an education, and quite naturally want the very best.



ELLEN LAVINE GRAHAM HOSPITAL.

When anybody asks how many beds we have in the hospital, we do not know what to say because we have very few beds as the patients prefer to sleep on the hot Korean floors which are heated by firing them from the



Hospital Nurses.

outside of the building. The number of patients in a room depends largely upon the number of patients we have and not upon the number of beds. We do not have anything that looks like a large ward in an American hospital with fifteen beds on each side of it.

There are several things we are justly proud of, and they are our Korean doctor, the X-ray machine, and the Delco plant. Our doctor is the finest of Korean men and

has done a splendid work while Dr. Wilson has been at home on furlough. He is a young man, a true Christian, and as steady and conscientious as they make them. Just two years ago he graduated from Severance Union Medical College in Seoul, and has been in the work here ever since. He has had splendid success with several of his most difficult cases, and you will see from the following statistics what he and Dr. Mok have done the past year :

Admitted cases	...	...	...	...	...	617
Dispensary cases	...	...	...	...	...	16,947
Operations, local anaesthesia	...	...	...	...	...	98
„ General anaesthesia	...	...	...	...	...	221
Total receipts	...	...	...	...	...	87,800

It is hard to say what the majority of our cases are, but we have more abscess cases probably than anything else ; liver abscesses and abscesses most any place on or in the body. Medical books teach that patients with pus run a temperature, but that is not the case out here. Koreans can have a large, deep seated abscess and be free of fever.

Hook worm is very common ; about 20% of the people have it and we average a patient a week admitted for treatment. Today two lepers walked in the front door of the hospital. It is a common occurrence. Poor things ! They do not know that we are afraid of them and had rather see them in the front yard.

Day before yesterday, a woman with a six month's old baby came in from Mr. Newland's field for diagnosis. A few of her symptoms were those of leprosy, and the poor mother was filled with sadness when she thought she would have to enter the Leper Hospital and be separated from her baby. Dr. Mok was not sure of the diagnosis, so he requested her to come back the next morning for a second examination. After this examination, the diagnosis was pronounced syphilis. The patient's face brightened, the husband's eyes glistened, and the three returned to their home with a bottle of medicine and full directions how to take it, and with a warning not to hang it on the wall because of its unpleasant taste.

There is no ice in the ice-house for use this summer, in spite of the cold winter. Well, this is the reason. In this "Land of Permissions" the police would not give us a permit to fill it, and this is the excuse—"Too near the infectious ward." The ice is used only for ice caps and for freezing ice cream, but that did not make any difference to the authorities.

It is our aim and earnest desire to heal not only the physical body but to heal the spiritual body as well. So often when we ask a patient if he is a Christian, he answers "No," but that he will believe and go to church after he has recovered. This answer saddens our hearts, especially if the case is a serious one, and there seems to be no hope of a recovery.

Monday, an old man whom we called "Grandpa"

was asked if he believed on Jesus, and when he said "Yes" that he had recently believed, we were overjoyed. How differently we would have felt had he answered "No."

We have a good Bible woman who teaches, preaches, and distributes tracts every day. In the morning from 8:30 to 9:00 o'clock a prayer service is conducted for all the hospital helpers and the patients who are able to attend.

"Oh, the good we all may do,
While the days are going by!
There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by.

Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by!"



STATISTICS.

	Kwangju Station	En ire Mission
Missionaries	25	85
Native Helpers	57	298
Organized Churches	18	95
Other churches	133	498
Communicants	2,311	10,176
Adherents	4,179	16,873
Sunday Schools	134	560
Sunday Schools Members	7,594	30,412
Day Schools	82	283
Total Students... ..	3,091	10,994
Bible School Students	2,016	7,074
Native Contributions :—		
To Church Causes	\$6,094	\$42,251
To Schools	6,060	23,770
To Hospitals	9,623	45,187





