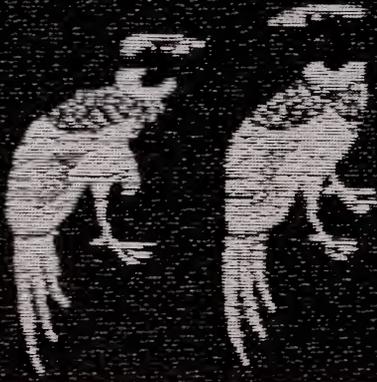




THE MOFFETT
KOREA COLLECTION

PRINCETON THEOLOGICAL SEMINARY



Return to E. Lawrence

THE WONDERFUL STORY OF
Christian Missions in Korea

The Results, Conditions *and* Outlook

DESCRIBED BY

MISSIONARIES AND TRAVELERS

REPRINTED FROM

THE MISSIONARY REVIEW OF THE WORLD

(February and March, 1908)

1908

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MAP OF KOREA

Based on Korean Maps, and Japanese, American and European Surveys

- Railways
- Proposed Railways
- Submarine Cables
- Telegraph Connections in addition to those along Railways
- Mission Stations

Revised to January, 1908.

SCALE OF MILES
0 20 40 60 80 100

DRAWN FOR THE MISSIONARY REVIEW OF THE WORLD

124 Longitude 126 East from 128 Greenwch 130

PROTESTANT MISSION SOCIETIES AND STATIONS IN KOREA

(Correct to January, 1908)

1. **PRESBYTERIAN, U. S. A.—NORTH**
Seoul, Pyeng-yang, Syen-chun, Chai-ryeng, Chong-ju, Tai-ku, Fusan.
2. **PRESBYTERIAN, U. S. — SOUTH**
Chun-ju, Kun-san, Kwang-ju, Mok-po.
3. **PRESBYTERIAN—CANADA**
Won-san (Gen-san), Ham-heung, Song-chin.
4. **PRESBYTERIAN—AUSTRALIA**
Fusan, Chin-ju.
5. **METHODIST EPISCOPAL—NORTH**
Seoul, Pyeng-yang, Yang-pyen, Chemulpo, Hai-ju, Kong-ju.
6. **METHODIST EPISCOPAL—SOUTH**
Seoul, Won-san, Song-do (Kai-seng).
7. **SOCIETY FOR THE PROPAGATION OF THE GOSPEL**
Seoul, Chemulpo, Su-won, Kwang-hwa.
8. **BIBLE SOCIETIES—(American, British and Foreign, and Scotch Bible Societies Cooperating)**
Seoul.
9. **INTERNATIONAL Y. M. C. A.**

STATIONS—With Resident Foreign Missionary Societies—Indicated by Number

Chai-ryeng. 1.
Chemulpo. 5—7.
Chin-ju. 4.
Chong-ju. 1.
Chun-ju. 2.
Fusan. 1.—4.
Hai-ju. 5.
Ham-heung. 3.
Kong-ju. 5.
Kun-san. 2.
Kwang-hwa. 7.
Kwang-ju. 2.
Mok-po. 2.
Pyeng-yang. 1—5.
Seoul. 1—5—6—7—8—9.
Song-chin. 3.
Song-do. 6.
Su-won. 7.
Syen-chun. 1.
Tai-ku. 1.
Won-san. 3—6.
Yang-pyen. 5.



THE GRADUATION EXERCISES IN THE MISSIONARY ACADEMY OF PYENG YANG, KOREA



SOME KOREAN WOMEN AND CHILDREN, SEOUL

KOREA: THE UNIQUE MISSION FIELD

BY WILLIAM T. ELLIS

Editorial Staff of the *Philadelphia Press*

Gradually the truth is sinking into the consciousness of Christendom that Korea is not like other mission fields, and that the urgency of her claim is not simply another of the vigorous appeals from foreign fields to which the ears of the Churches have become sadly dulled. Korea is unique among mission lands to-day; it may be questioned whether her case has ever had a parallel in missionary history.

My own experience has been akin to that of all other travelers in the East who have observed missionary conditions. After a year of rather thorough investigation into the mission work of the Orient, I have returned an enthusiast for Korea. No other work appeared to me comparable with the Korean work. This is mani-

festly an extraordinary instance of the special workings of a supernatural Spirit. Some aspects of Korea's missionary history may be accounted for by the sagacity and farsightedness of Moffett and Lee and Gale and Underwood, those statesmanlike empire-builders. Even tho they, and the like-minded men and women who have come after them (for the Korean missions, both Presbyterian and Methodist, have an unusual personnel), be credited with all that can be attributed to them, there remains a great surplus of marvelous achievement which can be accounted for only by charging it up to the still-working Spirit of the Omnipotent God.

Others may go into the history of Korean missions, and recite those

KOREA: THE UNIQUE MISSION FIELD

moving statistics. My part is to tell a plain tale of a traveler returned. What I saw was learned in a sojourn of about one month in the cities of Fusan, Taiku, Seoul and Pyeng Yang, and itinerating among the country villages. Considerable time was also given to investigating political as well as religious conditions, interviewing Marquis Ito, and lesser Japanese officials, and the non-missionary body of foreigners in Seoul.

believers. When she learned that you are, she insisted on coming back again to tell you how glad she is to meet you."

This experience was frequently repeated. At the famous mid-week prayer-meeting in the Central Presbyterian Church of Pyeng Yang, there were twelve hundred worshippers, seated on the floor. The larger wing of the building was filled with men, the women* occupying the other, while



THE CHRISTIAN WORKERS TRAINING CLASS IN PYENG YANG, KOREA

This class in the Presbyterian Mission alone now numbers over 2,000

On our arrival in Seoul, we called at the home of a missionary friend and found there, calling at the same time, an old Korean peasant woman, who had walked in several miles from the country to plead with the overworked missionary to come visit her village. Her errand was, I fear, as fruitless, as it had been on previous occasions. After this quaint, shining-faced old figure had left the room, she returned, our hostess explaining. "This old woman asked me, when we got out into the hallway, if my friends are

the boys—beautiful, olive-skinned lads—who reminded one of that other Oriental Boy who loved his Father's house—were crowded up in front and even on the edges of the platform. Apart altogether from its picturesqueness in a visitor's eyes, that was the most interesting Church congregation I ever have seen. Alert, devout, radiant, they were an argument for "old-time religion."

At the close of the service the men

* They had to leave their bushel-basket hats outside—which practise might profitably be adopted in America.

thronged to greet me, not because of what I had said, but for the reason that I had been introduced as a Presbyterian elder, the highest office known in the native Church up to that time. A Presbyterian elder is probably more of a personage in the eyes of these sequestered, newspaperless people, than many of the celebrities whose names fill our public press. The greeting of the Koreans is distinctive. No Orientals shake hands: the Korean does not even shake his own hands, Chinese fashion. Instead, he clasps you by the wrist, the hand, the arm, the shoulder, and by the pressure of his fingers shows his pleasure. That night so many hands were laid upon me, in genuine and enthusiastic expression of pleasure at meeting with a fellow disciple from over seas, that I thought I would find bruised spots on my body!

The next morning we left Pyeng Yang before daylight. The railway station is built three miles from the city proper. The morning was so bitterly cold that it hung icicles from the men's mustaches. Nevertheless, so strong is the spirit of fraternity among the Korean Christians, that nine of the elders of that church were on hand at the station, to bid me go on my way in peace. The incident is worthy of the attention of all preachers and speakers who have been addressing large bodies of Christians, and who know what it is to sneak out of a strange town, alone, unnoticed and unmissed, in the cold gray dawn of the day after.

Another incident shows how simple is the faith and fellowship of these white-robed saints. To them the tie of our common religion is the strongest tie of life. The mere fact that a

person is a Christian links him in vital bonds to all other Christians. I was going along a country road—the narrow “highway” of the Orient, which illuminates the parable of the sower—when I saw a young coolie coming toward me bearing two eight or ten-foot lengths of timber, of telegraph-pole thickness: the Koreans, be it known, are the most heavily laden people on earth. Their burdens are terrific. As this youth advanced, his face began to break up into a smile of recognition, until it was beaming radiantly. Of course I perceived that here was somebody who had seen me with the “moksa,” or had heard me speak at the little church near by, and therefore regarded me as a sort of missionary-in-law. So I responded with the Korean word for “Peace;” and as he drew nearer, he shifted his load from his shoulders, squeezed my arm and wished me peace. For a few minutes we fellowshipped there, he not knowing a word of English and I not knowing six words of Korean. But I had opportunity to consider once more that here again, in an overburdened Korean peasant's face shone “The light that never was, on land or sea”—put there by the Gospel of Jesus.

