

Pyong Yang, Korea. 3/15th, 1902.

My Dear Brother;--

It is a day or yesterday since we reached Pyong Yang. At Chirampo we found Mr. Lee with a junk waiting for us. We spent two nights in the junk coming up the river, reaching here early Monday morning. A very-
all welcome was waiting for us, both foreign and native friends calling out a long distance to meet us. Many were living from every house and every one was at our service for the day. We cannot be too thankful to God for His goodness in bringing us all safely back and giving us the prospect of usefulness here. The house which has been built in our absence is now about done. We have been living in it since the first day, though there are no locks on the door yet and in some cases no doors on the hinges. It is a great tribute to the honesty of our Korean Christian neighbors that though we have no fence yet about the house and no locks on the door and people are coming and going about the house all the time there is nothing stolen.

It is very cool here now. Doesn't seem like the middle of June.

All feel the importance of commencing preparations for a school here on a larger scale than before. Mr. Swallen offered eight or ten hundred yen of individual money to be used at once for a building so that the work might commence. More will be needed later but by using what we have and making a start we can have faith to believe that more will come in as we need them. Numbers of young men and boys are looking forward to beginning school work in earnest in the Fall. Mr. Swallen, who has had charge of the school in my absence, will probably start here soon on his furlough. He is an earnest, Godly man. His home is in northern Ohio. You may see him while he is there.

It is planned to begin a class for the teachers of all the country groups in a week or two. My part will be church history. As I have many lectures to prepare between now and then I shall be busy with that and other things.

No letter has come from you yet, or from home. To make such a quick passage that no letter could pass us as they go. It is so very much delayed. I hope to hear soon that all are well. May the Master bless and use you all for his or glory.

Your Brother

P.S.--I had some Korean books with Mary that I intended sending to Prof. Young but did not get it done. I wish you would look at them when you are at home and if you wish take out those that are duplicated and send them to Prof. Young by express or in some way so that they will not be lost. I will bear the expense if you will. They should be sent as soon as possible.

Pyeng Yang, Korea.

Oct. 10th, 1900.

My Dear Brother,

It has been some time since I heard from you and perhaps almost as long since I wrote to you. I can't remember when I did get a letter, it has been so long. The Annual Meeting is over with its various incidents. The people from the other stations found it pretty hard to get up here in our small steamers, but it is a good thing for them to get a taste of the experiences we have. We are still asking for a large increase in our force, there not having been sent but a few of those who were asked for last year. Bernhessel was off.

his incidents.

pointed to this station and I presume ³
will be here soon. Adams was Chairman of
the Mission meeting, his wife, who went home
with us, will probably be out at the same
time that Bernheisel comes.

As soon as the Annual meeting was over
I went to work at the school and have been
busy at it ever since. Every thing is promising
in connection with it. We have a good lot of
pupils, who give promise of making progress.
They are all Christians and usually the
result of selection before they are admitted.

All of the rest of the station, except
Dr. Wells, are now out in the country
visiting their groups. Some will be gone till
Christmas, Miss Best, who was out in the
country visiting one of my groups of
Christians, came in the other day to find
that her house had been broken open in
her absence and robbed. She has no clue
to the parties. I have been nearly all

afternoon ~~on a case~~ examining the testimony³
of various persons with a view to getting a clue
to the justice. This is the second time she
has been robbed this year, and it is almost
the only case of the kind among the foreigners
here in P.Y. There was no one watching
the house while she was away, which was
of course a cause of temptation.

I hear very little recently about the
trouble in China. I presume it will have
to take its course and be a cause of
quarrelling among the powers. We have not had
any trouble in Korea, and I presume will
not have, unless the Chinese disturbers
come over here. So long as the anti-foreign
party in China are kept under their sym-
pathizers in Korea will not dare to make
much trouble. There was some talk of trouble
at the time of the outbreaks in China, but we
hear of none now.

I think you asked what papers I
was taking. As yet my papers are not com-

ing, even those that I thought I had sub-
scribed for in America. I do not know why.
The one you subscribed for, Current History, is
coming, and that is about all as yet. I
want to order some more at the beginning of the
new year. In the mean time I want to begin
subscribing at once for the Herald and Presbyter. If
you will please order and pay for it up to January 1st
1901 I will reimburse you, and make an
order through the Board from that time on when
I order some other papers. I had hoped that
perhaps they would send me the N. Y. P. for
an occasional article, but I guess they don't
care for my articles, at least Whallon did
not answer a letter of mine some time ago
in which I suggested more foreign missions in
his paper. I stopped the Interior before I
left America. It is in no sense a religious paper
and sometimes it seems irreligious. I want
to get something better if possible.

With love from me both to you both I am
Your brother

William M. Baird.

Hand to John Smith, Hager, Indiana

11/15/00

Pyongyang, Korea.
Nov. 15th. 1900

My Dear Brother; -
I do not know
whether I have, written
you before, or whether
you have heard otherwise,
that some of our friends
from Pagan were attacked by
robbers on their way home
from the Annual Meeting. Mrs.
Johnson with her little baby,
and Mr. Sidebotham, a new
man; were about half way
from Pusan to Pagan, passing
a high ledge of rock, which
I know very well, having
passed it so many times
that I would almost know
it in the dark, when a band
of twenty men armed with
guns and swords came

3

silently along single file
and laid hold upon Mrs.
J. who was in prospect, taking
from her all she had of
value and tearing open her
dress to get more. They then
beat her over the head ^{with} their
swords to make her
give them more. Her baby
laughed at them during the
performance, and the chief
ruffian told her that he
would have killed her
but for the baby, which was
probably said to make her
feel thankful to them.

Then they went back
to Mr. Sidebotham, and
knocking him from his
horse compelled him to
mount a rock while they

3

searched his baggage,
taking all they wanted. They
made him strip off his
trousers, put on him one
of Mrs. Johnson's feather-
ed hats to see how he
would look, poked fists at
him, opened the lunch basket
and ate all the food, making
him act as taster to pre-
vent their being poisoned.
After getting all they want-
ed they left them go on their
way. They say that the
rest of the Tagois, especially
those who were not there,
see the humor of the situation
but that Mr. Sidebotham does
not see it yet. I presume
he should be excused from
too much levity after having
passed through so much.

(4)

Adams and his wife were not in the party, expecting to return later. We have not heard of their arrival. There are said to have been a good many armed men in the south, and had it not been that the Boxer movement in China had received a check there is a possibility that there would have been some more difficulty down here. Their robbing was not limited to foreigners but a number of Koreans were also robbed of large sums some time ago.

I presume you are in your new house long before this, and trust it will be as satisfactory as our new house is. Ma

have never had one that pleased me better. It would probably seem a strange house to you, with its tile roof, its very broad eaves, its sliding windows, no ceilings leaving the rafters exposed to view, &c, all in imitation of the Korean houses of the better order. We are out at the edge of the city where we can get plenty of ground, and I hope to have a very good garden next year. There are also a lot of trees on the place which is a good thing for the children as well as the rest of us. I have also just sent to Oregon for some American fruit trees to plant next Spring.

(6)

Where is Robert Kirby's
address, and for how long?
How is he in Colorado?

We have just heard of the
election of Mr. Kibby, though
we haven't the particulars. I pre-
sume it was for the best,
though I exceedingly regret
some of the extreme positions
of the administration, as well as
some of the weak positions.

I hope that Bertha is
keeping well and that
you are better. Will you
send my love to father and
Mary as I shall not get to
write to them this week.

With love to all
Your brother
William.

On a recent short trip to the
country I baptized 14 and received
19 catchments in one group.

DR. ALICE FISH MOFFETT writes from PYENG YANG regarding the personal work of missionaries and the future of Korea:

As usual, Mr. Moffett has begun work again early Monday morning with the sitting-room full of Koreans. I can hear them talking. They are probably men from the country who came in to attend the Sabbath services. This dealing with individuals is the work Mr. Moffett loves well, and the work which tells on lives and hearts. Dealing thus with hundreds of them is a work which requires much time and strength, and it is this which brings the joy of being here and living close to the people. We grow to love them more and more, and how they show their love for us! I often wonder if I could have had as great a love and pity for another people as I have for these oppressed, warm-hearted, needy Koreans. Surely it would have been so, for the love is God-given, but I am very glad He gave me the Koreans to love. . . .

Our poor people have scarcely where to turn if they wish to reach out and improve. A little prosperity means only greater oppression. The injustice makes one's blood boil, at times. We who know what liberty means long to carry these people at one bound over a two or three hundred years' period, like that in which our ancestors wrought out freedom for us, that we may see them enjoy its blessings *now*. No one can predict what is coming for this nation. . . . There seems little doubt that before very long Russia or Japan will hold sway over this land, but how much of war must precede that change is a mystery. May this precious seed sowing and out-gathering be prolonged if it is our Father's plan. We praise Him constantly that He is gathering out so many for His own

"The mission work of Alice Fish Moffett"
Vol. XI, June, 1920, p. 164

Pyongyang Korea

Dec 17

September 27 1900

To the Secretary

American Bible Society

r Korea file

New York:

Dear Brother:

In accordance with the instructions of the Presbyterian Mission (North) which has just closed its Annual Meeting here, I send you the enclosed which in a large measure is self-explanatory.

