

Korea Calling

NEWS OF CHRISTIAN WORK IN KOREA

Volume II

MARCH 1950

Number 1

ONE YEAR LATER

A year has passed since our first issue was published and we thank all those friends who have responded so well to the venture. You will notice in this first issue of the second year many changes - the paper is not so good, the printing not so perfect, but the contents, we hope, will interest you as much as formerly. This apparent deterioration in appearance is really a sign of progress, for instead of sending the manuscript to the United States to be printed as heretofore, we are now, since materials have eased a little, publishing here in Korea where the leaflet was born. Then too, at the request of a number of you, we are coming out monthly instead of bi-monthly, hoping thus to fill a little larger portion of the need for publicity in Korea.

This is not the only sign of progress we have made. Though goods are still hard to purchase and very expensive, this year has seen some of the old style shining brass back in the stores, some of the pre-war type Korean silks and satins back on the shelves to be purchased, if you can afford them. Cotton, the poor man's cloth, is however still far beyond the means of most and clothes of all descriptions continue scarce and hard to obtain, especially for the country folk. Because of the cost of material, and because Korean clothes use from three to four times as much cloth as western clothes, the fashions of the men have changed perceptibly so that it is unusual to see a man in full Korean dress on the streets of the city. The relief sent from the United States has added its quota to this change.

Not only are goods now coming out onto the market, but personnel is coming out to the field and swelling our numbers. This past year due to death, retirement and ill health we have lost fifteen of our group. To make up for these we have gained, including most of the various missions, we have increased by about fifty, bringing our post-

war force a little nearer to that of pre-war days. The most encouraging aspect of this increase is that by far the largest proportion of these new recruits are young, with a life-time of service in Korea before them.

The past year has also seen two very far-reaching changes for the missionary body. We have built and successfully run for its first season a new beach where we may go in the summer to gather physical strength for the following months of work. Here at a very pleasant spot on the west coast among the pines and the hills, with the mountains as a background and the ocean as a playground, we have built a lodge to accommodate those who have not felt the necessity to build, for their children are grown. This summer, besides the Lodge there were seven cottages finished, with the foundations of others laid out. This beach is the answer to the plea which the doctors have been making for the last three years for a place where we can find a change from our normal work. It has already paid dividends in better health and renewed vigor.

The second change is the new store where those with access to dollars can find both the little luxuries which add more to one's enjoyment than their cost warrants, and the essentials to an American diet which cannot readily be obtained out here - such as milk, sugar and cornflakes!

We have progressed - in spite of inflation, in spite of anxiety - we have progressed. Slowly, it is true, but we can look back over the road we have come with thankfulness for what has been vouchsafed to us and look forward toward the road we are to travel with hope and prayer.

Subscription: \$1.50 per annum to be sent to:

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MISSIONARY WORK WITHOUT WORDS

What would you do to help someone in need if you knew no words with which to express your desires? Would your intentions be received as good will or would they be scorned with contempt? Such was the situation of many young missionaries who found themselves in Korea at the beginning of their first term out here. Unlike other missionaries who had come before us, we were not studying the language, because we were here to help relieve older missionaries who had been called on to teach English and who had many more jobs to do. We were appointed to educational institutions for the purpose of teaching English.

Gradually we began to find ourselves and to gain a little more confidence in our abilities, which were extremely handicapped in the traditional sense. We were forced to discover methods by which we could serve without being able to speak the Korean language.

Of course a foreigner, more especially a new one, in the midst of Korea is always enough to cause a small stir. Idle curiosity is not the stuff on which to base missionary work, and we were determined to direct it into constructive channels. This gave us a good opportunity to make friends and in some cases a real excuse to meet people who would otherwise be rather inaccessible.

When our first relief packages arrived, we felt like full-fledged missionaries. The next question was, to whom should we give the goods? There were so many needs that seemed to be pressing, and we had so few things to give. First it seemed wise to distribute warm clothing to our teachers and their families whose salaries would not permit them to clothe themselves properly. Having done this we took what we could gather together and made a trip to the homes of the refugees from North Korea. Some of these people lived in tents, while others were housed in one room caves that had been dug in the sides of hills. These people were desperate and showed great enthusiasm when we gave out articles of clothing and paper which they could use for ceiling their damp rooms.

In the clothing that we gave, poor though it was in many instances, people came to church and were able to sit with us as we worshipped in the cold buildings. Because of high tuition in the government schools the refugee children were not financially able to go to classes. A great many of these children sought an education in the mission schools. Some of these children had seen better

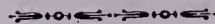
days in North Korea and were not content to sit idly at home. They were also clothed and given the opportunity of attending schools once more. Because of our concern for their well being, a great feeling of friendship has grown between them and us. No longer are we regarded as strangers in their midst and when we walk along the streets we are greeted with friendly "hellos" and some times they come to our home bearing gifts of flowers that they have gathered from the hillsides.

In addition to clothing, we have received packages of food also. A few minutes of preparation turns out some foreign delicacy which is always welcomed by a sick friend. This has opened the door to many non-Christian homes where we have taken the opportunity of cultivating friends. Just recently some of these friends have accepted Christ and we see that our prayers have born fruition in the short time that we have been at work.

It is quite evident that the average Korean student's aim is to go to America. To him it is very strange indeed for us to be here in this land. On learning that we have given our lives to the Christian work of this land there is a desire to know more about this philosophy. We realize how important it is for us to maintain high standards at all times and in all situations to act as Christians.

For we have learned that one's actions are more far-reaching than the words which one speaks. Through patience and understanding we try to become a part of the lives of the people with whom we work and serve.

by Frances R. Zellers



There are times when even an evangelistic missionary feels that silence is golden. Witness to this is the lady who had been given a large bottle of wild grape juice to take home to her station. Having put it in the overhead rack in the railway train, she was anticipating a bath and bed at home that night, when the cork popped and the white clothing of half the people in the car became splattered with dark purple fluid. Who had brought the stuff on board was the indignant question everyone was asking, but it remained unanswered.