These Koreans seem to have a genius for Christianity. They grasp it with a comprehension, and a comprehensiveness, that amazes the missionary. Repeatedly I was told that the New Testament passages which perplexed the foreign teacher were clear to his hearers. I myself could see how wondrously this land, so like Palestine, explains the Book. I never felt so near to Bethlehem as when I slept, in country Korean fashion, under the same roof with the cattle—altho in a different room.

KOREA: THE UNIQUE MISSION FIELD

To a degree that is remarkable, Christianity becomes a normal thing to the Korean. The wholesomeness and naturalness of the Korean type of religion are very refreshing. The converts do not "look pious," nor does the missionary have to go around nursing his dignity. That company of elders who escorted me to the train at Pyeng Yang were a merry, jovial, whole-souled crowd; and, while the deep things were touched upon, we

lage. The missionary and myself had not unpacked our luggage upon our arrival at nightfall before there came an appeal from a village, some ten li further on, for him to go over there to hold a meeting. The village had never been visited by a missionary; yet it contained a group of ten believing families, evangelized by the Church we were at the moment visiting. Of course we could not go, any more than we could answer the many



W. D. REYNOLDS HORACE G. UNDERWOOD JAMES S. GALE
THE BOARD OF BIBLE TRANSLATORS IN KOREA AND THEIR ASSISTANTS

also had more than one hearty laugh, once, I recall, at the expense of the missionary. Early one morning, while itinerating, a smiling, red-coated lad of twelve, whose hair hung braided down his back, showed me the way to where the wild geese were feeding, that my borrowed gun might try to earn its freightage. Two hours later the boy passed a very creditable examination for baptism.

How the aptitude of the Christian Korean for personal evangelism shows itself was illustrated in that same vil-

other appeals that came to us from all sides during those few days of itinera-tion. In order to keep his engage-ments with the Churches who had been notified of his coming, the missionary was unable to examine all the candi-dates for baptism who awaited him at every appointment.

And such examinations! I sat through one for several hours, having questions and answers interpreted, un-til the atmosphere became too thick for me, and the company too numer-ous—for there were more living or-

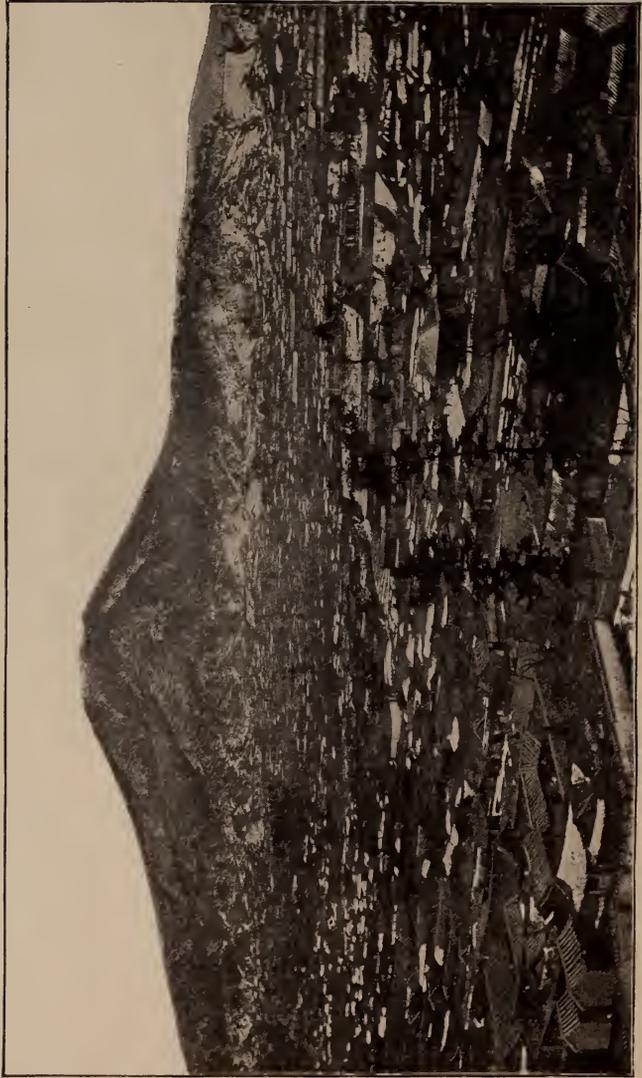
ganisms present than showed on the Church rolls. Into the little room, perhaps six by ten feet, there were crowded (seated on the floor of course), the missionary, four elders, the candidate, the journalist—and the others, unseen, but not unfelt. I have sat in many session meetings, but never have I seen such close, searching and difficult questioning of the candidates. At first, it seemed to me entirely too severe, and I remonstrated with the missionary; but he knew better than I, for they are determined to have a pure Church in Korea. If what I personally observed is typical, as I have reason to believe it is, then the Church in Korea has the narrowest door of all the Churches in the world.

Apparently no missionaries in Korea are doing evangelistic work. They seem rather to be getting nervous prostration trying to keep up with the procession of native-made converts into the Church. Every Christian becomes an evangelist. The homiletic gift seems instinctive. They are "born preachers." In devotion to the Bible the Korean Christians put the Churches at home to blush. How they will walk scores of miles to attend a Bible class is part of the familiar history of this romantic mission field.

The question naturally arises, what is the deeper meaning of all this! How may the significance of Korea's Christianity be interpreted to the West? For surely God has some great design in raising up, as by a miracle, this wonderful Church. He has not kept this nation sequestered for millenniums for no purpose. First of all, it seems plain that Christianity is to be the

means of preserving the identity of the Korean people from extinction at the hands of the Japanese. The evident purpose of the latter, to wipe out the Korean nation as the Ainus were wiped out, is manifestly doomed to failure, because in a large body of Koreans the Christian religion has created a new manhood and womanhood, a new self-respect, a new social consciousness, a new patriotism. A score of years ago Japan might have succeeded; to-day she must fail. Altho now bitter is its process, the ultimate outcome of the Japanese regime will doubtless be beneficial. Japan is the flail for the threshing of Korea.

Even this end, great tho it be, is scarcely the sufficient explanation for the mighty demonstrations of the Living Spirit in this one-time "hermit kingdom." The opinion of many thoughtful missionaries all over the Orient is that in Korea are being raised up, for that inevitable day which now seems nearer than many have thought, when the East must evangelize the East, a body of trained and efficient and consecrated preachers of the Word. The white man seems to be the chosen pioneer of the kingdom in these days; but the way that he has blazed must be followed in the Orient by help of Oriental minds and manners and methods, who can have the most sympathetic and effective approach to their own neighbors. Who dares to say that Korea—feeble, scorned and despised Korea—is not to become, in the near future, the dominant force in the Far East, because appointed to bear the message of life to all these people?



A MOUNTAIN VIEW OF SEOUL, KOREA



THE COUNCIL OF PRESBYTERIAN MISSIONARIES IN KOREA

THE GROWTH OF THE CHURCH IN KOREA

BY REV. HORACE G. UNDERWOOD, D. D., SEOUL, KOREA

The story of the Gospel in Korea—for many years known as the “Hermit Nation”—has been most fascinating. Prior to the terrible persecution under the Tai Wun Kun, in the middle of the last century, the early history of missionary progress under the Roman Catholics reads almost like fiction. Dallet’s History of the **Korean Church**, and the story of the beginnings of Protestant missions in the “Land of the Morning Calm” shows a receptivity on the part of the Korean people that should have led the church in America to reinforce the work more quickly and to push forward the campaign with greater energy.

The willingness of these simple-minded people to hear the story of Christ, their natural hospitality and the zeal with which those who have become convinced of the truth of the

Gospel, have carried the good news from home to home, from village to village, all over the land, have produced marvelous results. The activity of the native Christians, their generosity in giving of their hard-earned means for the spread of the Gospel in their own land and even in foreign lands; their earnest trust in God, and in the power of prayer, are characteristics which the Church in America has looked upon with wonder and admiration.