Our Mission is the largest one in Korea having more than $\frac{1}{3}$ of all the missionaries and having by far the largest work among the Koreans. We have been striving for 10 years or more to establish our work upon what is very largely a self-supporting basis and our Mission feels deeply interested in all questions which affect that policy. We very much desire the Co-operation of the Bible Societies and their agents in our endeavor to conserve this policy in Korea and we have been unwilling to ratify the clauses in the proposed amendment to the Bible Committee's constitution which would place the power to inaugurate a policy opposed to that upon which our work has been established, in the hands of those not on the field, or what would really be the

Case - in the hands of one or more agents of our Bible Societies who might at any time be one opposed to or out of sympathy with our Policy. We have the unanimous backing of our Board of Foreign Missions in favor of the policy upon which our very successful work in Korea has been built up and in all questions which affect Mission work and Policy we feel that the Missions equally with the Bible Societies should have the power of decision.

Under the Clause as proposed by the Agent of the B. F. B. S. in Korea, the Missions would have no power - but could only advise, and while under ordinary circumstances the advice of the Missions would doubtless be followed, we do not believe it right that the Conservation of our Policy of self support should be liable to overthrow by the decision of one or more men who do not represent the Mission.

I write briefly from the midst of a very pressing and advancing work, some idea of which can be obtained from a copy of our report which I send by this mail.

Trusting that in all Bible work in Korea there may be the fullest Co-operation of the Bible Societies and the Missions and grateful for what your Society has done for our work, I want especially to mention the great pleasure it has been to have Mr. Loomis with us once each year.

Very Sincerely Yours in the Master's service Samuel A. Moffett.

Report A

Report of the Special Bible Committee - Sep. 1900

S. A. Moffett

It is with the greatest pleasure that this Committee is able to this year report that the Board of Translators has given us the entire New Testament in Korean and that the Committee has had published two editions of the same, one published in Korea, one in Japan which editions are now on the market, the price of the former being 30 ~~sen~~ and that of the latter ~~30 sen~~. We were not separated at the meeting in which the prices were fixed and we from the proposition which has since been made that by a circular vote of the Committee the price of the Japanese edition be reduced, as it is believed by all that the expense of publishing this edition has been greater than it need be in any future edition. Our effort is to secure the Scriptures at the least possible cost of production and to sell at that price.

We are also glad to report the probability of very soon having an edition of the Gospels the Committee having requested the Bible Societies to provide the funds for publishing & Underwood's translation ^{which} will not yet the joint work of the Translators has their approval -

At the February meeting Mr. Doty & Mr. Lifford represented the ~~mission~~ at the September meeting by Mr. Lee & Mr. Moffett.

At the September meeting the proposed Amendments to the

Constitution were presented, and your representatives voted in approval of all ^{but two of} the clauses of the Constitution as adopted. The first clause which we opposed is Article II the last clause, reading "and shall stand in an advisory relation to the Bible Societies as to the general policy relating to Bible work in Korea," your representatives believing that it should read "and shall have charge of the general policy relating to Bible work in Korea"

The second clause which was opposed is Article VIII section 1 the clause which reads "The Bible Committee shall send it to the Bible Societies for publication",

under the explanation that this carries with it the right to determine prices of scriptures and all questions relating to distribution your representatives opposed it believing that while all questions relating to publication should be left to the Bible Societies the Committee should reserve the right to determine questions of policy which vitally affect mission work, believing also that as at present ~~locked~~ questions vitally affecting the policy upon which our work in Korea has been established are left largely to the decision of those not in touch with the conditions of the work most affected.

This Constitution now comes before the Mission for ratification or rejection.

1900 (arrived Oct. 26, '99)
~~1899~~ - first Annual Meeting of Dr. Henry H. Bruner
Criminon College '96
Union Sem. '99

At 1900 meeting, met father S. A. Miffett for the first time. Expected searching questions on his theology and spiritual life - instead was surprised when Miffett's first question was "What are the ^{major} baseball standings back home?" Bruner had played at Princeton, & was delighted.

- Mrs. Claire Bruner - interview
Austin Tx, 10/29/85.

Bruner remembers Mr. Miffett, ~~pres + sec of Y.M.C.A.~~ college sec. of Buff. Conv. of Y.M.C.A.
saying that "he had noticed that the best men in athletics were the leaders in the Christian work." - p. 5

- 40 Years in Korea, compiled by Clara Hedberg Bruner.
ms.

"Faith gets the most.

Humility keeps the most
love works the most." - Moody, quoted p. 8

Pictures

First Xmas funeral.

Mrs.

pressed their deep sorrow and repentance. We stayed till midnight and could not purge the church of any connection with or countenance of the lottery. News of this went all thru the city..setting a new standard of righteousness..and securing the Church's protest a first glowing in any form."

Mr.'s loss by death was great: 17, including two helpers, Yi Teng En and Cho Ouen Kook. He was one of first converts, received as catechumen 1894, baptized Mar. '95, employed as school teacher '95, became Mr.'s assistant '96. Elected an elder '98 and was being prepared for ordination when he died in Mar. "For four years he was our most trusted and helpful assistant, intensely in earnest, enthusiastic, a good scholar, a diligent student, a powerful preacher with an influence in this Church, ~~and~~ the country churches, and the community greater than any other Korean with whom I have ever been associated.. In the building up of our work here I believe he had the privilege of being the instrument most largely used of God. His last words to me were, 'I know it will be better for me to go--but I feel I like to stay I should like to stay a little while longer to work for the Church.' His carriage to his burial 10 miles from the city, hundreds accompanying them, while streets were wept at his grave."

4 chapels reported in the city (across the river under Mr. Mrs Hunt, Mr Chang, the city school teacher; Oi Syeng under Mr. Swallen and two church officers; at the residence under Mr. Lee with leaders Yi and Chou; and the Holy Spirit Church for women under Mrs. Lee, Mrs. Wells, Mrs. Webb and Mrs. Bennett. Greatest lack is efficient teachers, but H. H. Jones Academy pupils will begin to supply this lack.

102 have been baptized; 210 catechumens received. High standards re Bible study, marriage, sabbath observance, temperance, ancestor worship. *Prayer meeting attendance - 300-500, "one of my greatest joys"*

- Report for 1894-1896, S.A. Bennett, MSS.

Notes: (1) FEB, 1941-1940 (church bldg. and self-support)

"The new church building commanded a good deal of that attention. In order that the Koreans should provide the largest proportion of the fund (all of it if it becomes possible) and at the same time meet the most urgent demand for the building this year, the plan was adopted of having subscriptions made now, payable in three yearly installments. In Feb. at the Korean home near the subscriptions were taken in both the men's and women's churches. It was a great day for the church and the subscriptions came in to the extent of nearly 5000 Yen. It surprised the people and surprised the city- for the Church has become one of the prominent factors in the city life and all its doings are quickly reported on the streets. Over 1/2 of the subscriptions have already been paid in. The plot was begun in the spring, the corner stone was laid with a service on June 25th, when on the new site a 1100 people gathered and the sound of the hymns went floating over the river and across the river." Building will accommodate 120 when finished; 1 year will be ready and winter, the other by next spring. Mr. Lee is chm. of the old. Some friends in France, Church, San Franc. have given nucleus for an org. fund, 2500 francs or 50 contributing 100 Yen. He believe "that the org. fund and moves may be received as gifts, 5000 Yen that the Koreans are contributing so largely to the building."

Financial report for year, "most encouraging": assistants salaries and compensation expenses, 106224 cash; Deacons fund (Kias ch. fund), 10000, or 10000, 55,000 cash; women's missionary society, 7750 cash; for education (2 primary schools for boys, 2 for girls), 54250 cash; India famine relief, 6420 cash; church bldg. fund, 11220 cash.--total of 162,244 yen (11700.00)

- Report for 1941-1940, U.S.A. District, 1941.

So *sent 30 men into 98 hrs a day's labor on the new church. (Ebis)*



Fifteen Years in
the Korea Mission

FIFTEEN YEARS IN THE KOREA MISSION

By Miss ELLEN C. PARSONS
Editor of Woman's Work for Woman

I.—OPPORTUNITIES.

The history of the Presbyterian Mission in Korea has been that of passing through one door of opportunity after another.

The fact that the first treaty with the Hermit Nation was secured by the United States (in 1882) opened door Number One. When that treaty was ratified, a few keen eyes—not many on this side the ocean—saw that the hour had struck to enter Korea with the gospel, and one day the cable from New York to Shanghai vibrated with the single word "Corea." Except for the efforts of two Scotchmen on the northern border, this cablegram was the first voice from Protestant Christendom to molest the age-old heathenism of Korea. It was destined to wake the echoes from end to end of the kingdom. The young physician who received that message understood that he was to go, in as unobtrusive manner as possible, to the capital of Korea and try whether

Door of Opportunity
No. 1.

his medical skill could keep him there and could open a path for the preaching missionary to follow. Dr. H. N. Allen reached Seoul, September 1884, and the U. S. Minister, Gen. Foote, made him physician to the Legation. No Korean could object to that. Thus was seized the first opportunity.