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KOREAN GREAT-HEART

Everybody who visited the Diamond Mountains in the old days remembers Rev. Sungyul Yun, mine host who provided comforts resembling Western style for climbers of those fairy peaks. He is still proud of being one of the early Paichai boys who learned English and Christianity from H. G. Appenzeller and D.A. Bunker in the 90's. After some years in the ministry his health required him to find out-of-door employment. He bought land and set up a summer hotel at Onjungni (Onseiri), the port at the Sea Kongo famous also for hot springs. His ready smile, quaint but fluent English and his desire to please won him popularity. One time after a hard day's climb, I remember asking him to make me a hot fire under my stone floor. "I think you'll find this enough", he protested, but had more wood put on. His eyes crinkled with fun when I had to admit next morning that I had barely escaped roasting alive!

The village became also a popular summer conference place. "Brother Yun" took great interest in these gatherings. The little church and Sunday School he started kept the Christians together all year. He made a good living and sent his children to school in Seoul.

When we returned to Korea in 1946 Brother Yun was one of our first callers. He told us in his ardent way of the loss of all his property when the Russians took over, of the family's escape over the mountains and of trying to support them on the meager US Military Government salary. But with great joy he told of putting most of the money he had into a needy mountain village near his old home, where the women were ashamed to appear at the well by daylight, in clothes too ragged to cover them. The people were so eager that he got a little house and sent a young teacher to work with them.

"I am a terrible beggar", says Brother Yun, with a slightly deprecating smile, "but never for myself." That is true, and one enjoys helping those who share their little with others. When a nice box of suits and dresses came to Ewha University in my name, and I was wondering where to place them, I saw the two Yun daughters in my classes and thought they could do with something pretty. How delighted they were to be asked to choose what they liked for themselves!

Last winter Brother Yun was able with the help of friends to feed many of the poorest people in Seoul. Here are his words:

"One day, when I was coming home after my work I saw two or three homeless people shivering

under the eaves; the following morning I found them dead on the icy ground. My heart sank and I said to myself, 'Is there no way to help these pitiful people even a little?' I told this story to my fellow-workers at the Banto and got W23,000, but how could I start with so small a sum? By visiting my missionary friends I got about W80,000 more. I turned the cash over to the General Board of the Methodist Church. The Bishop called the pastors together and each church helped, both with money and work.

"We began with one meal a day from February 8 to March 11, 1949. The first day we fed 65, and the number increased to 200. We fed over 5,000 people on W150,000.00, and 300 Christians did the work. The cold started late so we fed the people during the severest weather. A great joy came into my heart as I watched the people eagerly eating their hot rice. People said it was the first time the poor had ever been fed in the street here. We used a corner near the former Little West Gate. The people needed washing badly, so we furnished warm water and someone to cut their hair. Most of them were refugees from North Korea. Once they had homes and farms, but through no fault of their own they had fallen to this pitiful state. We tried to encourage them and find them jobs and we told them of the love of Jesus for them,

"The last time we fed them was the third Sunday in April. Arrangements had somehow gone wrong and preparations were not made. After the morning service I hurried home. We found enough "kooksoo" (vermicelli) for 30 people at our house and while Mrs. Yun built the fire I ran around and begged. We got enough for our big family and their last meal was the best. I will have a bright memory all my life of this experience."

This year the churches are giving winter relief and Brother Yun has turned to what he considers even more important work, giving the Gospel message to those who do not know it. He goes to Pagoda Park in the center of Seoul and with pictures he soon draws a crowd. He comes home dead tired, but thrilled with joy. "I preached to 400 people today", he exclaims. "They don't want me to stop and they follow me down the street. There is great opportunity everywhere, the people are so open to new ideas. This is our *best defense* against Communism. If we don't take this chance it may not come again."

He is begging for W50,000.00 a month for support for an assistant and for transportation, etc. (about \$50). The voluntary work of such Christians is probably more effective than the great sums used for other things.

- by Alice R. Appenzeller

WASTE MATERIAL

"Boys and girls, people call us waste materials. You hoped to go to Middle school, but it didn't work out. I hoped to go to Princeton Seminary in America, but it didn't work out. We have been left behind—they say we can't go any further, but now we are going to do something for each other and for Korea."

Pastor Kang was talking to a group of ragged 'teen-agers gathered one evening in the village school house. With the permission of the principal, a non-Christian, and with the help of eager young men of the poor country church he was starting night high school classes for the underprivileged of the district. He had begged the waste paper off of every merchant in town, made the ink out of soot and water and devised a hundred other makeshifts, but classes were starting. It had been hard going in a county shot full of communists and predominantly anti-Christian, but maybe he could show them now that Christianity was not all talk, that a Christian put service to his people ahead of selfish gain. Besides, the kids needed to be taught. At least it was a beginning.

A few weeks later it seemed like the end. He had underestimated the opposition. Working through the School Association they had countermanded the principal's permission on the grounds that the young hoodlums would damage the property. That seemed to be that, but Kang was determined (his college teachers had tended to call it obstinacy) and scoured the town for some place to hold classes. He finally found an old warehouse and again there was the struggle for equipment—an old packing case became a desk, the children found straw bags to sit on, lines on the floor marked the "class rooms". Winter was coming on, they had no stoves, and the doors had to be left open to get enough light, but mysteriously more and more students came to learn their "Rs", to sing the joyful hymns and to hear the readings from the "Holy Writings". The children thought it was wonderful, but Kang knew that they could not go on indefinitely under such conditions. He racked his brains for an answer. He prayed for the answer, too, as he idly watched the little children making mud pies in the heavy clay and wondered what their lot would be ten years hence. A few days later as he hurried down the road he stumbled over something. The mud pies had baked rock-hard in the hot sun. With growing excitement he called on a friend who sent him to another friend in the county seat, who crammed him full of information on hand-made

sun-dried bricks. After nights of figuring and planning he called a meeting of all the parents. He spoke of their progress, of their need for education and most of all of their need for buildings. They were shocked and somewhat indignant; if they could have afforded to pay for a building they would have sent the children to the regular school. Then he explained his plan to build it with their own unskilled hands. The parents could pay "tuition" in days of work, the men to do the lifting and digging, the women to mix the clay and mould it with their deft fingers. So they went to work. The town was agog at the plan, but by this time a lot of sympathy had been aroused. One man gave a field. Another donated some poles for roof beams. The saw mill gave him the slabs of scrap lumber, carpenter-parents made windows and doors, a friend gave a tile-moulding machine to make roof tiles. So the buildings (one to a class, as the roof beams were small) went up.