The Koreans are said to be a phlegmatic people, not given to showing signs of emotion, and yet hard-working business men have been known to weep as they heard the story of the Cross and realized for the first time that the blood of Jesus Christ was shed for them. Here and there some have been found who seemed to real-

ize, in an unusual way the burden of guilt and the enormity of their own sins against God, the greatest of which they consider their failure to acknowledge Him, and the worship of idols. But throughout all Korea there seemed to be a desire on the part of the native Christians and of the missionaries for a manifestation of the presence of the Spirit *with power*. This desire had long been in the hearts of the missionaries, but as the Koreans read the story of Pentecost and studied the Acts of the Apostles, they were aroused to question whether the presence of the Spirit might not be manifested in Korea with power like that described in the Apostolic days. In one church, after an earnest discussion by the elder and the people, they set apart a season of prayer to last *ten days* and "to try and see" whether God would grant the outpouring of His Spirit. When the elder heard their decision he told them that those two words "try" and "see," together with the ten day limit, were sufficient to bring failure. They might well have the prayer-meeting for ten days, but they must not *try* the Lord, their God. This incident shows a real desire for the real outpouring of the Spirit.

Early in 1906 the report spread of the marvellous revival that was visiting this little land, and it was soon seen that this was not so much a revival outside of the church, drawing non-Christians, as a revival inside, purifying the hearts and lives of the people, making them realize better the enormity of sin in God's sight, and causing them to strive even more earnestly for the conversion of their neighbors. While the result of this revival was not, therefore, an immediate increase in the number of the

membership of the church, it was certain to produce this result.

The awakening has given to Christians a clearer idea of God and Christ and of the human heart and sin, and has had a marvellous purifying effect upon the whole Church. There were those who scoffed, as there always will be, but when to these same scoffers men came, confessing wrong doing and made restitution, they were forced to acknowledge the reality of the work. The most trusted native employee of a certain foreign merchant had been a Christian for several years, and at the time of the revival was led to see that he had not lived up to the teachings of Christ. This man went to his employer and restored almost a thousand dollars, which he said he had stolen *before* the time of his conversion. Such facts as these are irrefutable.

While in most mission fields the missionaries are seeking openings and are pushing the work, here in Korea the work has been steadily pushing the missionary, until at the present time it is beyond his power to control and grasp it all or to take advantage of the many opportunities offered.

In the Presbyterian Church alone, between June, 1906, and June, 1907, the communicants increased from 12,546 to 15,079; an increase of 20 per cent. The adherents in 1906 numbered 44,587 and in 1907, 59,787, an increase of 15,200, or 34 per cent. The schools in connection with these churches, which numbered 208 in June, 1906, increased to 344 in June, 1907, during the same period, and the scholars increased from 3,456 to 7,504, or 72 per cent. The Church is extremely active so that the places of regular meeting have grown from 628 to 767 in the one year, and the con-

THE GROWTH OF THE CHURCH IN KOREA

tributions increased from \$27,418.89 to \$40,088.48—or nearly double.

The reports from the two Methodist churches now working in Korea show

Native communicant members...	5,858
Probationers	22,595
Adherents	44,611
Churches over	400
Contributions over	\$12,000

Twenty years ago, (in December, 1887), the first communion service for Koreans was administered in Seoul, and all the Christians in the county were present, seven in all. Last year

land, which is about equal in area and population to the states of New York and Pennsylvania, we are led to think of what might be done if the forces there had been properly increased. The attitude of the people generally throughout the whole country is favorable to the Gospel, and there is placed before the American Church to-day a nation that, as Mr. Mott says, "can be Christianized in this generation, if the Church will but take advantage of the opportunity."



ONE OF THE NATIVE PROTESTANT COUNTRY CHURCHES IN KOREA

(1907), the sacrament was observed in over one thousand churches belonging to three denominations with 20,937 believers.*

This work, with its earnest, active membership, places before the Christian Church in America a wonderful opportunity of winning a nation for Christ.

When we consider the comparatively few Christian workers in that

*It is regretable that the figures at our disposal are only those of the three denominations, and if we desire to consider all the work in Korea, these figures would be very largely increased.

In view of the great opportunity and responsibility that faces the Church the Presbyterian Board of Foreign Missions has decided upon an unprecedented action. The five missionaries from Korea now in America are authorized to make special efforts to find twenty new men and to raise sufficient money (estimated at \$229,540), to properly conduct the present work. The time is ripe for the winning of Korea for the Kingdom of Christ. The question before the Church in America is "What will she do about it?"

LETTER FROM DR. SAMUEL A MOFFETT

In the Central Presbyterian Church we are still struggling with the problem of how to accommodate the congregation. A separate service for women in the morning with from 800 to 1,000 in attendance and a service for men only in the afternoon with from 1,200 to 1,500 in attendance is so far the only way in which to meet the

service which was held in September. All four of the churches have commanding sites and are so located as to touch the entire city. One more church to the west is now needed to relieve the congestion at the Central Church. What we shall do when all five of the churches are crowded we do not yet know.



THE SEVEN FIRST ORDAINED KOREAN PASTORS OF THE PRESBYTERIAN CHURCH

situation. We must have another church but the last two sent off have not yet fully completed their buildings.

I was rejoiced upon my return from America to find the South Gate Church completed, with capacity for some 750 people, the North Church nearly finished, seating 450 and the new or Fourth Church with its first wing, capable of seating about 800 people, just about ready for the first

The Academy and College opened with some 450 pupils enrolled and the buildings are taxed to the uttermost capacity. New buildings are imperatively needed. The school for women and girls opened also with 135 enrolled—everything crowded. The new building for training classes and girls' school is now under way but will not nearly meet the needs for the developing school and so it is hoped to secure another gift for the

EDUCATION IN KOREA

girls' school allowing the present plant to be used for the training classes and other work for women which under Miss Best's direction is now assuming such proportions as to need all the present equipment. Last year was the *best*. This year will certainly be the *best*.

The Korean Presbyterian Church was organized on September 17, 1907, in accordance with the authority given by the General Assemblies of the four Presbyterian churches whose missions were united in the missionary council.

The Presbytery, in its first meeting after the ordination of the first seven ordained native clergymen, consisted of 32 foreign missionaries and 40 Korean ministers and elders. Presbytery has ecclesiastical jurisdiction over a Church with 17,890 communicants, 21,482 catechumens, 38 fully organized churches, 984 churches not all fully organized, adherents numbering 69,098, and day schools 402, with 8,611 pupils under instruction. This Church

contributed for all purposes last year yen 94,227. (\$47,113.50).

Presbytery granted permission for Mr. Kil San Chu to accept the call of the Central Church, Pyeng Yang, and provided for his installation. The other ordained men—except one—were appointed as pastors or co-pastors over groups of churches until the next meeting of Presbytery. In the case of one man the Presbytery took what is perhaps the most significant action of its session. One of the seven men ordained, Yi Ki Pong, was set aside as *missionary* to the island of Quelpart and the whole Church was asked to provide the means for sending him there with the Gospel. He and his wife, with one or more helpers, are to go to the people of that island and proclaim the Gospel and establish the Church. Sixteen years ago, this man stoned me on the streets of Pyeng Yang; now he goes forth as the first missionary of the Presbyterian Church of Korea.

EDUCATION IN KOREA

REV. ERNEST F. HALL

It has been said by some that the Koreans do not desire a modern education. So long as they remained a hermit nation, with no wish to mingle in the affairs of the great world outside, such a statement might have some degree of truth, for hermit nations and hermit individuals lack the stimulus to educational progress. But that condition is now out of date, as the following facts clearly prove.

The progress of Christianity and the rapid development of the native church, demanding trained leaders,

has been an important factor in awakening the desire for up-to-date schools, and it is no wonder that wherever a church is planted there follows the school. The people are awake from their sleep of centuries, and realize that if they are to take their rightful place in the world's activities they must be trained to respond to new demands. The Chinese classics do not satisfy the cravings of the soul, nor do they give equipment for the business that the nation must perform. Fathers and mothers are asking for

their children what was denied them, and they are making noble sacrifices to that end.

Political changes in recent years which have resulted in wresting from Korea her independence, have also made her realize that "Knowledge is power," and that she has lacked the knowledge of the things which has given to other nations the might to

knowledge of several thousand Chinese characters and the study of the teachings of Confucius and Mencius. For twenty years the Emperor has patronized a school in Seoul conducted after modern methods by American and English teachers, but no effort had been made to give Korean youth in general a thorough education until mission work developed in that line.



A CLASS IN THE PRIMARY SCHOOL FOR BOYS, SYEN CHUN, KOREA

humiliate her before the world. Hence it results that "righteousness, which exalteth a nation," and which has been at work within, and ambitious conquest, which has been at work from without, have combined to arouse the Koreans to an intense determination that they shall know what the great nations know.