In February, 1884, the Board of Foreign Missions had, through a friend, received an offer of \$5,000 from the estate of Frederick Marquand with which to found a mission in Korea. To this sum a lady in Cleveland added \$2,000, and a pastor in New Jersey \$200 more. But not all minds were favorable to the undertaking. It was urged that the condition in Korea was unsettled and

likely to remain so for some time. It was a poor country. European powers were skirmishing off Port Hamilton and Vladivostock and who knew but Korea might soon be dismembered between them? Besides, we had missions enough on our hands. Many old stations were even now undermanned. To this view was opposed a far-sighted statesmanship and unshakable resolution, but it was nearly three months before they carried the day and the Board formally accepted those generous gifts. Thus was founded the first Protestant mission to Korea, and the door of Opportunity Number Two swung wide open before the Presbyterian Church.

December 5-8 following, Seoul was distracted with an insurrection. Six Koreans were murdered at an official dinner-party, and a seventh, the most prominent of all, near relative of the King, was terribly mangled and like to die. This was Princee Min Yong Ik who had been Ambassador to our country and went around the world

in the U. S. S. *Trenton*. Gen. and Mrs. Foote and all the Europeans fled as soon as possible from the scene of bloodshed to Chemulpo, the port. Not the American doctor. He wrote:

"We couldn't if we would and we wouldn't if we could. I came to do just such work. I can't leave these wounded people.

... We shall live in the Legation with the old flag flying, and trust the kind Father to care for us." It required

no small degree of nerve, for Mrs. Allen at least, to stay behind where buildings were burning and bullets now and then whizzing in the streets.

Dr. Allen was summoned to attend the Prince and, single-handed, withstood thirteen Korean so-called physicians who wished to pour their black wax into the gaping wounds. They looked on in wonderment while he sewed them up and tied the arteries. A Chinese general also looked on and had the good sense to engage the doctor's services for twenty of his soldiers who had taken part in the riot. These surgical operations were in the main successful, even the prince making a slow recovery. So was opened a third wide door of opportunity. Every mission which has since been



Opportunity
No. 3.

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established in Korea, avails of the advantages won at this time.

The kind offices of Lieut. Foulk, who became U. S. *Chargé d'Affaires* at Seoul, forwarded missionary Opportunity Number Four. Could anything have been more humane or conciliatory towards a heathen sovereign who was easily startled than the proposition for a Royal Hospital to be conducted on principles of Western science? For 400 years there had been a sort of dispensary at Seoul under the King's patronage, and, in 1885, a thousand persons were nominally connected with it, and accordingly fed from the government crib. This body of pensioners was, of course, a

Opportunity
No. 4. foe to the new project, and it was even opposed by certain Europeans as "a proselyting institution." But, by favor of the King, the hospital was established and made a source of pride to the citizens. The announcement that physicians in charge would receive their salaries "from a benevolent society in America which supports similar institutions in China" was well received among people to whom China was the ancient and august suzerain. The building, simply a Korean house of the better class, accommodating forty beds, was put in repair by Government. The King named the hospital *Hay Min So*, "House of Civilized Virtue," Dr. Allen was placed in charge, and, when Rev. H. G. Underwood arrived, April 1885, he found it in full swing, "four to six operations every morning and about seventy dispensary patients in the afternoon." This was the first institution of Western civilization established in Korea.

Opportunity Number Five grew out of the call for a medically trained woman. Within three

months after Miss Annie Ellers reached Seoul (July 1886,) she had been professionally useful to the Queen, and received from her many proofs of affection. The way was now fully prepared for single women in the mission.

Opportunity
No. 5.

It is not within the scope of these pages to follow in detail a history of fifteen years, but only to outline the more salient events which successively afforded gracious opportunity for the development of the mission. Pursuing this aim, our next step introduces an inquiry: Seoul was at first the center of all things; what opened the door into the provinces? (1) Traveling Koreans, who had been converted through the labors of Rev. John Ross, of the Scotch Mission in Manchuria, had returned across the northern border, and led some of their countrymen to Christ. Among the first men baptized at Seoul were certain of these, and in 1887 there was a sufficient number of partially instructed men in Pyeng An province to warrant the appointment of a Korean helper there. (2) After patient itineration, living quietly for weeks at a time among the people in Pyeng Yang city, though it was not open to foreign residence and Government gave no guarantee of safety, the missionary won his way by human, friendly contact and ceaseless teaching of the truth, and gathered about him a little flock who "could not be laughed out of their religion." When persecution befell and two Korean Christians, though beaten and shut into the death cell, would not deny their faith; and when Rev. Samuel A. Moffett stood by the Christians at the risk of his life; attention was favorably drawn towards a religion that made such followers.

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(3) Emphatically, the day of opportunity was ushered in by the Japan-Chinese war. When the people of Pyeng Yang learned that the King's palace was held by Japanese troops, panic seized them. The Christians alone were calm, and they went boldly about the streets urging men to put their trust in God. When the Chinese army surged up to the gates of their own city, September '94, and they were forced to fly, Christians carried their books with them in their boats, or in the loads slung upon their backs, and in all the villages whither they were scattered abroad "they followed the method they had seen pursued and preached the gospel to every man they met." From the spread of the truth, at this time, began the movement which has so greatly multiplied the number of believers in all that region. After the war, the gods of China dwindled in the respect of Koreans everywhere. The weapons which had overthrown their former mighty patron had come from the Western world—the religion of the West could no longer be despised.

Opportunity Number Seven was such as pertains only to a young mission, unhampered by precedent and ruts—the chance to strike out on new lines and in modern methods. Well has this been availed of.

The Korea Mission holds in its hand to-day the greatest of all its opportunities. Now is the time of outpouring of the Spirit of God and the contagion of Christianity new-born. The first Lord's Supper was celebrated Christmas Day, 1887, in Mr. Underwood's house at Seoul. About that time "seven baptized Christians" were present at

a service. Last year 841 communicants were received to the churches.

The word "church" in the Korea Mission means—not a complete organization with pastor and eldership, but a little congregation of baptized believers corresponding to the *ecclesia* of the first Christian centuries. Of such "churches," all self-supporting, there are 258 at the opening of 1900.

It is because our brethren in Korea realize their opportunity that they are spending themselves and being spent so fast, yet so joyfully, in wearying journeys, in exhausting examinations of catechumens and candidates for baptism. They know the joy of harvest, and it nerves them to strenuous tasks.

Here we may profitably stop to suggest what different results would have followed a failure to seize, in turn, any one of the opportunities named. Can those early givers cease to be grateful that they gave at the start? Those who put their shoulders under the infant mission and guided and pushed her to her feet may have had their burdens and disappointments, but how rich their reward to-day!

We may notice, also, that some personal instrumentalities which in the beginning were much counted on did not become, after all, the sources of chief blessing to Korea. There was Rijutei. He was exploited in letters from Japan. His picture was printed in America. He posed as another "man from Macedonia." Poor Rijutei fell under bad influences and, while doubtless the means of waking up much interest in Korea, he slammed to the door, if not of personal salvation, of opportunity to be the first Korean apostle. Diplomacy was in the lead once.

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It still has its sphere, but it was not that way the chief blessing came. Medical skill was for a time all-powerful. It will always take its own honorable place, but it was not through miracles of surgery that the wicked forsook his way. It is the simple, unbaited Gospel of Jesus, proclaimed persistently, fearlessly, broadcast; taught and lived, in love and faith and devotion; that has brought showers of blessing to the parched valleys of Korea.

The church must heed the lessons of the past fifteen years and buy up her present opportunity. So far from this favored mission transcending the need of the prayers of God's people, it is the very hour to cry mightily to Him that the harvest may fully ripen, till the little one has become a thousand and all Korea is the Lord's. This is the very time to support and encourage our brethren in every way. It is the last time in the world to be niggardly with the Korea Mission.

II.—RESULTS.

When the Mission to Korea was founded, the law of the country which decreed death to Christians had not been repealed, and the man was living, and by a sudden revolution might be placed on the throne, who only eighteen years before had put 20,000 Roman Catholics to death. On the other hand, one important fact was highly favorable to the introduction of Christianity. The reigning dynasty had withdrawn support to Buddhism. There was no entrenched literary religion.

Hearts were swept bare, and when a warm, living message came to them it would be welcomed.

Progress during the early years was sufficient to encourage—was remarkable compared with first fruits in some missions—but it was slow compared with what followed later. While it was believed that more than two hundred men around Seoul had read Mr. Ross' translation of the Bible or been instructed by his men; while it was known that some of them were secretly praying to the true God, they did not show themselves openly. They were afraid of ridicule and opposition. Those who came to catechumen class were marked men, and every effort was made to tempt them to return to sinful habits which the "Jesus doctrine" men had forsaken. Mr. Underwood baptized the first Korean in July 1886. This man had read Chinese books opposing Christianity, and thereby his curiosity had been awakened to hear the other side. Those who first identified themselves with the Gospel of Christ were warned that they might lose their lives for it, and one man answered: "Though my King cut off my head for obeying my God, I shall be all right." In June '87, the total baptisms were nine; the next year they included five women. When, in December '91, twenty-three Koreans partook of the Lord's Supper, it was the largest number that had communed together at one time. For those early confessors were not always to be counted upon. Some of them were baptized where the itinerating missionary had found them, at points far distant from the capital. Some of them were never seen after their baptism.