But Kang was still not satisfied. This was after all for themselves, and Christianity meant helping your neighbours. So one day a week one class was called off the building and went out to help the neighbours. A well was cleaned out and restoned, drainage ditches were cleared, dikes repaired, a silted-up field dug out, crumbling walls shored up, a house rethatched. Kang resigned his pastorate to give full time to the school. He received no salary in cash, but a house was found and little gifts of rice or fish or pickle were enough to live on.

The whole village is behind him now—they see that Christianity really works, that through Christian effort 300 boys and girls are getting a schooling they had never dared hope for, that by its spirit the whole county has been drawn together and is healthier and cleaner and happier. Kang's "waste material"—teachers, students, mud, land, wood, and effort that were unwanted and "no good"—through the breath of Christ have been put to work for Korea.

- by H.G. Underwood

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PROGRESS IN MEDICAL WORK

At one time there were about thirty mission hospitals in Korea. Now in South Korea medical missionaries are working in ten different institutions in three of which missionary nurses are carrying on with Korean colleagues where there is no missionary doctor. Two of the larger missions have as yet no missionary doctor on the field.

After the war all hospitals were found in need of extensive repairs and equipment. Some had been stripped bare. Together with severe shortages of electricity, water and fuel, these conditions had reduced medical standards to a new low. Medical schools had been required, without any increase in facilities, to admit double the former number of students, this resulting inevitably in the output of a large number of inadequately trained doctors.

In most institutions renovation has been about completed and in some cases new buildings are under construction. Supplies have been augmented, equipment secured, and most institutions have solved the light and water problems by special arrangements with the power companies or by installing generators and pumps of their own. Fuel is more plentiful and patients and income are increasing accordingly as better medical services are rendered.

While cut off from communication with the western world, Korea was unaware of the many advances made in medical science during that time. Even now, due to lack of paper, high cost of printing, and currency inflation there are few medical books or journals in the Korean language. Not many read English freely. Consequently methods of diagnosis and treatment in daily use in the west have not yet found their way into Korean practice. One way in which medical missions can help improve standards of medical work is by introducing modern methods of diagnosis, treatment, and hospital administration.

If Christians in the west are to share their blessings with their less fortunate brothers of the east and if medical standards are to be raised as rapidly as they should be, the provision of scholarships whereby Korean doctors, nurses, and technicians can go abroad and see for themselves what well-run modern medical institutions are like is an urgent need. Recognizing this, the United States is now providing some such scholarships. Are the missions who were the founders of hospitals and medical schools in this country to be behind in their

efforts now?

Although there is an unprecedented amount of poverty, distress, and spread of tuberculosis among the hundreds of thousands of refugees, the financial situation of some of the hospitals precludes their doing more than a minimum of free work. If a mission hospital is to make a true Christian witness, this to not as it should be.

There are only about thirty medical missionaries including doctors, nurses, and technicians, among the twenty million people of South Korea. How much more suffering could be relieved, how much more impact made on unworthy standards of medical work, if there were more!

A short time ago the Christian Korean doctors formed a Christian Medical Association with Committees on Finance, Evangelism, Public Health and International Relations. There are about eighty charter members. The Antituberculosis Society has also been revived and is planning for an active campaign against that disease that is making such inroads on the population under present conditions of overcrowding and undernourishment.

Severance Union Medical College and Hospital is the child of the Missions. There hundreds of medical students and nurses get their training, but there are only three missionary nurses and two missionary doctors in the institution.

How many people realize that right here - in Korea - is the front line in the cold war in the east. Seoul is about fifty miles from the 38th parallel. Kaisung is right on it. If your missionaries are going to do their full share in the war of ideas they need reinforcements and they need them right away.

Doctor! Nurse! Your captain needs you. No one is drafted in this campaign. Will you volunteer?

As in any other engagement supplies and money are needed. Is it to be "Too little and too late" again, - or will Christians of the west support those at the front until fear and suspicion are overcome and the forces of love and good will prevail throughout the world?

- Dr. Florence J. Murray

If ingratitude bites sharper than a serpent's tooth gratitude may have its embarrassing moments too, according to the missionary who, leaving on furlough, was presented at the railway station with a string of eggs, a bottle of honey, and two live fowl!

"WOMAN'S WORK IS JUST BEGUN"

As old Korea gives way to the new, bringing new life and new freedom to the people so long repressed, new opportunities are opening up for women and girls of this land. Their new role in the life of the nation and in the world is demanding much of them. This is a challenge to the YWCA as a women's Movement. Christian women are rebuilding the Young Women's Christian Association of Korea in the faith that through this Christian lay Movement, womanhood may breathe new life into an old people. They realize that their work is just begun!

Historically speaking the YWCA of Korea was started in 1922 by Korean Christian women leaders and since then, through more than 26 years, it has served women and girls of this country by bringing them enlightenment, friendship and fellowship through its program of education, recreation and evangelism. In the early days, the Movement spread rapidly throughout the country, not only because of its fine Christian purpose but because it offered women a medium through which they could express themselves, especially their feeling of patriotism. If it were unfortunate in that it lacked trained personnel, it was most fortunate in having many conscientious and willing volunteers who gave much of their time to develop the Movement indigenous to this country.