Not until the present century has there developed any modern school system in Korea. The Koreans have been imitators of the Chinese, and adopted their educational methods, which consisted in the acquiring of a

It must not be inferred, however, that the study of Chinese characters and classics does not educate. While it does not give the varied information that can be obtained in Western schools, the mental discipline which results in developing the memory and concentration of thought is a valuable educational process, and prepares the mind by exercising the faculties which must be developed in order to receive and utilize information. There is a large class of men in Korea who have been thus developed mentally, and who are keen to make use of all kinds

EDUCATION IN KOREA

of knowledge. Thus it will be seen that the native schools have kept the Korean mind alert, and we have not to deal with a people unaccustomed to thinking.

"Schools are mostly in the elementary stage. The demand for education is coming." These words, taken from the report of the Presbyterian Mission in Korea in 1900, are interesting when

of an academy for boys at Pyeng Yang" has become a full-fledged academy with 355 students. The principal said last spring, that if there were sufficient teachers and equipment they could easily have a thousand students, for a great many are refused admittance because they can not be cared for.

In 1902, the mission schools num-



PART OF THE GIRLS' SCHOOL AT SYEN CHUN, KOREA

viewed in connection with the report which has recently come to hand concerning the work of the past years, which shows that the same mission now has 344 primary schools with an attendance of 6,099 boys and 1,083 girls. The report of 1900 said, "There is a small boarding school for girls at Seoul, and the nucleus of an academy for boys at Pyeng Yang." The report of 1907 shows that the mission conducts 13 boarding and high schools, where 603 young men and 146 young women are studying. The "nucleus

bered 66, and the students 1,082. There was a rapid increase each year for the next four years, when, in 1906, the schools numbered 208, and the students, 4,356. During the past year the increase has been phenomenal, the number of schools increasing by 136, or 65 per cent, and the number of students increasing by 3,148, or 72 per cent, making the total number of primary schools 344, high schools 13, and the total number of students 7,504. In addition to this 15 young men have been pursuing college studies and 72

have attended the theological school. The latest figures of the other missions have not come to hand, but they will considerably swell the total educational statistics. These figures themselves prove conclusively that the Koreans do want an education.

The intensity of their desire is shown by their willingness to pay out of their poverty for educational privileges. Of the 344 primary schools above mentioned, the natives entirely support 344, providing buildings, paying teachers' salaries and all running expenses. The following incident which occurred in the Central Church in Pyeng Yang, June 26, 1906, still further illustrates the determination of the people, for the contributions were made by the Koreans. "After presenting the needs of and plan for a college, a collection was taken. It was the most enthusiastic offering ever witnessed in this city. Deeds of lands and houses, offerings of money and rings, and promises to pay specified sums each year for a period or for life, all followed one another in rapid succession for three hours, resulting in a total offering of more than \$2,000."

It has been the policy of the mission to give a Christian education, hence the study of the Bible is one of the required subjects in all the schools, and the educational system also includes Bible institutes for the church in general, and training classes for leaders along lines of practical church work. Yet it is not intended

to confine the training to such subjects, but to give a broad training such as will fit men and women for every walk of life. The curricula include the study of Chinese, which is the official written language of China, Korea and Japan, the Japanese language, and English in some of the schools. Other modern and ancient languages are not needed at present. The hospitals have young men and young women in training for physicians and nurses, who have already proven their ability in these lines, even to the successful performing of surgical operations. Industrial training is an important factor in our academies, and it is hoped soon to begin experimental farming, while a school for the blind, model Korean homes and normal institutes for teachers give some idea of the comprehensive scope of the training.

Enough progress has been made to show that the Koreans have great capacity as students along all lines, and the experimental stage is passed. The Koreans should be judged by the same standard by which America wishes to be judged—its citizens of intelligence and moral force, not its coolies and vagabonds. They have capacity, let us give them our support. Although they are doing nobly to help themselves, they are poor and need friends to assist them. Will not some who read these pages respond at once to help maintain Korea's higher institutions of learning, and thus let her enter into our heritage?

THE DOCTOR IN KOREA

A. M. SHARROCKS, M. D.

The first Protestant missionary to Korea was a physician, and from that day to this the medical arm of the work has been strong. It is less true of Korea than of some countries that medicine is needed to pave the way for

for a short time. She heard the Gospel, was imprest, bought a New Testament and went to her home. She learned to read (as all new believers do) and then poured over her newly acquired treasure. She called



THE SEVERANCE MISSION HOSPITAL, SEOUL, KOREA

the evangelist, for the Koreans accept the Gospel readily, and any and all missionaries have abundant entree to every class of people. It is true, however, that the medical work has been and still is a very powerful agency for the conversion of the people. In my own practise I know of large numbers of direct results, and not a few who getting their first knowledge of the Gospel at the hospital have gone back to their country homes and have been the means of starting work in those places. A definite case of this sort was brought to my notice by a missionary from another station. A woman of his territory, living in a heathen village, was in our hospital

in her neighbors and according to her own dim understanding explained it. Soon there was a group of them meeting every Sunday for study and prayer, and when the missionary was passing through that region they asked him to enroll them as Christians. There is now a flourishing little church there. So far as the actual conversion of the heathen is concerned I believe the medical worker in Korea is as potent a factor as the clerical, for the latter's time is now mainly taken up with the already converted, administering to the churches, while the doctor still deals hand to hand with the raw heathen. There are, too, other reasons why the doctor is more

than an ornament to the mission. He is a necessity in each station to the life and welfare of our missionaries. The Korea mission has never believed in the small one-man station. From two or three to eight or nine families constitute a station. These are a valuable asset of the Board and for their care a doctor should always be one member of the group. As the work grows new stations are opened and so new doctors become a necessity, but while he is needed for the sake of the missionaries, that is by no means a large part of his work. In each station there is a hospital for the treatment of Koreans. In one of these hospitals the number of treatments reported last year was 21,581, in another, 12,730, in another, 10,143, and so on. In all six of our institutions a little over 60,000 for the year.

Korea is a country with no knowledge of Western medicine and surgery. It is small wonder that when doctors from America first went there the people expected little from them, but still less wonder that having learned what the American can do, they are crowding the hospitals and dispensaries. According to their approved methods a broken bone or dislocated joint is treated by sticking long needles similar to hat pins into the unfortunate part; indigestion or consumption, by placing little pyramids of dried, powdered herbs on the skin over the affected part, ignite it, and grin and bear it, while it slowly burns away; or certain other affections, by wrapping the naked patient in the skin of a calf or dog still warm and dripping from the body of its first owner. To sum up, the medical and surgical treatment of the native doctor is oftentimes worse than the condition treated.

One would wonder why a patient would submit to such barbarous treatment. I wonder myself and yet, my friend, what would you do if you knew no better and had no one to whom you could go with your trouble. Pain is a dreadful thing; fear of death is bad, but absolute suffering and the thought of continuing in the same for a long period with no relief is something we of America know little of. There is no decent treatment in Korea, or was none till a few Americans went there. So what was the sufferer to do? The native doctor promises help, acquaintances who have recovered perhaps in spite of treatment in years past, urge him to take it. The pain drives him to it, and thus it goes.

It is hard for us to imagine the ignorance of the common Korean on matters that pertain to anatomy, physiology, hygiene, etc. He is not ignorant along all lines for Korea has a system of learning and according to their own standards there are those who are called scholars, but medical knowledge is not in their system. Nor is the so-called doctor an exception. He knows the exact spot to strike a surface artery when he wants to bleed a person, or the exact spot where a needle may be inserted into a joint, but why the blood he is letting comes out in spurts, or what the joint looks like inside he does not know. Post-mortem examination or the dissection of the human body has never been thought of and would not be tolerated; so how could they know. A comment on the style of education of their doctors may be most forcibly made by relating what came under my own notice only a short time ago. A woman was in terrible suffering and in a condition that would probably soon prove fatal.

Two or three Korean doctors were called in, among them one whose fame had spread far and wide and who was looked upon as great in the profession. Still the woman grew worse rather than better. They sent for me, but as I rarely go out to cases in the country, I sent one of my assistants, a young Korean. He went, understood the case at once, and did what was

reans in Christian philanthropy. The hospitals are almost self-supporting, which means that the patients pay for their medicine, etc., but they know that we are not there for money gain. The poor are always treated although they may not pay a penny, not only treated, but frequently fed and clothed as well. From the side of philanthropy alone, medical missions in a foreign country,



MEDICAL STUDENTS IN THE MISSION AT SYEN CHUN, KOREA

needed to the entire satisfaction of the whole household, and saved the patient. The next morning he encountered this old doctor of local fame walking up and down the yard, saying, "What does that young snip of a fellow know about medicine, anyway! I prayed to the gods from the top of every mountain around here, and can it be that he has learned more in these few years from that foreigner than I have through a long life from all the gods?" And he went away in a rage.