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OUR FELLOW CHRISTIANS IN SEOUL.

Growth in the North has been even more remarkable. Pyeng Yang was not made a permanent station until 1894. Up to that time, missionary seed-sowing and oversight were accomplished only by means of long, rough journeys, attended with such accommodations of food and

lodging as Korean houses afford; by holding temporary classes and by way-side instruction, or more formal preaching, wherever men would listen. The following outline indicates the rate of advance in this section:

- Development of
Pyeng Yang Station.
- Sept., 1890. 3 baptized men in Pyeng Yang city, 3 reported believers; no regular meetings, no leadership.
 - Mar., 1891. 20-30 Christians found in Eui Ju, a provincial town.
 - 1893. Church organized.
 - 1895. 20 church members in the city; 73 baptized persons in Pyeng An province; 4 church buildings, wholly or partially completed.
 - 1896. 150 added to the church; 22 preaching places.
 - 1897. 377 church members, 1,723 catechumens, 69 preaching places, 14 new church buildings provided by Koreans.
 - 1898. 697 added to the church; total members in this field, 1,050; self-supporting churches, 121; enrolled catechumens, 3,440; new church buildings, 44; Korean contributions, \$1,433 (gold).
 - 1899. Church members, 1,882; self-supporting churches, 153; adherents, 7,433; total church buildings, 94, of which 38 were erected during the year, for which the people contributed 3,781.92 *yen*.

Fusan, a commercial town on the southeast coast, was occupied in 1891 and, four years later, missionary effort had pushed inland, one hundred miles from this point, to Taiku. The latter is a city of above 60,000 people, the capital of the rich Kyeng Sang province. This southern field has been the least adequately manned of all, and is practically undeveloped.

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drawn, the Canadian Mission having come in with sufficient force to provide for that section.

Preaching the Word and building up the Church has been the primary aim in Korea. All else is secondary. This purpose has, however, had a strong backing, from the first, in the medical department. In the year '85-'86 Dr. Allen and Dr.

John Heron (who succeeded Dr. Allen as physician of the hospital and to the King) had, between them, 11,000 patients. Dr. Lillias Horton (Mrs. Underwood) succeeded Miss Ellers as physician to the Queen in '88. In 1899, 25,000 patients were treated at three centers, Seoul, Fusan and Pyeng Yang. The latter hospital reported three hundred important surgical operations. Fourteen physicians, six of them women, have joined the mission, and the only ones of its membership who have thus far laid down their lives for Korea were on the medical staff: Dr. Heron, Dr. Hugh Brown and Miss Jacobson, nurse.

Schools are, mostly, in the elementary stage and supported by Koreans. There is a small boarding-school for girls at Seoul, and "the nucleus of an academy" for boys at Pyeng Yang. The demand for education is coming.

Literary work has not been neglected. Messrs. Underwood and Gale are on the committee for Bible translation, which is composed of five representatives from four missions. The entire New Testament in Korean is just going through the press in Japan. Language helps have been prepared by several members of the mission and Mr. Gale's great Dictionary was printed in '96. A Hymn-book, various helps to Christian training, some

school text-books, Sunday-school lesson sheets, and a ten-page family newspaper, published weekly, indicate the industry of the mission.

III.—METHOD OF THE MISSION.

The Presbyterian Church has never before come to the place where it was so called to stand still and see the glory of the Lord pass by as on the field of its Korea Mission. In none of its other missions, furnished with equally devoted men and women, has there been a growth at once so rapid and so consistent. What is the secret of it?

It has not been owing to any popular movement. No wave of enthusiasm for Christianity or Western civilization has swept over the land. Obstacles are as definite and apparent in Korea as anywhere else. Oriental vices are as stalwart, the rottenness of human nature is as real. The fear of spirits is prevalent, resort to sorcery is common. Ancestral sacrifices are imbedded in the social foundations, and Oriental social customs hold the people in bondage. Acceptance of Christianity is to a great extent the loss of worldly gain. Add to this, ignorance. Many Koreans hearing with the ear have believed, but they could not read the Bible for themselves. "As we were leaving, one of the women, referring to their ignorance, said, 'Yonr leaving us thus is as if a mother should leave her nursing child.' These Christians beg for some one to teach them." "A woman sixty-eight years old said: 'I learned a sentence from Mrs. Han and forgot it; forgot again, asked about

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The method which Dr. Novius pursued in China, and which has been generally called by his name, is the method of the Korea Mission. First, itineration—then more itineration—constant itineration; hand-picking; believers in a given neighborhood associated into a “group,” with one of their own number appointed “leader”; all studiously studying the Scriptures and worshipping together; groups sifted and the catechumen class developed; baptism, after long instruction and probation; the Church kept simple, self-support introduced at the start, as little machinery as possible. There is no Presbytery in Korea, yet this system has developed a great sense of responsibility for the gospel in Korean Christians. They regard themselves as individually called to communicate the truth they hold. They voluntarily preach from house to house in their villages. Thousands of portions of Scripture and tracts have been voluntarily sold by men traveling about the country on their own business. There is a cheerful, devoted body of unpaid workers, like a man whom Mr. Speer saw, who came in to report upon his visit to “thirty-one congregations.”

Last spring two Pyeng Yang women, returning

“with radiant faces” from a preaching trip, without stopping to take food or rest, hastened to report to Mrs. Moffett. “One said that along the way they often had many insulting things to bear when they were known as Christians, but she smiled and added: ‘That does not make any difference when it is for Jesus’ sake, and when we can bring homo such things as these,’—and she handed me some spirit garments and a little brass implement given up by a sorceress, who had ceased using incantations to demons and now knows the true God.”

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spread of Christianity is due almost wholly to *spontaneous evangelistic efforts of Korean Christians*. The church is growing up indigenous, self-supporting, self-propagating, and bids fair to cover the land."

IV.—CHARACTER OF THE CHURCH IN KOREA.

(FROM REPORTS OF 1899.)

Miss Wambold writes: "At Tang Chin the last resident of the village became a believer, so the entire little settlement is Christian. The people all came out to meet me, and I felt exactly as if I were going home. They were so kind and gentle it seemed as if I were not in a heathen country at all."

Mr. Gifford mentions Mr. Yi, who, in the midst of trouble, took to drinking, "and soon had his wife presiding over the wine bottle in a saloon. He was dealt with, and at the time of my last visit there was a marked change. He was then ferryman on a poor little boat, where, at low tide, he had to wade across a wide mud flat, carrying passengers on his back; the contrast between the former easy inactivity and the heavy work and wading in ice-water in February, called forth praise to God for the Christian hero who, in Christ's strength, had put away his former sinful occupation."

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"A Buddhist temple at Eui Ju has been turned into a church and the deed for the property made over to the believers. The building is a fine one and with little alteration provided a splendid room. The people have recently undergone intense persecution."

Mrs. Gifford writes: "Mrs. Kim has endured constant opposition from all her relatives for seven years. A few months ago a change began."

"Keeping Sabbath threatened bankruptcy to some (at Seoul) and they re-opened their shops on Sunday. But they repented and are now stronger."

Rev. H. G. Underwood, D.D.: "When I was unable to visit country churches, a deacon in Chong Dong made two trips for me, one extending over six weeks, wholly at his own expense."

Mr. Miller says of Kok San: "When the meeting was thrown open, a man rose to say that it was indeed for his sins Christ died, but he broke out into weeping before he had finished, and then a wave of sorrow and sobbing swept over the whole congregation as they beheld Christ on the

*In 1866, an armed schooner, owned by an American.

tree for their sins. The next day we celebrated the most impressive passover I ever attended."

Dr. Whiting: "One of these Christians said, 'The whole village has seen a change in me in one thing. I used to beat my children often and severely; now that mind is entirely gone!' . . . One woman gave this testimony: 'When my husband became a Christian, I refused to live with him and left him. Some of the preachers coming down from Seoul told him that he could not be a Christian and retain his second wife and he sent her away. *Then I believed.*' . . . At Hai Ju, a woman sixty-three years old gave one of the clearest testimonies I ever heard. In answer to the question, 'Of what interest is Jesus to you?' she replied '*I was just dead and He made me to live.*'"

THE STORY OF SORAI AND EVANGELIST SAW.