During the war, most of the YWCA's of Korea became inactive, not by choice but of necessity. At the close of the war, the YWCA's were found dormant. But the belief in the Christian purpose of the Association Movement had not died. Christian women leaders headed by Dr. Helen Kim, one of the original founders of the Movement in Korea, immediately began to think of re-establishing the YWCA in Korea.

Reconstruction work was begun in 1946 with the help of the YWCA of the United States. The first American Secretary was sent in November 1947 and since then the Association has grown not only in numbers but in strength as a women's movement and as a Christian movement with potential powers and possibilities to serve women and girls during these very crucial days of changing culture and of building a new nation.

As before the war, educational work is still one of the main program emphases of the Associations. Night school for working girls who otherwise will be denied an education, sewing classes, English classes, Bible study groups and literacy classes

form the major part of the program. Increasingly, the Associations are offering not only informal meetings with speakers, discussions and social meetings for homewomen and membership at large, but also organized club programs through which women and girls learn to work together as well as find friendship and fellowship.

Being a part of the World Movement brings breadth and vision to the work. The YWCA of Korea is a part of a worldwide movement. There are Associations or Association work in 65 different countries around the world. The central aim of the YWCA the world over is expressed in the motto: "I am come that they might have life and that they might have it more abundantly." The YWCA seeks through its program to provide opportunity for individuals to develop their qualities to the fullest extent and through this Christian citizenry to help in the building of a Christian world - a world of peace.

The World's YWCA Consultation for South and East Asia held at Bangkok, Siam, from November 16-26, re-emphasized for those present, the world-wideness of the Movement and the oneness of purpose - that of helping to make life meaningful for all women and girls in all walks of life. There were 28 in all from 11 different countries (China was absent) and the World's YWCA. They come together as presidents and general secretaries of their several National Movements to try to see more clearly the tasks of the YWCA as a Christian women's and youth movement in South and East Asia to-day. The delegates came and shared their experiences, plans and problems. For the first time they learned about each other at first hand, and what is more important, all came to know each other as individuals. In spite of the many differences in clothes, traditions, habits of food and mode of living, there was a deep fellowship among the group. There was unity in spirit only possible in a Christian society.

There was much in common among the countries represented here - India, Pakistan, Ceylon, Indonesia, Malay, Burma, Siam, Korea, Japan, Philippines and Australia. Nearly all of these countries had changed their status from a colonial possession or a subject nation to a self-governing nation within the last few years. All were facing similar problems within their countries - economic, social, political and even religious. Women had been liberated with the liberation of their countries which has meant a greater opportunity and challenge to the YWCA as a women's movement.

The following excerpts from a news release from Dr. Winburn Thomas summarized the World's

YWCA Consultation very adequately:

"We have a new life in Asia which can be our gift to the rest of the world", was a remark overheard at the close of a World's YWCA South and East Asia Consultation. This characterized the feeling of this group which saw, amidst chaos and the struggle within their own countries, a hope which they felt a responsibility to realize both for themselves and others - both for the East and the West.

"Though no delegates were present from China the experience of the Chinese YWCA provided one of the points of reference on which discussion frequently turned. The delegates realized that questions such as revision of programme and possibly entirely new ways of supporting the ministry of the YWCA in China, were but a foretaste of what might well happen in other countries. There was an awareness that these changes were at some of the points which many associations had been feeling for new ways of work as they sought to make their Christian witness in relation to the conditions of today.

"Throughout the discussions there was a dominant conviction that the YWCA is not meant to be and must not be a middle class movement, but must reach out to rural and industrial areas if it is to be true to its purpose. Many expressed the feeling that the YWCA and other Christian groups were not touching many young people because their programme failed to challenge them to creative and constructive sacrifice and service.

"One of real 'discoveries' of the meeting was how much the associations in this area of the world could do to help each other, and there was practical planning on how interchange of leadership could be arranged and financed.....There was a strong feeling that 'self-support' of the regular work of the association must be the aim. But along with that was reiterated the conviction that exchange of staff and the use of specialized leaders from the West as well as from nearby countries was an inherent part of the life of a world Christian community.....

"The delegates reiterated their belief in the necessity of a United Christian voice in both words and actions, and examined fresh ways of cooperation within the total Christian community. The YWCA from its founding has been a pioneering ecumenical movement and sees its role as such at the very heart of its task today. The group frankly faced the problems and difficult choices that this pioneering role brings, as the YWCA seeks to be true both to it and to the churches. The divisions in the Christian community not only in relation to the ecumenical movement but in relation to the

kind of witness Christians must make in the social and economic areas of life are questions which it must meet and for which it seeks the truth with fellow Christians.

"Leadership equipped for the tasks of today was one of the chief concerns of the group. A study Institute for staff and volunteer leaders in positions of responsibility, to be run by the World's YWCA was agreed upon to be held in the Autumn of 1950 in India. The emphasis will be upon Christian education and work which is relevant to the social scene. There was a need expressed for methods of Bible Study which would not let the Bible be a retreat from life but rather would reveal the Bible as a source of truth and power for life in the world as it is."

The leaders realized more fully the task that is before the YWCA as a Christian women's movement. They realized too, that their *work was just begun!*

- by Esther Park

PSALM 13

(The following is a paraphrase of Psalm 13 by Miss Chun Sung Soon, a Seminary student who was recently arrested by Communists in Manchuria. All through her time of trial with them, the 13th psalm kept running through her mind. She refused to deny her faith and so had to escape to South Korea. Her father, a minister, knelt to pray with her, expressing the belief that since she had shown the courage of her convictions, she was qualified to come to Seminary. In that moment she dedicated herself to a life of service for the Master.)

O Lord, in this day when the people of this land not only say they do not know Thee, but persecute those of us who believe in Thee, how long wilt Thou hide thy face from me and my sorrow? How long shall I be in anxiety for my life? How long will my enemies look down upon me with pride?