The medical man in Korea is a most impressive object lesson to the Ko-

where the modern theory of medical practise is unknown is most commendable. Remembering with that the example of our Savior, his teaching, to say nothing of his command as he commissioned the Twelve, saying, "Go, preach, teach, saying, 'The Kingdom of Heaven is at hand,' heal the sick," etc. Medical missions rest on no uncertain foundation.

Caring for the missionaries, winning friends among the natives and healing their many diseases are not the only duties of the doctor in Korea. We are ambitious to have our work

live after we pass away. No branch of our mission work in Korea is copyrighted. The clerical worker is raising up a native ministry to replace himself. The educator is educating those who will make our future faculties. So is the doctor training those who will be the future practitioners of Korea. We each have a class of the brightest and best of the young men available who are serving their apprenticeship under us. In my own dispensary I have nine, all of whom are not only Christians, but come from Christian families. They are well-to-do and that is a requirement for they must be at their own expense, and not subject to the temptation to make their own living at the expense of the drugs round about them. They are also good students and quick of mind. Many of them have been with me now

for some time and are a very valuable element in the work. Without their help the treating of so many patients would be an impossibility. What the training of these Korean doctors will mean to the future Korea can hardly be over estimated.

This is the work of your doctors in Korea. Our mission is in sore need of two more such men and two medical plants, one at Chong Ju, where missionaries have already entered and where a separate station will be opened next fall, and one at Kang Kei, where the work simply demands the opening of a station as soon as the men can be assigned to that territory. The mission can do nothing without the money. The Board can not grant the appropriation unless it receives the necessary gifts. What will the American Christians do to supply the funds?

A TRAVELER'S IMPRESSIONS OF KOREAN MISSIONS

BY REV. J. E. KITTRIDGE, D. D.

The quaint land of Korea made a distinct and dazzling impression on us during our brief visit. The land and people are of absorbing interest. Less picturesque than Japan, less massive than China, it is in a way more attractive than either.

In area and population, Korea is about equal to New York and New England, omitting Maine. Its range of climate, as of latitude, is about the same as that of our American coast line from Boston to Charleston. The Korean folk, too, seem a trifle more like ourselves than Chinese or Nipponese. We seem to understand them more easily than we understand their neighbors, and learn to sympathize with them more quickly.

The first impression that Korean missions made upon us was that of a *phenomenal success*. Think of it. You are invited to the regular Wednesday evening prayer-meeting of the Pyeng Yang Central Presbyterian Church and find yourself face to face with a congregation of over eleven hundred eager men and women! This is the ordinary attendance, and there are four other prayer-meetings going on at the same hour, so that the total attendance is about thirty-five hundred. Such a scene as that would thrill a Christian anywhere. We quite appreciated the feelings of Mrs. Darwin R. James who wrote home: "I think I was never quite so near heaven before in my life." This is in Pyeng Yang, a

city of less than sixty thousand, where eleven years ago there was not one Christian—now there are seven thousand. Korea has only a little over two decades of mission history and yet to-day her Protestant Christians number nearly 150,000. The progress has been wonderfully rapid, especially in the past three years. In the Presbyterian church last year there was an advance of fifty per cent in the church membership.

A second impression is *the solid basis of the work*. This is not a mercurial people. Their mental caliber and stamina rank high, and there appears a surprising aptitude and susceptibility for Christianity. The Gospel appeals peculiarly to the Korean. His sense of personal sinfulness and need is real and deep. The change brought about by conversion is not in dress, nor in the structure of the house, nor in the ordinary habits of his life, but in the man. The conditions of church membership test the reality of his faith and purpose for to be a Christian in Korea means business, *the business of life*. It means the giving of time and strength and money for the work of Christ. Sometimes a Korean gives a full third of his income. Every man is practically a missionary. There is something so delightfully natural, too, about the Christian life in Korea. It takes one refreshingly back to the apostolic days. A gladder type of Christianity, or Christian services more songful, can scarcely be found anywhere else in the world.

There is *splendid promise for the future*. There ought to be, and why should there not be, a continuous and steadily broadening spiritual life? The Korean Church ought to grow with

rapidity, and in an ever-increasing progression. Nor is there need to anticipate any considerable reaction such as occurred in the nineties in Japan. The times, the conditions, the spirit of the people are altogether different. With the principle: "every man a missionary," and with the particular kinship of the peoples and tongues between the Korean and Chinese, this people may come to be a mighty factor in the evangelization of the vast Empire of China. As one veteran missionary recently said:—"Without doubt God means to use this little nation in a wonderful way."

The *urgency of the present hour* mightily moves us. The entire East is astir. From the inland sea of Europe to the inland sea of Japan there is a tremendous seething of thought, a very revolution of ideas. This is portentous, as it is promising. The world has seen no hour quite like it. It challenges the Christian Church. The Church of Christ must answer. And if there be any mission field in the world that supremely calls for instant and open-handed help it is Korea. The work crowds the workers until they are almost overwhelmed. It is flood-tide, and should be taken at the flood. Postponement spells peril. The moment for Korea is NOW.

The specific and immediate needs, which impress us were: a fresh force of missionaries, say twenty or more; good houses to shelter them; and equipment for higher educational institutions. Men are needed to superintend the evangelistic work, which the native pastors are doing now, and can do better than we. Collegiate and theological schools are necessary, directed by trained men.



SOME KOREAN SCHOOL CHILDREN—READY TO BE TRAINED FOR GOD OR THE DEVIL

WHEN I WENT TO CHURCH IN KOREA*

BY CAMERON JOHNSON, OF JAPAN

At the beginning of the hot season of 1901 I went for a fortnight to the old northern capital of Pyeng Yang to see something of the mission work in that part of the peninsula, and the memory of that visit remains as one of the oases in my missionary rambles about the world. As we set out that hot Sabbath morning we soon caught sight of a large building which at a distance looked like the residence of the chief magistrate of the city; so large it was and so well located. This, my missionary friend told me, was the Central Presbyterian Church of Pyeng Yang. We arrived a little before the service was due to begin. The building was already well-filled and worshipers were still coming from all directions. As they entered the building they left their sandals at the doors and quietly seated themselves in long rows on the clean and polished oil-paper floor. Their demeanor showed that they regarded the building as the house of God and that He was present. As soon as each man or woman found a place to sit, the head was bowed for a moment in silent prayer. There was no talking, or even whispering, for they had come to worship God not to visit their neighbors.

The service began with the Doxology in which all the great congregation joined heartily. After the invocation the missionary announced the Scripture portion to be read, and each one drew from under the arm, or from the long flowing sleeve, a copy of God's Word, found the place, and all followed the reading with closest attention and interest; and when the minister paused to emphasize or ex-

plain a part of what he was reading, some of the listeners would make marginal notes for future reference. Each worshiper came provided with a copy of the Bible *and used it*.

A song was next announced and a big missionary stood forth with baton in hand to lead, while another sat at the little organ. The Koreans are not noted for their musical ability, from a Western point of view, and many of them having become Christians after reaching years of maturity have never had the training necessary to make good singers. This lack does not embarrass them in the least, and those who can not sing melodiously at least join heartily and *intelligently*, for each man and woman is careful to find the hymn and *read it out lustily*, if not melodiously. The precentor starts the tune, but immediately the great throng of music-loving Koreans took up the song on their own account and, like the Israelites of old, every one "did what was right in his own eyes." The precentor, big, strong missionary man tho he was, was quickly drowned out, while the vast throng carried the hymn to a happy conclusion. It was wonderful; and one gazed toward the roof to see how it was that it did not lift and float away. The great volume of praise that ascended Heavenward from the lungs and the hearts of those glad Korean Christians was inspiring if not melodious as they endeavored to sing

All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

It cheered the heart and made one

* See frontispiece also

feel that these people loved and revered that Name which they praised so vociferously. Their song was evidently unto the Lord and not unto men.