In the eighties the brothers Saw came from Eui Ju, in the North, to make their home at Sorai, in Whang Hai, 170 miles from the capital. They had heard the gospel from Mr. Ross, and they journeyed back to China and afterwards went to Seoul on purpose to ask more about Christ and to procure books. Everything they learned they imparted to their neighbors, and their lives commended the gospel which was on their lips. From time to time the villagers received instruction from a visiting missionary, several were baptized, and when Mr. McKenzie from Nova Scotia came, in 1893, to locate in Sorai, he found Mr. Saw Kyung Jo the accepted leader of Christian work in the district. He engaged Mr. Saw as his language teacher and lived in his house, and when he desired to pay for these and other valu-

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able services, Mr. Saw declined to receive the money and, upon being pressed, would accept only three dollars and a half a month as an equivalent for food. Mr. Saw said that he believed the gospel and wanted his neighbors to believe it, and, if he should receive money from the foreigner, he would lose his influence; the people would laugh at him and say, "Any of us can believe and preach, too, if we get money for it." So Mr. Saw refused all salary, supported himself by farming and, spent his leisure time in preaching. A church of twenty-three baptized souls was gathered out of the Sorai congregation, and doubled in the first year. A little chapel was outgrown and succeeded by a church, built entirely with Korean offerings, which was dedicated in June, '96, on the spot where originally the shrine of the heathen deity of the village had stood. This church now supports two Korean home missionaries. The appearance of the place was described in a letter last year:

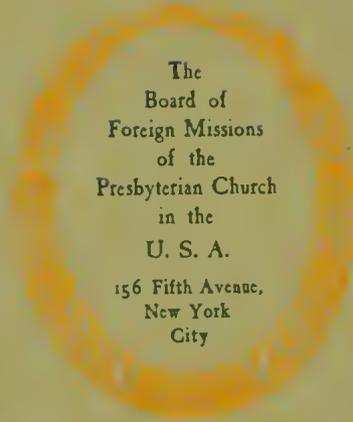
"Sorai is a little bit of home. The whole village of sixty houses, with two exceptions, is Christian. Imagine going to a village and not having to ask the question, 'Are you a Christian?' It was a great privilege to see them together for worship, from fifty to a hundred on the women's side and as many more on the men's side of the church."

Pronounce Seoul Saoul
 Chemulpo Che-mul-po or pho.
 Pyeng An "Ping" An, sometimes Pyông.
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 Eui Ju We Jew.
 Taiku Tâ-koo or gu.
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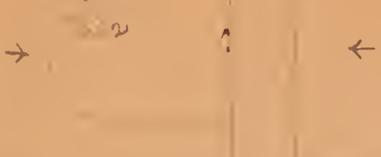
The
Board of
Foreign Missions
of the
Presbyterian Church
in the
U. S. A.

156 Fifth Avenue,
New York
City

Gate

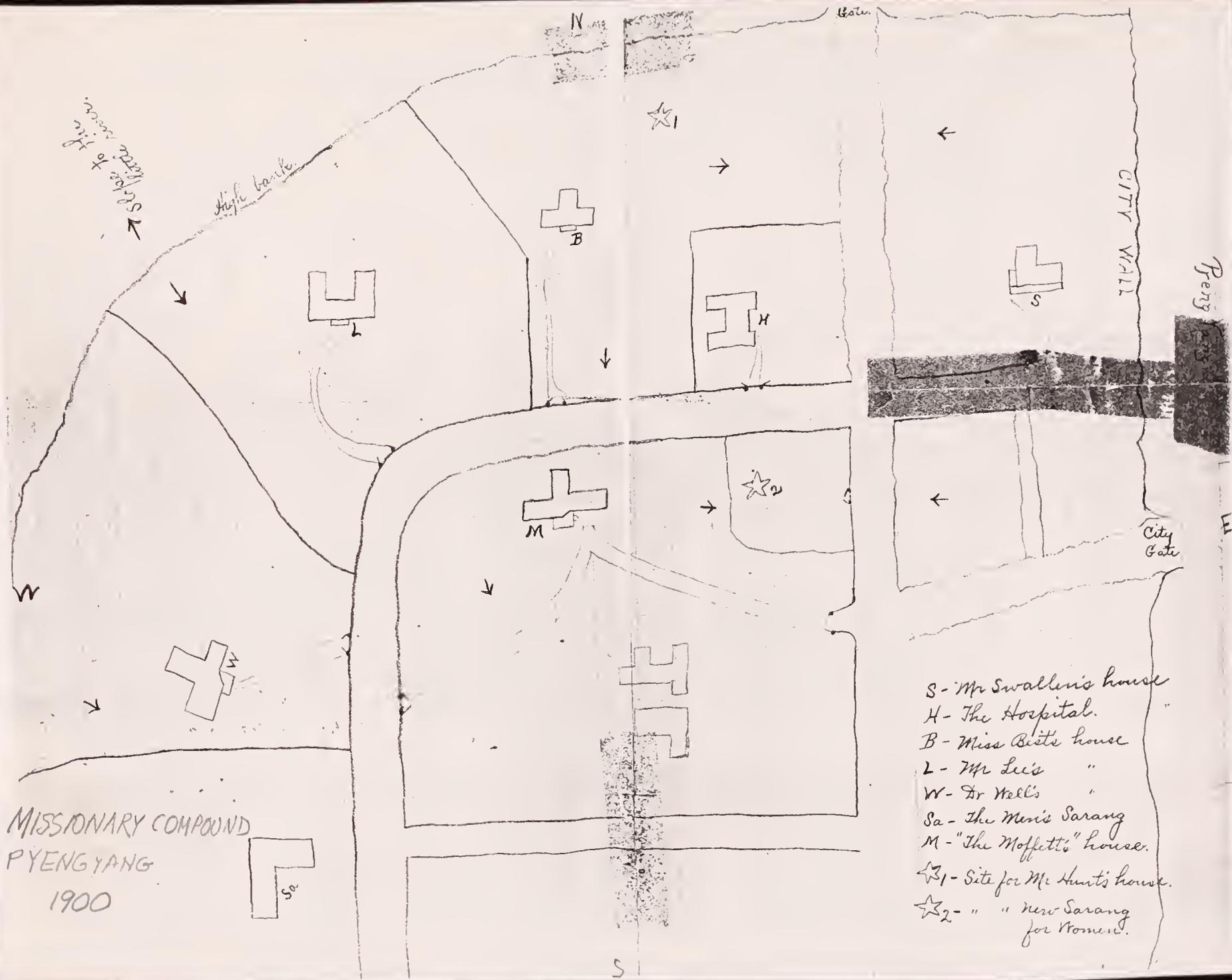
CITY WALL

Re



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- W - Dr Halls "
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MISSIONARY COMPOUND

PYENGYANG

1900

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S. A. Moffett - and Han Kyung-Chik.

Han Kyung-Chik was born in 차작 (Cha-jik) near Pyengyang, ^{(20 mi west).} His father was 한도평 (Han To-P'ung). The first believer in his family was his elder cousin, 한이직 (Han I-Jik), who was the wealthiest member of the clan, making a good living as a blind exorcist (Tan-Soo). Converted by S. A. Moffett, he gave him the symbols of his trade - his large hat and drum.

Han Kyung-Jik went to S.S. in the 차작 church, one of the very earliest in the whole area - (perhaps even earlier than Central Church, P.Y.). From it were founded ~~from~~ ^{four} satellite churches - 강현 (Kye-hyon), ~~Q-sa~~ O-Pa, 송제 (Song-Te), and one pastor, or evangelist served all four churches. When Dr. Han was a boy the pastor was Rev. Chong, father of 장희섭 (Chong Heo-Sap, later Minister of Health and Welfare, and still later chm. of the Board of Gospel H.S.).

^{Samuel Hugh Moffett}
- conversation with Dr. Han Kyung-chik, Dec. 1971.

Pyongyang (1900-1904) letters, Mrs Graham Lee (to Mr. Lee's parents)

May 30, 1900. "A Russian consul passed thru' Pyongyang several weeks ago and with him several Cossacks. The Koreans immediately said - "War!"; and prices went up flying. They had been high enough, but still up they went. We have heard that the Russians have sent in soldiers up on the Yalu River to protect their prestige interest. Then we heard a lot of Jap soldiers arrived in Seoul...

Sept. 14, 1902. Cholera. Annual Meeting changed to Seoul because of it. "We have had none near us outside the wall. Over in the city it has been very bad - several days there were 50 + 60 deaths a day. Over at the Meth. Compound they were in the very midst of it. None of the foreigners have been sick at all - and the number of Christians who have died is quite small. They were instructed to boil all their water and eat no raw food - also they had faith enough in the missionary to take his medicine immediately on getting sick. Even of the Meth. didn't get sick they were so depressed by ~~all~~ the sorrow all about them, and some of them are almost sick with this depression. You see the heathen wail so when death comes. It is so dreadful...

Oct. 6, 1903 "Annual Meeting [in P.Y.]... best we have ever had... I feel we shall always

have a better feeling since this meeting. You know our work is so successful and we are so happy in it. Some folks in Seoul tho't we talked too much about P.Y. - and now they have really said they don't wonder we couldn't keep S.P. So I think they will understand us better...

Jan. 13, 1904. It seems like war was inevitable... but we hope it won't come... We hear the poor King is trembling in his shoes - He wants to skip to the Russian Emperor but the Japs tell him if he does they will set up a new King and a new dynasty Oh me - who would want to be King of such a poor old country. Japan wants this country bad enough, tho'. She says she will have it, so there it is...

April 26 1904. Dr. Moffatt had "grippe" and was very sick for a month or so better now and at work.

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Dec 1, 1904. Since I last wrote (Sept 16) the first Jap engine & cars - only a construction train yet a great innovation - passed along the track back of our Compound. The whole community turned out to see the sight... Mrs. M. is in better health than for a long time - expecting a happy sight...

P.Y. (1905 - 1908) letters - Mrs. Graham Lee

Sept. 12, 1905. - Annual Meeting closed again from P.Y. & Seoul, "We are mad.. The trouble is lack of proper transportation.. heavy rains.."