O, one and only righteous Jehovah, pity me in this "slough of despond", hear my appeal and answer me. Set my faith firmly on the Rock of Christ. Open the eyes of my soul and help me not to be afraid of anything.

I am afraid that I cannot stand these trials, and that I may become subject to my enemies. I am afraid that I may follow the wisdom of the world. I am afraid that my opponents may rejoice and say "I have conquered you."

I want always to rely upon the merciful character of Jehovah. I am happy to wait for the Lord's salvation unto the end. Whether I am happy or sad, I will praise the Lord because He hath dealt bountifully with me.

FROM FLUTE PLAYER TO JIGGY-MAN

Ham Ki Duk was leaning idly against the mud wall of the last hut in a long line of miserable huts. Across the footpath from him were a series of caves which had been blasted out of the jagged hillside for protection purposes in wartime. Here refugees from north of the 38th parallel have flocked - three or more families to a cave, naked, hungry adults and children all mixed up together. The caves are so dark that one cannot see without a light in the daytime. Now that it is winter, makeshift doors block up the openings, and the air inside is very bad indeed.

Behind this double row of caves on the one hand and rude mud huts on the other, the stone edifices on Ewha College Campus form a background of incredible contrast. We explained that we were Christian Social Work students from Ewha who had come to investigate conditions on that hillside and Ham Ki Duk's face brightened visibly. He had had no one to talk to or take an interest in him in a long time, and was only too glad to tell his story.

He was thirty-six years old, had a seventeen year-old sister, an eight year old son, and a few months' old baby. When asked where the baby's mother was, he turned his face away and mumbled that she had left him. It was obvious that he didn't know how to care for a baby, for its naked body was wrapped only in a huge quilt. We couldn't resist giving him some womanly advice on the matter. He said he bought milk to feed it when he could, but this was not often enough. We asked about his sister, and learned that she was training as a nurse in Yongsan Hospital and received only 1000 won a month (fifty cents). "I couldn't take her money even if I am having a hard time. A girl needs to buy cosmetics and pretty clothes," he said with mock heroics.

"Wouldn't it make you happy to have an understanding brother like that?", I said to my classmate.

With that encouragement the man disclosed more of his amazing story. He had been a flute player in Manchuria and Japan, making enormous sums of money through solo work in opera houses in Tokyo, Kobe and Osaka. That kind of work suited his light, carefree temperament and he enjoyed it thoroughly. For all we know, he may

have won a place of considerable distinction for himself. But after Liberation he came to south Korea, living first in a barn and then in a one-roomed hut made with his own hands from stone and mud. The only work he could find to do was that of a "jiggy-man", carrying heavy loads all day long on a jiggy on his back - wages fifteen cents a day. It was plodding, burdensome toil and he chafed under the grind of it. He had nothing to eat but porridge.

He and his wife sold their meager belongings, one by one, until nothing was left but two quilts. His wife had been brought up in a well-to-do home in the north, but here her mud kitchen had the sky for a roof, and boasted one rice pot. Life was too hard, and her day-labourer husband too "stupid", so twenty days after her baby was born she left home and went to work in a factory. He tried to coax her back but she refused to come. One wondered what was to become of the baby - born of common-law parents it had no legal status. Moreover, the eight year old boy looked mentally deficient and we asked whether he had had any schooling. "When you can't eat or live how can you send a child to school?" the father parried.

Who was the boy's mother, we wondered. Was it the girl whose picture Ham Ki Duk took from his pocket and carefully unwrapped to show us? He had met her on one of his trips to Japan, and knew that her home was in South Korea in Kyung Sang Province at the present time. "She was very gentle and good-tempered," he said wistfully. But she too was gone.

We left him with that faraway look in his eyes that one has who is dreaming of better days gone by. What a long, downhill road he had travelled from the fanfare of the flute-player to the toil and sweat of the jiggy-man! Would he be able to climb back up again if he found employment suitable to his tastes, and if his wife came back to him? Or did he need some more basic reason for living? Pondering these things we made our way back to the college.

On returning at Christmas time to dispense rice and clothing to the people in that long double line of miserable dwellings, we found his hut empty. Neighbours said the baby had died and the man and boy had gone away - no one knew where.

(From a case study made by Miss Yong Sook Kim)

- by Elda S. Daniels

Korea Calling

NEWS OF CHRISTIAN WORK IN KOREA

Volume II

APRIL 1950

Number 2

AUNT ALICE

To two generations of children who have known and loved "Aunt Alice" it took her sudden death to make them realize that Dr. Alice Rebecca Appenzeller was more than "Aunt Alice", to show them how big a place she held in the hearts of everyone.

Born, the first white child in Korea, on November 9, 1885, to the pioneer Methodist missionaries in Korea, it was fitting that she should have come back to work in a country and among a people whom she early learned to love. Her first fifteen years were spent in growing up among the people of this country, until the family was forced to return to the United States by the tragic death of her father who was drowned in a shipwreck while trying to save a Korean co-worker. In 1915 with her schooling, a B.A. from Wellesley, and five years of teaching experience behind her, she returned under the Woman's Foreign Missionary Society of the Methodist Church to that field where her heart had long been.

There she was assigned to Ewha, at that time the only Women's College in the country, where she has served both faithfully and with distinction as teacher, Vice-president, President and finally President Emeritus, for thirty years. In addition to the spiritual influence of her daily guidance and wise counsel, stands the material mark of the splendid campus on the outskirts of Seoul. Her work was with Ewha, with the girls who passed through its doors, with those same girls scattered over the country spreading her message in their own circles. Her interest in them never died. They came back to see her, to talk about their families, their work, their hopes and fears. To meet their widening needs she earned an M.A. at Columbia University in 1922, and in 1937 Boston University honored her with the degree of Doctor of Pedagogy.