When the minister announced his text, instantly every Bible was opened and the text found and marked. Then the books were closed and the attention of the people was riveted upon the speaker from start to finish. Tho the speaker that morning was not prest for time and gave them a long sermon, no watch was pulled out to time him, or were there any anxious looks that betrayed nervous apprehension as to "how much longer he would continue." These Koreans have not yet learned that a sermon must not exceed thirty minutes in length. When the service came to a close, and the benediction pronounced, each head remained bowed in silent prayer for a blessing upon the preached word and then that multitude went out in a quiet and orderly manner.

Some noticed that there was a visiting stranger on the platform that day and they must needs come and give him a greeting, so a little company with their simple, honest faces came to the platform and, one of them as spokesman greeted the visitor in a very beautiful and touching way. He knew no English and the writer's knowledge of Korean was only sufficient to catch his meaning. With the forefinger of his right hand he first touched his own heart, and then the writer's, and pointing upward, said in Korean: "Hanare keisin ouri Abaji." "Our Father which art in Heaven," meaning to indicate that the fact of one Heavenly Father was sufficient to make us all members of His family on

earth and brethren in Christ the Lord. May those Korean brothers ever remain simple in their Christian love and life and never grow wise enough to forget to greet the visiting stranger.

As we wended our way homeward I asked my missionary friend why there was such a large gathering of people at the service that morning, and what was the special occasion, as the day was hot and the distances for some of them, at least, must have been considerable. He replied that it was only the ordinary congregation, only not as large as usual owing to the heat, as there were only about 1,200 present that morning! In cooler weather when the house is packed they sometimes have as many as seventeen hundred! They are all the year round church-goers.

That afternoon I attended a Woman's Bible Class conducted by one of the ladies of the Presbyterian mission. The room in the neat little Korean house with its whitewashed walls, and polished paper floor was quite full and each woman took a great interest in the Bible study. At the close the lady in charge said that there were about a hundred present and that it was one of four simultaneous classes held in different parts of the city that afternoon. Think of it! A few years before there was not a Christian Korean woman in that town.

The next Sabbath I went to the Methodist church and discovered that the congregation was composed entirely of men. The reason is that the building is too small to accommodate all at the same time, so the men come in the morning and the women in the afternoon.

This was seven years ago in the city which was one of the most exclusive,

proudest and wickedest in all Korea. It had a name throughout the land for its wicked men and its abandoned women, and nowadays it is one of the object lessons in modern missions. Today it has four large churches, besides other preaching centers, and out of a total population of thirteen thousand the average weekly attendance at

mid-week prayer-meeting is three thousand, or nearly twenty-five per cent. Is there any city or town of that size in civilized Christendom that can show such a record? Truly after a visit to such a mission-field as Korea, and to such a mission point as Pyeng Yang, one can only marvel and exclaim: "What hath God wrought!"

PRACTICAL RESULTS IN KOREAN MISSIONS

BY DR. J. D. DAVIS, KYOTO

Five weeks recently spent in Korea offered an opportunity to see and hear something of the wonderful work which is there in progress. Thirty years ago Korea was a closed land. It was death to set foot in it. North Korea was a great bandit region, largely given up to plunder. There still remain old castles of refuge on the hills among the mountains to which the people fled for refuge.

Fifteen years ago there was not a Christian in North Korea. There are now about one thousand churches and preaching places in North Korea and hundreds of church buildings have been erected by the Korean Christians. A majority of the people in North Korea are within three miles of a church or preaching place. This work has been self-supporting from the beginning. Every Christian has been made to feel that it is his duty to bear witness to others, to teach and lead others to Christ. Last winter over one thousand men were gathered into Pyeng Yang from the country, some of them coming more than one hundred miles, where they studied the Bible with the missionaries and received instruction in Christianity and Christian work for fifteen days. Five hun-

dred women came in at a different time for similar study and training for fifteen days, and then these men and women went back into the country to engage in active work in teaching and bearing witness to the truth. Eight hundred men and three hundred women, from the churches in the city, met for fifteen days of study and training. Besides these, a Bible Institute for men was held in the spring, with an attendance of three hundred and one for women with an attendance of one hundred. These were made up of regular evangelists and workers. There are about five hundred evangelists and workers in North Korea entirely supported by Korean money. These elders, evangelists, and Bible women had classes for Biblical and Christian instruction last year in 252 places in North Korea with an attendance of over 12,000. The church members who can not give money, and many who can give money, give their time and go into the towns and villages around the places where they dwell, and tell the Gospel story to those who have not yet heard.

The Central Presbyterian Church in Pyeng Yang, altho seating fifteen hundred people, has *swarmed* three times,

to get room in the building. They have formed the North, South and East churches and put up large buildings, but that Central church is now so crowded that the women meet in the morning, and the men in the afternoon, each Sabbath, and the church is full each time. It is filled again at the weekly prayer meeting every Thursday evening.

The church members in the city are divided into groups, each in charge of an elder, and each group is divided into bands of about ten each with a band leader. The houses in the city are all apportioned, about fifty houses to each band, and are divided into groups of seven or eight houses each, and some one is assigned to visit regularly each group of houses and read the Bible, and pray with the inmates. These workers meet together for prayers before they start out, and they have frequent meetings for reports.

The Presbyterian Mission in Pyeng Yang has a Theological school with seventy-five students, who study three months each year and go out to work during nine months. There is a union Methodist and Presbyterian academy and college in Pyeng Yang with about thirty collegiate and three hundred academic students. This school has a manual training department connected with it.

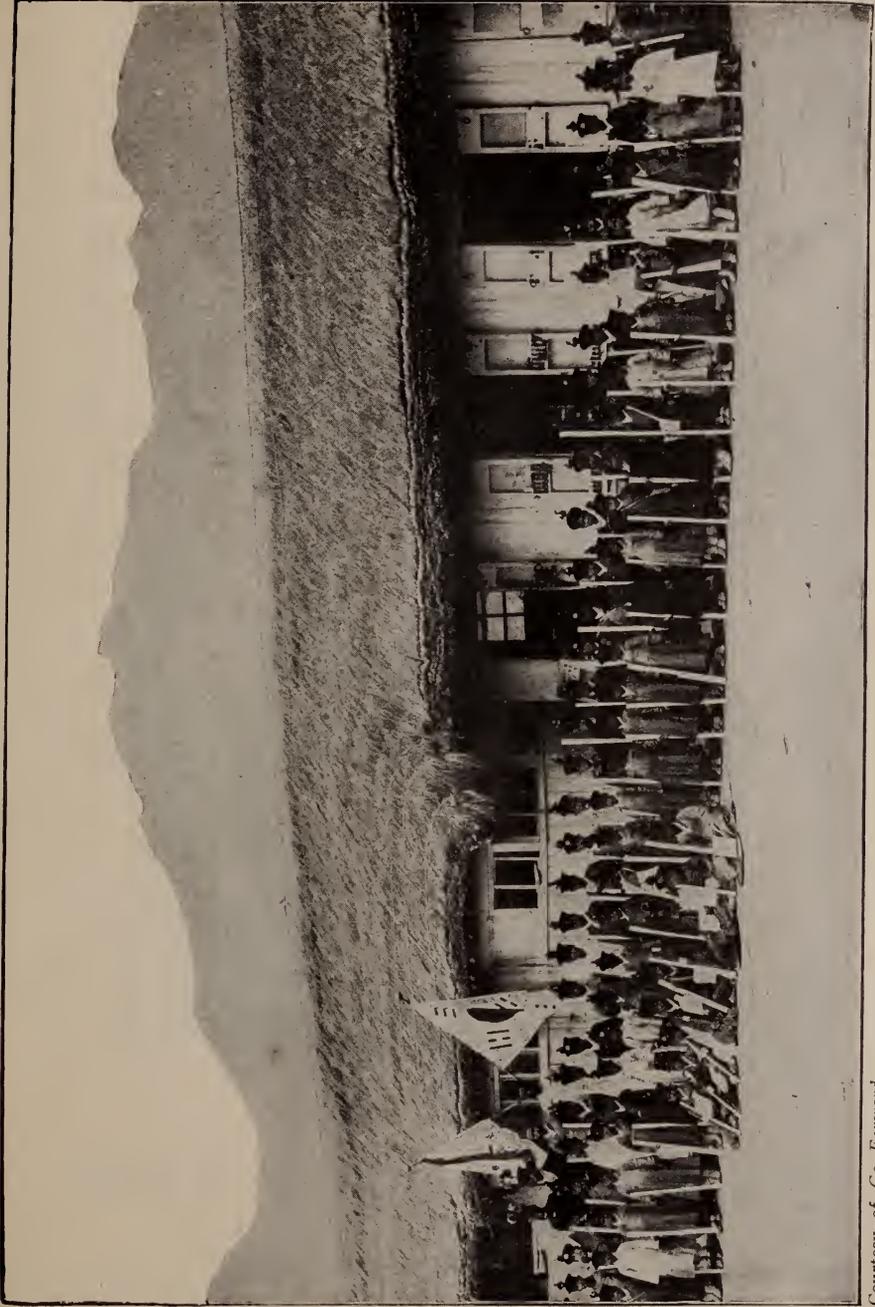
There is a largely attended woman's training school in the city, with two sessions a week from October to May. There was a Normal training class for female teachers last year in May, with an attendance of eighty-seven, and one for male teachers in July with an attendance of two hundred and two.