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Apr. 12, 1906. "The RR brings lots of visitors. The only thing I don't like about it is the unceasing howl the trains leave - both north and south. We have to get up at four to get breakfast and speed our parting guests..." "Theology class is in session. There are about 50 men studying.. Dr. and Mrs. Puffett leave in June for their furlough."

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PERSONAL REPORT.

Report DD

1900

Mrs. W. M. Baird, Pyeng Yang, Korea.

Our furlough at home was a most happy one, yet the end of the year found us anxious to get back to our work. I cannot sufficiently express my thanks to God for the measure of health and strength that He grants me, and for the prospect of even a small degree of usefulness in the years that are coming on.

While at home the care of our three little sons naturally prevented me from making any engagement to go on speaking tours, so that all I could do was to speak in the places where I happened to be. In this way I was able to make about thirty addresses. These were in Topeka, Kan., in Indianapolis, Charlestown, Seymour and Kingston, Ind., in Cincinnati and New York.

Our visit to the Ecumenical Council at New York was the crowning event of the year, and something that will furnish us with inspiration for years to come.

Nothing accomplished while at home gives me more satisfaction than the establishment of the little community school for our own children here in Pyeng Yang. The gifts of friends and relatives made it possible, and the Holy Spirit has seemed to lead in the selection of a teacher and other details. Upon this little school the hopes of several of us as Christian workers largely depend, and we are profoundly thankful for it.

Since Mrs. Swallen's departure, I have taken up again the Sabbath morning and Wednesday afternoon classes at Sa Chang Kol, and the teachers' class on Saturday afternoon.

On Mrs. Swallen's return, and possibly before, I hope to begin work on the family religious paper, the plan for which was approved by the sta-

tion in January of 1899. With this paper we hope to reach and influence all parts of our work, and especially those regions, which, either from remoteness, or from lack of time and strength, we cannot hope to visit often in person.

Aside from its general purpose, we have in mind three things which we hope to accomplish with this paper. First, the abolition of child-engagements and marriages; second, the respectable remarriage, if so desired, on the part of widows, and third, the change of fairday from one in five to one in seven, and thus remove a great temptation toward desecration of the Sabbath. It will be published monthly, and

The paper as ultimately contemplated, will consist of eleven departments, of which seven are provided for by the ladies of the station.

They are as follows:-

1. Hymn, fable, selections from Proverbs, or similar matter.
2. Exposition of Scriptures.
3. Contributed articles.
4. Care of the sick, and of infants, what to eat, how to preserve the health, and matters pertaining to hygiene in general.
5. Kindergarten department.
6. Care and training of older children.
7. Schools. Suggestions as to curriculum, discipline, self-support, etc. Reports from schools.
8. Prayermeeting topics.
9. Sabbath school, lessons.
10. Reports and announcements.
11. General missionary intelligence.

Such a paper, excluding as it does, advertisements, market reports, telegraphic dispatches and political news, is, of course, like a purely

church and family paper at home, at a serious disadvantage as a self-supporting institution. Still, I believe that by beginning in a small way, such as Koreans could afford to pay for, perhaps with only three or four of the contemplated departments, that we would find that we might work up to entire self-support sooner than we now venture to hope. ~~My~~ My own position is, have the paper self-supporting as far as possible, but have it, anyway.

I would like to ask mission permission to start this paper within the year, if possible, with the press of other work, to do so.

Respectfully submitted,

Anne Louise Adams Baird

Personal report of Graham Lee

Immediately on our return from last Annual Meeting I began work on a house for Mr. Baird, and when the work was well under way, I left it in charge of the head carpenter and made a tour of my district visiting all the groups.

During this time the roof was put on Mr. Baird's house and the building left until the following spring. On this trip I visited for the first time the Kok San district which was transferred to me on Mr. Miller's return home.

Not being able to make a visit the spring before the work showed lack of oversight. Several had to be suspended but on the whole there were many things to cause one to rejoice. In this district I baptized 10, suspended 7, and received 26 catechumens. In our place I found that lack of conviction on the question of ^(wine) ~~alcohol~~ drinking was working havoc with the group. Three old men who were leading

members were given to occasional drinking though never to excess, and their example was becoming a snare to the younger members. I talked to the old men about the effects of their example and they promised to let sobriety alone in the future.

On Jan 4th our Training Class began, and while this was in session, I taught the second class 1st Cornicheau gave the first class a few lessons in the Parables, and also gave the whole class daily instruction in singing. After the training class was over I held two classes in my office each in my own district, one in Chung Wah and the other in Wang Chai. All attendees paid their own expenses. We had three sessions daily, one in the morning, one in the afternoon, and one in the evening. The desire for study that was manifested was most gratifying. At the close of these classes, I arranged that the people should hold several classes by themselves selecting the best men among them

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as teachers in this way eleven more
classes were provided for, making in
all, thirteen classes in my district
this year. After my return from these
classes I started immediately for Hym Chau
in Mr. Wittenborn's district, where it been
arranged that I should help Mr.
Wittenborn in a class 2 times a day.
A large and enthusiastic class
gathered and I enjoyed my work
with them very much. After this
class was over I returned home
reaching Poyung Yang about March 1st.
As the weather was favorable work
was again begun on Mr. Dairds house
which was pushed to completion, and
made ready for occupancy before
the last of June. During the
spring I also gave time to the
oversight of an addition built to
Dr. Wille's house and built the woman's
chapel given by the Rev. Dr. Marquis of
Rock Island Ill. In March work
was begun on the site for the new
church in the city, and in May

work was begun on the building itself. I can report the frame of our cell already up. These building operations have kept me occupied in the city all spring and summer and I have been able to give only such time as I could spare now and again to my country work, visiting only the nearest places. On this account my country work has suffered from lack of attention.

Many who are ready for baptism, have not been baptized, and many more who wish to be received as catechumens have been compelled to wait.

While in the city I have given time to my regular Sunday morning class held in the Mens Salaug. Attendance has still continued to grow until now the large building is nearly filled every Sabbath morning. Attendance averages from 100 to 200. The teacher class held Saturday afternoon I have not been able to give proper attention, and have therefore asked Mr. Baird to take it for the next year.

There are many items of interest that have happened during the year, and among the number I would mention the following. The Kok Saw people although few in number consisting of only five groups, three only of which have church buildings, have shown their abiding and increasing interest.

When I visited them in the fall they were desirous that a helper should be placed among them, who should give all his time to that district. To prove how much interest they had I asked them how much they would give toward his support. Their answer was a subscription of 300 yang, about 50 yow, which was not only a great but a most gratifying surprise. It is needless to say that they obtained their helper. During the summer they gave me another surprise. When the helper came in to the summer training class, he brought with him a collection for the Indian famine fund, amounting to 134 yang, about 22 yow. They had heard of

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the great need through the Christian
ness, and out of their poverty gave
them bountifully. An exceedingly generous
showing for a few small groups.
In this collection were two sets of
finger rings, which women had taken
from their fingers, and given to help
feed India's starving millions.

The Nhang chu people have also given
evidence of their growth. During
the class I held in this magistracy
last winter I agitated the subject of
their supporting their own helpers.

The subject met with an enthusiastic
approval, and before the class closed
nearly the whole amount was subscribed.

During this class, too, I suggested
that a collection be taken up, the
money to be used in buying books, and
preaching the Gospel in neighboring
villages. The people heartily responded,
and 75 yau, about 12 yau, was
subscribed, and four men were selected
to go out and preach.

At Nhang chu a school has

been started during the year. As the people are unable to provide the whole support this year, I have agreed to furnish help. In the Wang Chew district also there is our woman supported by the British and Foreign Bible Society, who gives her whole time to visiting the churches, preaching to the people women, and teaching how to read. I soon hope to have this woman supported by the people themselves.

The Chung Wah people have not been behind their brethren of other districts. They stand ready and willing to support a helper, just as soon as I have a man to recommend to them. The helper I have now is a young man on trial. If he prove himself acceptable it will not be long before I ask the people for his support, and I know I will meet with a hearty response.

In this district this year I inaugurated a harvest festival of first fruits. I have had this in mind for some time but owing to press of other work

failed to make a beginning. This year
the people asked that I appoint a day
and have the offering brought in.
Acting on this suggestion, I sent a letter
to each group asking them to meet at
the Chung wa Magistrate's on July 21st
and spend the day in a service of
praise and thanksgiving, asking each
to bring as a thank offering a measure
of wheat or barley from the recent
harvest. The letter received a most
favorable response, every group sending
representatives. All day Saturday
they kept coming in, each with
his measure of wheat or barley on his
back, and on Sunday morning those
living near came in until we had
gathered. Everybody came in the
best of spirits, and we had a most
inspiring meeting. Those who had no
grain sent money until the whole
amount of the offering amounted to 47 yow.
The people wished the money sent
to India to help with the famine fund,
and I have done as they desired.

I recommend this harvest festival to
all my brother missionaries. The idea
was given me by an English missionary
a Mr. Murray of North China. The people
enjoy getting rid of their produce
and it is very easy for them to
raise money in this way for the
Lord's work.

To Aug. 1st. 1900.