In spite of the fact that her work was in Education, Dr. Appenzeller was first of all a Missionary, so in 1932 she became an ordained minister of the

Korean Methodist Church, and from then on spent much of her time carrying out her duties as a minister. She was often asked to preach and took every opportunity to speak of Christ and His Gospel. Her Christianity shone forth in all her work, and it has been said of her that at home and in company she was always the same, serene and calm with an abiding faith in the Lord.

To us, as children growing up out here, she seemed old, with her white hair and vast knowledge and wisdom of Korea and Koreans. As we grew older she seemed unchanging, ready to answer any question which troubled a young missionary newly arrived on the field. With her help they hoped to learn enough to make them feel at home in a very strange land. The young looked up to her, the newly arrived depended on her, the elderly deferred to her knowledge and all loved her.

Her life in Korea was spent in speaking of God and His wonders, and, when necessity required physical absence, in speaking for Korea of the people and her church. Her death was a fitting end to such a life. She was standing in the pulpit of the chapel she loved, in the college she loved and helped to build, speaking to the girls she loved of the God she loved, when she had the stroke. Could anything be more appropriate or right? No long pain, no gradual loss of faculties, but a sudden cessation in the midst of loved work, and a final resting place in her adopted country among many old friends.

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"SAVE THE COUNTRY EVANGELISTIC CAMPAIGN"

"Koo-kook Chundo Undong"

With the reports from the Provinces of the continued Communist outbreaks and the suffering of the Christians at the hands of guerrillas, a spontaneous movement arose among the pastors in Seoul to confront the people in these disaffected areas with the Gospel of the Lord Jesus.

Early in January at a meeting of the Executive Committee of the National Christian Council, it was decided to launch a "Save the Country Evangelistic Campaign", and a committee was appointed to get things going, under the leadership of the Rev. Han Kyung-chik. Notices were sent out to the pastors of all denominations in Seoul for a preparatory meeting, and about sixty gathered in the Central Holiness Church. The plan was set forth and the appeal given for volunteers to spend two weeks each in sections like Chidi San, Yusu, and the environs of the 38th parallel. The hope was stated that a beginning having been made by Seoul pastors, ultimately church leaders in all other parts of South Korea would respond in a campaign that should be continued for six months.

The first group of twenty-eight volunteers left for the twelve counties in the Chidi San area on January the 20th. Meetings are scheduled for as many towns as can be reached in the two weeks. Nearly a half a million tracts have been newly prepared to be distributed in this campaign, and the Audio-Visual worker of the National Christian Council will show religious films nightly throughout the whole region. Special posters are being printed and will be sent with an appeal to every congregation of the Presbyterian, Methodist, Holiness and Salvation Army denominations in South Korea to stand by this work in intercessory prayer, in financial gifts, and in time to be given in participation in the campaign.

A special Sunday night service was held in all the Seoul churches, at which time the challenge of this campaign was presented and an offering received to meet the expenses of transportation and entertainment costs in sending the pastors to the Provinces. The original idea was that each church should defray its own pastor's expenses, and while a number of churches did this, yet in the case of smaller congregations they were unable to meet the high cost involved. A number of Missions have decided to grant gifts toward financing the cost of tracts, posters, and further Audio-Visual work, for obviously in undertaking a project

that will extend over a period of six months, considerable funds will be involved. However, the emphasis we would like to make in this brief write-up is that every Christian in Korea, and our friends abroad, get behind this Movement in daily, fervent prayer, that through it God will reveal His glory and overcome the forces of evil that would disrupt the peace and unity of this country, and that by His grace even those who are now engaged in burning churches and in killing Christians will be led to repentance and to a saving faith in the Lord Jesus. Can this not be the beginning of an undertaking that will eventuate in the revival for the whole of Korea, for which many have been hoping and praying for long years?

Thirty pastors are now signed up for the second team of volunteers that is scheduled to leave Seoul on February 20th.

-by Harold Voelkel

Tai Wha Christian—(Cont'd from page 3.)

no schooling. They come Monday through Friday for two hours each evening. The work with the underprivileged boys will be taken over by a Korean man who will teach them their basic subjects of reading, writing and arithmetic and some craft work.

On Tuesday and Thursday evenings there is a large group of people who come for an English Bible class. As this grows it will be divided into smaller groups. Bible classes in Korean are also being held.

The home economics work, sewing classes, hand work that women can do in their homes to earn some money, and typing all take their place. Other interest and activity groups will be inaugurated as staff and materials are obtained.

The chapel on the second floor of this building is one of the most beautiful ones in Korea and it is the scene of many sacred Korean Christian weddings. We have been asked to start a worship service in the afternoon of the fourth Sunday of each month which will be particularly interesting to the college-age young people. The building is also open for any meetings of Christian groups at times when it is not being used for the definite work of the Center.

At the present time all of this much needed work with and for the Korean people is carried on by three full time missionaries—Miss Bessie Oliver, Miss Marian Bundy and Miss Lola Eveans. Helping us we have nine full time and fourteen volunteer workers plus a maintenance crew of six. The most glaring need of the Center today is more trained personnel both on the missionary and Korean staff.

-by Lola Eveans

TAI WHA CHRISTIAN COMMUNITY CENTER

The Tai Wha Christian Community Center was completed in 1939 and a full program was being carried out when the missionaries had to evacuate in 1940. During the war the Japanese police took over the Center building as a police station and built a jail connecting with the main building. The workers' residence next door was used as a dormitory for the policemen. When the missionaries were permitted to return to Korea in 1946, they found the Korean police taking over where the Japanese left off in using the Center building and the home.

The regaining of this property has been a long and tedious task, but the many months of impatient waiting have finally come to an end. The residence was the first to be returned in April, 1947. After repairs were finished, in November, Miss Bessie Oliver moved in and instead of waiting for the Center building to be returned immediately began the well-baby clinic, clinic mothers' club and English classes. This type of work was continued in the residence until the fall of 1949. In January, 1949, the police force moved out of two-thirds of the Center building, but they continued to hold the main entrance and their jail. Extensive repairs were started and by October we were able to use part of the building. On January 7, 1950, the Police finally moved out when their other station was completed, leaving us free to use all of the building for our work.