There are about four hundred and fifty primary graded schools in operation connected with the churches

in Korea, with a six years course of study. There were 9,717 pupils in these schools last year, about 2,000 of whom were girls. There are eleven intermediate schools or academies for young men with a three years' course of study and an attendance last year of 1,266, mostly graduates of the primary schools. There are nine similar schools for young women, with five hundred students, and their number is rapidly increasing. There are Normal classes where five hundred men and women are helped to prepare for teaching. There are day-schools and night-classes where thousands of men and women are being taught to read. There are industrial schools and two schools for the blind. There is a flourishing Y. M. C. A. school in Seoul where hundreds of young men are being taught.

Over 15,000 students were taught last year in these mission schools. This work is self-supporting. All the evangelists and workers, all who come to the training classes from the city and country, and all the primary, academic, collegiate and theological students are supported by Korean money. Over fifty thousand dollars, gold, was given for Christian work by the Korean Christians last year.

Best and most important of all, the missionaries in Pyeng Yang and the Korean workers from city and country who were assembled there last winter, all received a great spiritual uplift. It seemed like a veritable Pentecost. All hearts were melted and filled with spiritual power. The missionaries have maintained a union daily prayer meeting for nearly ten months. This wave of spiritual blessing has extended over the whole field. It has led to earnest work and self-



Courtesy of *Go Forward*

METHODIST (SOUTH) MISSION SCHOOL AT SONGDO, KOREA, PRESIDED OVER BY HON. T. H. YUN

JAPANESE AND MISSIONARIES IN KOREA

denying giving. It prepared the way for those influences which have kept the people of North Korea quiet during the last few months. After the abdication of the late Emperor and the disbanding of the army, when the people in North Korea, naturally the most excitable and turbulent of the Korean people, were in danger of rising in insurrection, the missionaries and leading Christians banded together and urged all the Christians in the nearly one thousand churches and preaching places to exert their influence in leading all the people to remain quiet and submissive, with the result that there has been little or no

disturbance in North Korea. A similar work is being done from Seoul and other places as centers, and the two thousand churches and groups of Christians are a most hopeful part of the outlook. The Christians increased fifty per cent last year. If this work can go on unchecked and unchilled, Korea will be rapidly evangelized and filled with millions of happy, enlightened Christian homes, and this little kingdom, despised tho it has been, will give to the Christian world a priceless example of the way and the only way that the Gospel can be carried to the whole world during the present generation.



THE GATE OF PYENG YANG, KOREA

WITH THE JAPANESE VANGUARD IN KOREA

BY HELEN PIERSON CURTIS, SEOUL

Missionary of the Presbyterian Board of Foreign Missions

It was a startling innovation when, over a year ago, Mr. and Mrs. Winn responded to an imperative call from the Japanese in Dalny (now Tairen)

to leave Japan and work among the colonists settled there.

There was no appropriation from the Board of Foreign Missions for

this new work, but the Japanese promised to provide everything except the missionary's salary and traveling expenses. It was with some misgivings that the mission voted to send Mr. and Mrs. Winn for one year.

So well have the Japanese fulfilled their part of the bargain and so glowing are the reports from the missionaries that not only has the appointment been made permanent but, in response to urgent calls, two other families have been sent out for work among Japanese colonists: Mr. and Mrs. A. V. Bryan to Port Arthur, and Mr. and Mrs. F. S. Curtis to Korea. Mr. and Mrs. Erdman have also gone to take up the work among Japanese in Hawaii.

Some may wonder why Japanese evangelists are not sent to their own countrymen, for most people do not realize that millions in Japan are, as yet, untouched by the Gospel and the Japanese Church is facing heavy responsibilities at home.

The Japanese Presbyterian Church has a strong Home Mission Board which is faithfully seeking to extend the kingdom of Christ among Japanese at home and abroad. A most earnest and energetic secretary travels over the whole field, and other members of the Board, tho they are busy pastors, give much time to visiting and encouraging the weaker churches.

The Japanese Christians in the colonies are more ready to assume self-support than the churches in the home-land. In Formosa and in Dalny they are already independent, and if those being formed in other centers learn that they can not rely on money from outside sources, they also will follow the good example.

Japanese leaders are asking missionaries to take up more largely the pioneer work, feeling that they themselves have not a sufficient force to do much more than man the work already established; and both Japanese and missionaries believe that the thousands who have left the home-land must not be abandoned to the evil influences and loose moral standards that tempt them but must be supplied with faithful shepherds.

There are more than 100,000 Japanese now living in Korea, Seoul, the capital, and Fusan, the southern port and railway terminus, having 15,000 to 18,000 each and other ports and railway centers from 2,000 to 12,000 each. Many other groups are scattered all over the country, and the numbers are increasing by from fifty to a hundred daily.

Among these there are numerous Christians and students of Christian truth who discover one another and sometimes organize for Bible study and prayer. The great difficulty is to find a place of meeting. The houses are often small and scarce, the rents high, and many men are without their families and have no home. Another difficulty is that men in government employ are frequently moved so that the leader of a group may be called away at short notice, and leave no one of sufficient zeal and determination to hold the rest together.

The present need is for workers who can travel among these groups, encouraging and strengthening them, until they are able to obtain and support competent pastors. It is this work for which we are looking to God for grace, wisdom and strength to do, for the need is sore and there

is a cry for help going up from many children in Christ.

Aside from two ladies of the Anglican High Church (and one clergyman now absent), we are the only missionaries yet appointed to reside here for work among these colonists. There are five Japanese workers from the Methodist and Congregational Churches in Japan and one from the Presbyterian Church. These are stationed in four large centers and some of them report a very encouraging work. The Methodist worker in Pyeng Yang was greatly blest during the time of the Spirit's out-pouring among the Korean Christians in that city, last winter. These men visit neighboring places occasionally but this is all that has been done thus far by Japanese speaking workers. God has not been unmindful of His scattered flock in other places. Five years ago He laid the burden of the unsaved Japanese and Chinese residents on the hearts of men who were already carrying a heavy burden for the millions of Korea. He strengthened them to plan and begin regular work among the Japanese, and for three or four years the members of the various Presbyterian Missions united in one council, have been helping to support a Japanese evangelist. Some of the Korea missionaries have sought to do what was possible for those near them, using English as a means of communication. During the last year God has also stirred up the hearts of many among missionaries and Korean Christians, to pray for these hosts of strangers within the gates.

It is difficult for those not on the ground to realize how fast the Japanese are becoming the dominant fac-

tor in Korea, and how sorely they need the Gospel.

Japan is rapidly giving to Korea the material elements of civilization. A railroad is in operation from Fusan in the south to Wiju by the Yalu in the north, and other lines are in process of construction; good roads, water-works and improved sanitation are on the way, and already the more advanced Koreans, in spite of many grievous sorrows and burdens heavy to be borne, are realizing some advantages from Japanese occupation.

But the nation has passed from exuberant admiration and joy over Japan's prowess to intense distrust and bitter hatred, in many sections of the country. In some parts of the north, had it not been for the strenuous exertions of the Christians and the influence of the missionaries, there would have been much bloodshed during the last few months. The feeling here on both sides reminds us of the tales of early England when Saxons and Normans refused to mingle.

The Christian Church and Christian standards of living have gained such a high place in this land that the overbearing and unfeeling conduct of the rougher class of Japanese here, is looked upon not merely as a cause for resentment but for contempt or pity. A Korean chair-coolie who was beaten around the head by a Japanese whom he had jostled, remarked, as he quietly rubbed his head, "He's a pitiable creature."

The better class of Japanese realize in some measure the tremendous moral need among their fellow colonists, and some of those in high position, tho not themselves Christians, are ready to support Christian work here.

The only hope of any real and speedy bond of union between these two countries is the love of God shed abroad in the hearts of Japanese and Korean Christians.