Report 28

Personal Report.

Korea

Mrs. S. A. Moffett. 1900

Evangelistic work among the women, which because of sickness I was not able to take up this year until the first of April was begun by attendance upon the regular services and study classes, and by morning studies in the Gospel by John with from two to five women who came to the house as regularly as their work permitted. One of the women who began the little class was from the far North and was filled with an eager desire to be able to teach the word of God to the women whom she should gather about her when she returned home. Her earnestness and eager questionings were a delight and an inspiration. She attended the woman's class in the Spring and returned to her Northern home purposing to teach the women of her neighborhood.

On the 19th. of April a small dispensary for women was opened, making easier the little work which is always

coming to hand, and giving opportunity for personal work among women who have never before heard the Gospel, as I do not always have in the services. Here during 76 dispensary days I have treated 415 patients, 247 being new cases. I have gone to the homes of women for 10 special cases and have assisted at or performed 10 operations. The dispensary work, were it purely medical, I should consider mispent time because of the great demand for teaching. On the contrary it is not only an out-growth and a manifestation of the Christian life we teach about, but it furnishes opportunities for telling the Gospel to those who have never heard and for the line upon line teaching to those who believe, but still know so little of the wealth of Christian truth. One of the greatest delights in connection with this work has been witnessing the growth of mind and soul of the Korean woman who assists me in the

while at the hospital and she afterwards came out very brightly, grasping with joy the truth that God is her Father and that it is He who has watched over her and brought her help and salvation. Her first thought and purpose now is to serve God by teaching her four children about Him. I have already heard reports of her preaching in the neighborhood.

During May a work was begun for the catechumen women of the Church in which all the ladies of the station took part in searching out those who are available for classes. On June 25th. a weekly Bible study class for these women was opened with an attendance of eighty. Two stormy class days since then have brought down the average attendance to fifty-seven. Others on the catechumen roll are still being sought for, and those attending regularly take great interest in the study. Shin Si, the regular worker among

dispensary. Though she has known the truth for more than five years, it is only during the last year she has had much courage and knowledge for preaching. Her love for Bible study and prayer is growing constantly. Together we take all the time we wish to talk to each woman who comes, and we have much encouragement in the response received from the women.

The brightest result I have seen during the last three months is the case of a woman who came to the hospital in a pitiful condition of body and mind, leaving three children in the house to be cared for by the fourth, a stunted boy of sixteen. I assisted Dr. Helle in performing the operation necessary for the woman's relief, and since her recovery she has several times come to the dispensary and has attended the women's meetings when able to do so. She knew nothing about the Gospel, but gratitude for the relief given her caused her to listen.

the Church women, and my dispensary helper, assist in the teaching.

Language study has been forced into a small place in the year's work. During the winter when I was unable to study, my teacher took up work among some of the country churches, and has proved himself so helpful to the groups he has visited that he is about to be transferred to that work, his support to be at present mainly, possibly soon entirely furnished by the people. I have prepared for class work with the help of one and another Korean at hand at the time, but am searching for another teacher for regular work.

I have two young women as pupils on the organ, one of whom is already able to play a few easy hymns for the women to sing; with another year of practice she will, I hope, be able to lead in the women's services.

The year has been to me one very

full of blessing. & come to its close
more than ever thankful for the priv-
ilege of being in their work, thank-
ful for better use of the language,
more than ever longing to be
able freely to teach these women the
Gospel truth for which they are so
eager.

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Report I.I.

Korea

Personal Report for Year 1899-1900

Marquet Beat, Pyung Yang Station

Language study on the third year course, first on the list of duties for the year assigned me by the Mission has been pursued as occasion offered, but with the exception of six weeks in winter opportunities for regular study has not been numerous.

Work among the country women has claimed my first thought and 13 weeks of time since Annual Meeting, and now as the year closes, what has been done seems nothing when compared with what might be done.

I have visited 18 places and spent from 1 to 11 days in each place. It has been the aim to stay at least 6 or 7 days in the more central churches and to have the women from adjacent places come there. On the whole the plan has worked very well, women who really desire to learn coming and bringing their rice or money to pay their board during the week or few days of their stay. The great advantage of the plan is that it gives one an opportunity to become personally and more intimately acquainted than one could otherwise be, with the women of the district who are most in earnest and who by training may be made intelligent instruments in God's hands for leading down and perhaps less enlightened sisters to a fuller appreciation of the Gospel and dependence on what the pro-

Another gift can do for them in their every day lives. I
 have learned this year that the woman I know and who knows
 me is the woman I can influence. Even under the
 most favorable circumstances one cannot in a day, or two,
 or three, really learn to know a person, though in that
 time one may come to feel pretty well acquainted with
 a whole roomful of people. Believing that this intimate
 relationship with the few and through them trying to reach
 the many ought in the end to result in the most good,
 I hope that next year my country work can be arrang-
 ed with this plan in view.

The first trip of the year was one of 16 days to Suk Chien
 and 4 other churches in the north of S. P. Y. Province. 6 days
 were spent at the mission where about 20 women from out-
 lying villages gathered for study. Among the regular attendants
 of the Suk Chien Church I found that three women who had
 been baptized, were trying to teach the others; but as they
 said they were all ignorant and were glad ~~and~~ were
 glad now that we could all study and talk together.
 Only two of them could read. Several of the women
 from neighboring churches were bright and in the days
 that followed those who thought at first that it would
 worth while for them even to try to understand what we
 were talking about found themselves understanding the
 simple Gospel stories and even asking questions and
 venturing to express opinions. As a rule the few bright
 self-confident ones among the older women, learn something
 at the general services conducted by the leaders of the church.

but it takes the most hour with only women present to bring out the many timid ones and help them understand their own possibilities.

At this place I had a good helper in the mother of Ha-gu-nie, the bright ~~young~~ boy in Mr. Baird's ~~class~~ ^{class} who had died the ~~year~~ ^{spring} before. The mother came over from Cha Chak and brought several women with her. She is a very sweet woman and a very capable one, and her influence upon the other women was marked. She loved to talk about her son and watching and listening to her I thought she must be teaching the women as one could not by words only. How real is the comfort that a Christian may have in trouble and sorrow.

At Saku the next place there was a group of 10 women, 2 of whom had been baptized. Most of them were well-to-do people. A number could read. In their reception of us nothing was left to be desired, but in the four days of reading and talking together I found it hard to get at their hearts and I came away thinking that most of the women had received little or nothing from the visit. Three of the women later attended the Training Class in T'jung Yang and one of them especially I found on better acquaintance to be a woman of strong character and dead good Christian life, one whose life must count for good in the little village.

At So-tokai was the largest group of women I met on this trip. They were also the most ignorant. On such days as in large companies, the Christian women bring.

ing their heathen neighbors. There too were several women who were studying and pondering some of the great truths in their hearts - and they are they who will gradually become the teachers of the others.

On the trip to Aual in December occurred an incident which serves to illustrate the regard the Christians have for the Sabbath and the impression it makes even on the heathen. Saturday after a hard day of travel over mountains covered with snow and along the narrow slippery paths through rice fields, at twilight we came to a halt at a town still 30 li away from our destination. The coolies, tired and hungry, declared that not for any money could they go on that night, and I began to face the unpleasant possibility of having to spend Sunday in a heathen market town. But in the same breath the boy and woman who were with me said, "But tomorrow is the Christian's Sabbath, and we must go on tonight, because we can't travel tomorrow!" That speech and a good hot supper for the coolies settled the matter and we reached Aual that night at half past eleven. In the week that followed 10 Christian women came from places within a radius of 30 li and studied as many days as they were able to stay, which in most cases meant as many days as they had money with which to pay their board. The wife of the man who looked after the Missionary house did the cooking for the women and found the time to be present herself whenever we studied. With eight -

of the women I met later over today Pyung Dong where we found that all of the women of the village of perhaps 20 houses, with the exception of 4 families, professed to believe, and where they had a large Church building. But here too it was hard to get at the hearts of the women, and why I didn't know, because they were so pleasant and friendly. They all seemed to think what a few of them expressed - that it was no use for Korean women to try to learn to read the Bible or to understand its teachings. And it wasn't until we were about to leave that any of them showed evidence of wanting to learn.

In February at the Winter holiday, Haeju Pyung arranged for 2 classes of a week each on the Western Circuit. I went first to Samamni. 20 women from 8 different villages were present regularly - others came in perhaps for a day or two. Some chapters of the Gospel were carefully read and studied and 5 passages of Scripture memorized not only by the 15 women who could read but, good to relate! by the 5 women who could not read. The interest the men of the Church took in the class helped greatly to make it enjoyable and profitable. The first evening a number of the brethren gave the women at a general meeting some preliminary advice about the way they should improve their opportunity to study, each one prefacing his remarks by some passage of Scripture. Every other evening a fast

of them took charge of the ~~evening~~ meeting, the women having studied with me three hours during the day. These evening meetings showed that the people of the Church had been studying their Bibles. The deacon, a young man, one evening questioned the women as to the number of books in the Bible, the writers and contents of the four Gospels, the different names by which Jesus was called and the meaning of each, the different offices He fulfilled and how, and all the circumstances that attended His birth. The readiness and understanding with which they answered made me think that at that rate it might not be long until they know almost as much of the history and narrative parts of the Bible as many Christians of much longer standing know. It will depend on the Spirit's leading and on the wisdom of our methods of teaching whether they get the spirit of the Book's teachings as well as they seem to catch the letter. And this had me to think of something that Mr. Spear said in regard to a missionary's influence over his people. It was to the effect that it could not be derived from any superior executive, mental or administrative ability, but to be efficient and permanent it must have for its origin a strong spirituality. The missionary must be first of all, the spiritual leader of his people.