At the very beginning of the work of this institution it was called the Tai Wha Women's Evangelistic Center, but as time progressed and more and more work was added, the name had to be changed to the Tai Wha Christian Community Center because we were serving not only the women of the community but the whole family. The youngest members of the family who come to the Center are the babies who are brought to the well-baby clinic. This clinic is taking care of approximately three hundred and seventy-five babies a month. Each week in any month brings a different group of babies because each baby is brought only once a month for a check-up. These babies come from the time of birth until they are five years old. Every Tuesday afternoon the babies are brought in by their mothers who first listen to a short lecture on some phase of their care. Then two Korean doctors and three Korean nurses measure the children and thoroughly check their development, and for those who are to

receive powdered milk, the formula is checked to see if it needs changing. Thursday morning all the mothers regardless of whether this is the week that they bring their babies to the clinic, turn up for a devotional period and then a lecture by a nurse, doctor, public welfare nurse or some other qualified person on a timely subject of interest to mothers. After this meeting the powdered milk is given out to the mothers who need it for their babies. This powdered milk comes to us through the services of Church World Service. The one service yet to be added to this phase of the work is a prenatal clinic so that the babies can be cared for from before birth until they are ready for kindergarten.

The next age group that comes is the kindergarten children. Monday through Friday from 9:00 o'clock until noon there are eighty kindergarten children who literally take over the entrance hall and two large rooms. There are two very well trained Korean kindergarten teachers who take care of these most active boys and girls. The mothers of the kindergarten children have their kindergarten Mothers' Club that meets once a month where they are given help in child training.

The music work of the Center revolves around three choirs and their director Lee Tong Il. Mr. Lee is also director of the East Gate Methodist Church choir and is one of the outstanding directors in Korea. We have the boys' soprano choir, a mixed middle school choir and a mixed young adult choir. The choirs gave a beautiful Christmas concert and they will add much to other services throughout the year.

English language classes are held several hours each day. On Monday, Tuesday and Thursday evenings we have English Institute for two hours. Approximately one hundred and fifty people attend who range from upper middle school students on up and include people from all walks of life. Friday evenings are reserved for recreation for anyone who wishes to come.

The primary schools of Seoul are so crowded that many of them have two shifts of children. They alternate going to school one week in the mornings and the next week in the afternoons. This leaves much time out of the schoolroom so the Christian Social Work class of girls from Ewha Women's University have arranged to come Monday afternoons to do club work with groups of the girls. Another much needed service that is being given is a night school for workers. These workers are servant girls who have had little or

(Continued on page 2)

CHILD WELFARE INSTITUTIONS IN KOREA SINCE 1945

Liberation brought to Korea a complexity of social welfare problems which would have been devastating even to a country much wealthier and with more experience in the social services. Just after liberation more than two million refugees returned from Japan, China and the South Seas. This was followed by a constant stream of those who found it impossible to continue to live in north Korea and Manchuria. Equally serious was the disruption of economic life resulting from dislocation of industry geared for war, and the confusion resulting from the sudden departure of key Japanese who formerly owned or managed factories, mines, etc. The division of Korea at the 38th parallel came to be an even more important obstacle for economic rehabilitation.

The magnitude of the problem and the limited resources of government made a general relief program providing regular continued assistance to families impossible. Temporary food and lodging were given in addition to transportation from place of entry to place of former residence or to relatives. A very large part of the displaced persons returning to Korea have been absorbed into the homes of relatives. Very few old residents in the southern part of the country are not housing or assisting relatives who have come since the war. Tent villages and small, one-room houses built of mud blocks are familiar sights everywhere in the peninsula. Large numbers of unattached children of refugees were found in the ports of entry, and larger numbers of these children were cast adrift from families broken up by poverty. Child beggars are still to be seen on the streets, but their number has been reduced considerably, with the expansion of children's institutions.

In December 1945 there were 33 children's institutions caring for 1523 children. Of these eight were public and twenty-five were private. As of October 1949 there were 112 institutions caring for more than 8000 children. Of these 112 institutions 20 are public and 92 are privately managed. Of the 92 private institutions, nearly one-half are under the leadership of Protestant Christians, although only a small proportion are actually sponsored by the church. In the 44 institutions which are Protestant in leadership, six were organized by religious bodies, a similar number by local churches and more than thirty by laymen of the church who with limited resources have been devoting themselves to this important public

service. There are ten institutions under the Roman Catholic Church and one is operated privately by a layman of that church. The Buddhists maintain sixteen orphanages, nearly all of them developed since the war.

Children's institutions have not been completely on their own in Korea. The government licenses institutions and has responsibility for seeing that minimum standards are maintained. The government gives W40 per child per day for children under care and makes possible procurement of part of the rice or other grains used at controlled prices. Many of the institutions are housed in former Japanese temples, restaurants or other alien property leased by the government. In the first three years after liberation much assistance was given to institutions from US Army surplus stocks and Church World Service. Since the Republic of Korea was established US Army aid has ceased, and the institutions have been increasingly dependent upon Church World Service, National Catholic Welfare Conference, and CARE supplies. China Children's Fund has given a great deal of help to a small number of institutions which qualify for aid under their program.

Since liberation efforts have been made to encourage individualization of care and to improve the education and health programs of the institutions. Progress has been made. Institution leaders understand more of the emotional needs of the individual child and the almost universal regimentation of children is something that is passing. There was a time when the staffs' closest contact with children was at formations where the children "counted off" like young soldiers and more often than not the staff did not know the names of any of the children in the institution. Educational programs have also improved. Now the majority of children attend public schools. Lack of medical supplies has continued to be a serious problem. Preoccupation with finance and supply has been the most serious handicap to the general improvement of children's institutions.