By God's blessing, within the next ten years, if the Church in America will do its part, this whole nation may be reached with the Gospel. Korea is fast becoming Christian, and, if Japan does not soon respond to God's call to her, there is the prospect of a Christian people, producing the first-fruits of true life, brought under the sway of a nation yet dead, who have appropriated the fruit of centuries of Christian growth, but who refuse to share the life which alone can make those fruits sweet and wholesome and bring them to perfection. A Christian nation ruled by another whose real God is National Glory! It will be laid to the charge of the Christian Church if this becomes a fact. Every man and woman who is "looking for the Kingdom of God" and faithfully seeking to hasten its coming ought to consider this.

An educated Japanese Christian residing here was asked, "What do you think will be the outcome of Japanese occupation in Korea?"

"I think," he replied, "that the Koreans will gradually move into the interior and leave the Japanese to occupy the coasts." That might have been the result had Japan come twenty-five years ago, but God did not permit it then. Now the mighty force of Resurrection Life is working here among this people and by God's grace the forces of destruction will not prevail. As God raised up Nebuchadnezzar and Cyrus, who knew Him not, and caused them to work His will, setting them aside in His good time—

so He is using Japan in these Eastern lands. God grant she may become a willing instrument in His hands so that "the time" of her own land need not come as it did to Babylon.

The Japanese scorn the idea of amalgamation with the Koreans and on many accounts—considering the history and condition of Korea—one can not wonder. There are however some valuable traits among Koreans which are lacking in the ordinary Japanese character, and if it be the Lord's good pleasure to weld them, as He did Saxon and Norman, it may that the world will see another mighty instrument in God's hand.

Japan is not a Christian nation and in spite of Japan's rapid progress along so many lines we can not expect of her any other policy and methods than those of *civilized* expediency and self-interest. Who shall judge her? Shall her great ally whose ships, breathing out destruction and slaughter, brought unmeasured wo to China, condemn Japan for securing, from Chinese and Korean, revenue for her "money-eating" enterprises by means of the same deadly agent? Or shall the countries whose terrible "fire-water" has burnt up all manliness, hope and courage in countless dark-skinned brothers?

No! Let the Christian Church clear its too long-dazzled eyes and see that the forces of worldliness are working here as elsewhere. "The Prince of the powers of the air . . . now worketh in the children of disobedience" here, and it is for us, and all who hold the Kingdom dear, to humble ourselves in the dust and confess our sins and the sins of our own nation and cry unto the Lord God Omnipotent that His Kingdom may come in power.

BUILDING THE CHURCH AT SEOUL, KOREA

Letter from Rev. J. S. Gale, D.D., Seoul, Korea

Our Church building was too small. The members had patched up a Korean tiled house and pieced it out, lengthened it, and covered over the central court so that five hundred people could sit in a building, which originally at its widest capacity was meant for about fifty. But there was no further room for wings and annexes and the congregation had outgrown it. What were they to do? That was the question. At a meeting held August last, one member thought it would be better to wait a year. At once half a dozen were on their feet, "What? Wait?" Another said, "Collect the money first and then build." Wise surely, but that too was voted down. "Put up a smaller building and add to it," suggested Helper Pak. "No, no, no, we've added to enough, and not any more 'smallish' please." "Then what do we require?" "A building that will seat from fifteen hundred to two thousand. We want it up at once, to start now and finish before winter. We would like it paid for before we enter it for services." Elder Ko summed up the mixed thought of the meeting by saying, "I notice that God gives when we ask Him. Shall we not ask as we go and go forward? The site costing \$500 we have already paid for and we have some money to begin on; I propose that we begin."

The following Sunday we met under an awning wide enough to cover two thousand people. The opening of the service was favorable, the hymn was sung through, and then, just as we were about to read, a fearful gust of wind split the awning down the middle and the Churchgoers scattered in all directions to escape the falling bamboo.

Until the new church was up it was decided to meet separately, the men in the morning and the women in the afternoon. This makes a poor meeting, but it was the best we could do. Meanwhile, logs were being carried up the hill, eight men at each end. With one end pinned down and the other resting over a block-log high in the air, they went at it with saws and wedges. Beams, ports, braces, rafters, grists, flooring, window-panes, piece by piece, were all cut out by hand, from the original logs that had stood as sentinels of the wilderness for a hundred years, till called ruthlessly to jostle their way down the river to the City of Seoul.

Not noiselessly like Solomon's Temple, but with much pounding and hammering, late and early, the men were at work like bees, until, on December 1st, the building was finished and we moved in for the opening service.

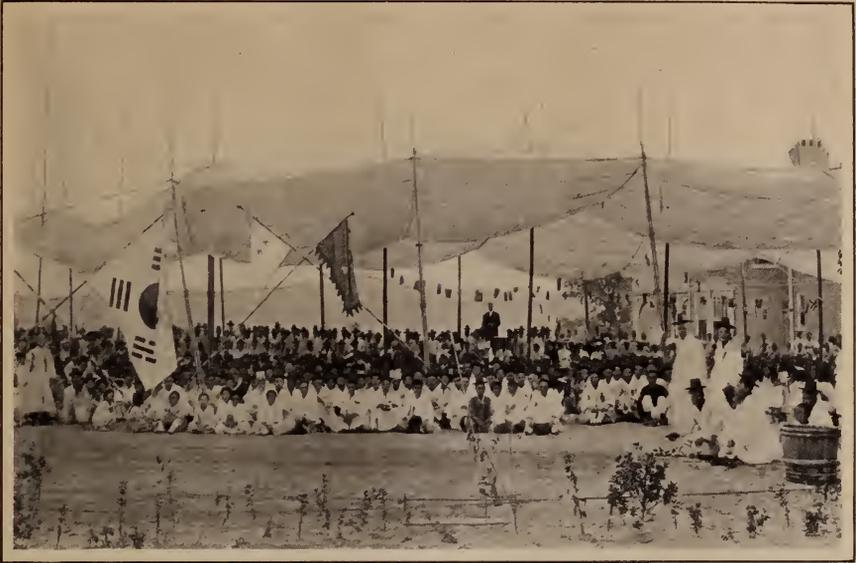
Two-thirds of the cost had been raised by the Korean Christians themselves. Many a dinner had been foregone that the money might go into the church, and many a new dress. Silver hairpins with jade ornaments and rings had found their way into the collection plate. Some members had paid as high as a hundred dollars subscription, some fifty, some twenty; many had paid twenty-five cents, week after week, until these small sums also amounted to many dollars.

At the close, in our hour of need, Mr. Severance gave us \$250, and Mrs. Kennedy of New York gave \$1,000, which paid off the remainder—a new church that would hold 1,500 people and no debt, surely it was cause for rejoicing.

On December 8th, the opening day, the church was packed to the doors, and a great crowd outside was unable to get in. In the East flags and lanterns are the ordinary objects of decoration, but flags of all nations were out of place in church, so we improvised a new kind of ornamentation, that will doubtless be used hereafter. On colored papers cut like flag decorations, we had written in Chinese and Korean, "Eternal Life," "Righteousness," "Regeneration," "Peace," "Paradise," "Glory," "Thanksgiving," etc., etc., until the whole ceiling was a world of expressions from the Scripture.

Mr. Reynolds of the Southern Presbyterian Mission led in the opening prayer. Scripture passages were repeated by the children, a hymn was sung by the school-girls, and then came the sermon. High up over the platform were the ideographs meaning "Eternal Life." How to attain to this was the theme of the day. It was to be illustrated, part by part, by a ladder like Jacob's, that went up to Heaven. One little girl in clear accents that could be heard all through the building spoke a lesson on Faith, and Deacon Kim placed one post of the ladder marked "Shin" (Faith), pointing toward Eternal Life. Then one of the junior boys spoke I Corinthians, xiii, and the second post of the ladder was marked "Love." Now the rungs were put in place, five of them marked "Repentance," with verses recited by one of the boys. "Prayer" was illustrated by passages chosen here and there from Scripture. "Confession of Christ" was marked by the middle schoolgirls singing "Tell it Out." "Endurance" was emphasized by the former Secretary of the Cabinet, Yi Sang-Ja, now a teacher in the Boys' Middle School, and "Thanksgiving" by Elder Chi. The theme was closed by the girls singing "Nearer My God to Thee" very beautifully.

This was the way to Eternal Life: Trust God, Love Him, Confess to Him, Pray to Him, Preach like Him, Suffer for Him, Thank Him.



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