Two of the older Christian women had been going from time to time to other villages, and reported

some believers as the result of their preaching. One of the women said that in her village where a year ago she and her husband were the only believers there were now several families who believed.

At Chai Chai the 11 women who came regularly to study, though they had not believed long, were bright and anxious to learn. So often as we were reading and talking over some precept in the lesson on the Mount, like, "Love your enemies", "Take heed that ye do not your alms before men", "When ye pray use not vain repetitions" etc, some one would exclaim, "We never knew that before, How could we? And we haven't done according to the Command of Jesus. It is good to be able to study this way." I met an instance here of the common way the acceptance of Christianity may affect these people in relation to their former superstitions & belief. One woman had a very bright four year old boy whom she nearly always brought with her to the church. One day I asked what his name was. She replied that he had none, they just called him "little one". It seems that the name given him when he was born they had stopped using when they became Christians because its meaning in some way was connected with their former belief in deity worship. The child if addressed by that name would not answer. In this place little more than a year before my visit Mr. Baird had baptized the first members of the church, at a service in one

of their houses, with not more than 10 persons present. On the Sunday of my visit must have been gathered not less than a hundred people inside and around the doors of the little church building. The leader called on some one to pray and soon ^{an impressive} ~~the~~ was heard among the crowd of people standing outside one of the doors. They were collecting money then for a new church, ~~and~~ ^{and} ~~then~~ 300 many having been already subscribed.

Early in March I visited New Chin & Sogil K'ai Oul, staying 6 days at each place. I met most of the women of the two churches, though not all whose names were on the church rolls came to study. At New Chin there was a class of 13 women who studied from Luke's Gospel, and at Sogil K'ai Oul one of 17 ~~women~~ with studies from the same book. On the first evening we read the story of the Prodigal Son. The next morning an old woman came in and repeated it perfectly. I asked her how she remembered it so well. She said she couldn't forget it, because she was just like that Prodigal and she knew how he felt when his father ran to meet him and forgive him. The same woman, an ignorant old body, said that she had believed for three years, but her mind had been very dark until last winter. Then she said she used to take her hymn book, open it at the 6th number and use it as a prayer. — "Holy God, with light divine shine into this ^{dark} ~~dark~~ ^{mark} of mine." She said God answered her prayer and now she can

understands the words of the Bible when she hears it
 read. Another old woman with a sweet
 face attracted me. She told me that before she be-
 lieved she was always unhappy and filled with
 unrest for worrying because she had no more
 only a daughter - and because her husband drank.
 But she and her husband learned "to believe" ^{together}
 and now her mind was always at rest, she said,
 resting in God's love for her. She knew most of the
 hymns in the hymn book - and seemed to know
 them by sight - though she couldn't read a word
 in any other book. She said that she and her
 husband had set down often & often ^{opposite each}
^{hymn book in hand} other, and she had learned them by repeating
 them after him.

I had two young women with me on this trip.
 On one way home they stopped over night to see a
 Christian family who had just moved into a new home
 in a village where there were a few men who believed,
 but where, as seems often to be the case, the women were
 slower in accepting the Gospel. The two women
 soon had a group of interested listeners. One of them
 was persuaded to stay over Sunday, and the next
 day she came home with some of the packets and other
 articles used in devil worship which some of the women
 of the village had given up - Thus the good news
 finds its way through the country.

A later trip in March brought me in contact with

Three other groups of women whose lives had been plainly affected by Christianity. At one place only 25 li from Poyung Yang, were 25 families who knew more or less of the doctrine and who wanted to know more. They had believed only a few months. One woman said she had heard that there was a God who loved people and would forgive their sins. She wanted to worship him, and not knowing how, she had made some offerings of food to him, just as she would to one of the spirits. It was a good opportunity to teach that the sacrifice acceptable to our God is a broken and a contrite heart - and I believe that women, in all her ignorance had such a heart.

I saw on several occasions that our people are quick to distinguish between the true and the false. At one place a woman told us that she first heard of the doctrine from a P. Y. woman, named Pak Si, but it wasn't the "right kind of preaching," as she said. Pak Si according to her tale told her that if she became a Christian her worldly goods would be increased, if she had no sons, she would be given them and that whatever she lacked of material things she would be sure to receive. The other women looked queer while she was talking and were considerably relieved when she told them that she heard the "true way" later and now believed because God loved her so much that he gave Jesus to die for her sins.

seemed to do it as if she thought each time that they might never have another opportunity to hear.

The last trip of the year was taken - 23 days - in May to Lin An Po and Luak. At Lin An Po I stayed only 4 days as the women there were too busy on account of work in the rice field to find time for much else. The three young girls who shortly before had attended the Training Class in Piping Yang learned while there to sing very well and I found them teaching the other children and the women ^{too} to sing.

One in Luak the busy season for the women had not yet come. During the first week of our stay a good number of Christian women came to study. Several mothers brought 1, 2, or 3 of their daughters-in-law and if they could not all stay the older women preferred to have the younger ones stay and have the benefit of the class. Mr. Hyang the leader of the church at Sai Oyang Dong, came over bringing his daughter - daughter-in-law, a nephew's widow, the wife of the deacon of the church, her two children & a big bag full of rice - their living for the week. Song Si formerly Mrs. Lee's helper in Piping Yang, came over from her home 40 li away and gave valuable assistance in teaching the women.

On the following Saturday Mr. Hyang again appeared with an ox, prepared to take our baggage,

his family and ourselves home with him. When
 we had that Dr. Whiting was expected that day and that
 we couldn't go over until ~~Monday~~ ^{Tuesday}, he went away
 leaving his family to come with us the next week.

The last four days of our stay we were joined
 by Dr. Whiting and 5 Korean women from both Yul
 and 1 from Sorai. The best part of the time
 we spent at Sai Pyung Dong among a good com-
 pany of women representing 8 different places.
 It was a great treat to the women to have Dr. Whiting
 with them and she found plenty to do not only
 in teaching them but in dispensing drugs for
 the bodily ailments which developed in the com-
 munity at ~~an~~ alarmingly rapid rate.

The work not only at Sai Pyung Dong, where a few
 months before the women had seemed so hard
 to interest but in other parts of this section, was
 most encouraging. And if the minds, literal
 weeds, hadn't grown so fast demanding the time
 of the women in the fields, it would have been
 a temptation to stay longer.

This country work has been a real pleasure to me, and
 meeting so many earnest faithful women are inspiration
 to put forth effort for the many others who would like
 to follow but are as sheep having no shepherd.

If only one more woman is assigned by the
 Mission this year to engage in country work an
 urgent appeal should be made for two others to

come as soon as the Board can send them. The work is open now and a few years devoted at this stage to teaching the women of the churches will be of more value than many years given to the same work later.

Aside from study, my time when in Peking Yang has been given to teaching a class in each of the two Training Classes for Women, in teaching a class which now numbers 23 young women in the Sunday School at Pa Chang T'ol, and in superintending the day school for girls in the City.

The Training Classes this year have been increased in effectiveness. More regular, systematic, and intelligent study has been done by the women. The tone of the two classes has been fine and the spirit manifested by the women a strong testimony to the Power that now rules in their hearts. The benefit of these classes to the country work is incalculable.

Several times this year when among the country women I have heard one who had attended the Peking Yang Class, say to others, "If you go to the Peking Yang Training Class, strength enters into your heart." In country places I know women who are all the proof that this statement needs.

The report for the City Day School for Girls is as follows: Total enrollment during the year has been 24. Number enrolled when school closed 16. Average attendance 11. In age the pupils range from 7 to 16 years. (Woman Council

All but 4 come from families in which there are one or more believers, 11 are enrolled as catechumens, none have been baptized. 7 of the 24 entered the school this year.

The attendance while more regular than it has been before is not as good as desired. There has been quite a little improvement in study, the older girls entering into ^{friendly} rivalry for good lessons.

My teacher and I have planned a course of study designed to cover 6 years, which I hope to see the school work into gradually.

The first step has been taken toward self support, in the contribution by the families of some of the girls of 2¢ many - at the present rate of cash about 5¢ per - toward the fuel supply. The coming year I should like to see appointed a committee of three members from the City Church, to assist in the management of the school. Such a committee could do more than the missionary in securing money for expenses and also in ^{seeing} that the Christian families of the Church send their daughters to the school.

About the last month of the year Heidi who had been the teacher for almost two years gave up the work in order to ~~assist the pastor and officers of the church~~ ^{assist the pastor and officers of the church} and her daughter took her place.

In the month that she was in charge, she did my work and gives promise of developing into a good teacher. She is reading & studying my Sunday vacation for the work of the coming year.

Respectfully submitted - Margaret Reed