The work and problems of various kinds of institutions will be described briefly by telling of a few particular institutions. First are the institutions sponsored by Christian religious bodies. These institutions, located for the most part in the larger cities, are stable institutions which have been able to procure necessary clothing and other supplies and to meet increased costs of operation relatively well. The largest and oldest of present existing institutions in Korea is the Roman Catholic Children's Home in Seoul, which was organized in 1888 and cares for 260 girls. Also in Seoul are

two Salvation Army institutions that have served the community well for many years. The Salvation Army Boys' Training School has been expanded during the last year and now cares for nearly 200 boys. The girls' institution, "The Garden of the Spring of Charity", is much smaller, but is doing good work. One of the new institutions of this kind came into being largely through the work of the late Mrs. H.H. Underwood. This institution is under the WCTU and is caring for thirty girls who were in danger of becoming delinquents. At present the institution is preparing to build a new dormitory so that its capacity can be doubled. In Taejon, an important city in the central part of the peninsula, the Methodist church has recently reopened an excellent institution for the care of infants. It is planned to pioneer in adoptive placement work at this institution. In Chongju, the Presbyterian church has recently opened a children's institution through the efforts of the Mission and with the assistance of the China Children's Fund.

Then there are the institutions that are carried on by individual Christian churches. These institutions have had greater financial difficulties than the first group mentioned, but have been able to carry on largely through the work of interested pastors. In Miryang, South Kyonggang Province, in the far south-eastern part of Korea there are two Presbyterian churches each with orphanages caring for approximately 100 children. In Seoul, the Yongnak Presbyterian church, a large church made up almost entirely of refugees from north Korea, maintains an institution for approximately fifty children,

The institutions founded by individuals have had greater financial difficulties. Most of these institutions are small, but nearly two thirds are of this type. More than thirty of these are Christian in leadership. Some of the best institutions in Korea are small family-type institutions where in spite of serious financial problems, children have received experience in healthy home life. One outstanding institution is in a small fishing port on the south-central coast of Korea at Samchonpo. A Presbyterian elder, Mr. Chon Pyongsik and his wife have established a remarkable family-like institution for thirty children with practically no outside help. Another very good institution is located in Kanggyong, a city of fifty-thousand on the Keum River in the south-west part of Korea. The superintendent, Mr. Kim Hyongmak, a leader in the Holiness Church has remodelled a small former Japanese temple and has provided excellent care to fifty children. This institution has continued to exist through the self-denial of the

superintendent and the limited income from a barber shop owned by him. When discussing with Mr. Kim the serious financial problems of his institution, he stated that his church had been a great help to him. On being asked what aid he had received, he replied that as the church members were poor, they had not contributed any goods but that the spiritual help had been such that he had been able to carry on and meet his problems with renewed courage and vigor. Space does not allow the telling of the many other men and women who are carrying on in the face of great hardships.

The Buddhist institutions are for the most part located in connection with Buddhist temples in rural areas—many of them high in the mountains. Nearly all of them have been organized since the war. As most of the temples own considerable rice and forest land, they have been able to provide for their children with less difficulty than most of the urban institutions.

Many children are uncared for as yet in Korea and the present standards of care in some institutions leave much to be desired. However, the years since liberation have been years of great progress. Korean social workers have vital interest in learning about social welfare in the west. Their devotion to duty in these difficult post-war years has been heartening to witness. These achievements are as remarkable as they are necessary to a country which is faced by the menace of Communism. Waifs wandering the streets, half-starved and uncared for do not encourage people to feel that democracy is meeting the needs of the common man. Assistance to Koreans in their social welfare projects is positive aid to this country in its effort to establish a strong healthy democracy.

-by Marc Schirbacher



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THE KINGDOM-HOW?

"A little yeast leavens the whole lump." Gal. 5:9 R.S.V.

"Fight fire with fire!" This is not *just* an American proverb. It is the statement of a method of work in the hour of crisis when a large area must be saved from total destruction. Are you suffering from hallucinations when you say that this is the state of affairs in Korea? No, I pronounce you sane; for if there were no crisis, no salvaging work to be done, then our mission would have little purpose—nothing would be urgent. But why all this double talk? What is this "fire" anyway?

This "fire" is the power generated in a small devoted handful of hearts bound together by some giant purpose. It is as simple as the blood covenant made between Tom Sawyer and Huck Finn in an old deserted tannery. It is as far-reaching as the Gospel of Christ. It is as old as human friendship. It is newer than today's news report. It is bigger than the men who make it. It is stronger than any nation. It is the *cell group*. It has been the weapon used in almost every worldshaking spiritual movement during the last two thousand years. Christianity captured Rome by it. Medieval Christians kept their faith alive by it when the rest of the world had bogged down. The waters of the great reformers like Fox and Wesley ran deep because of it. The Oxford Groups tinkered with it. Nazi Germany transformed a nation by means of it. Communist Russia has used it to forge an international religion (even while denying the spiritual power by which it works). And last, but by no means least, the current world-wide spiritual revival of the church has been pioneered by men to whom the words "concern", Iowa Community, Disciplined Order of Christ, Kirkridge, etc., are not foreign.

"BUT", you say, "some of these things are evil". I shall not disagree. The cell group is not necessarily good or bad. It is an instrument. Like the fabled atom, it may be used for tremendous good or fantastic evil. We cannot shut our eyes because the atom is here. We can only use it in one way or the other. So it is with the cell group.

AND the enemy is organized. He is using the cell, especially in Eastern Asia. If the church must name her greatest enemies in Asia, she must call them *Communism* encroaching from the westward world and *Secularism* encroaching from the eastward

world. These causes find small groups of men meeting together, drawing their lives together by common goals, sacrificing themselves to the "idea" which is bigger than any single man or group. I met two young Korean business men who have a dynamic partnership devoted to helping each other crack into the business world and make a fortune. Their conversation told me that they will stop at nothing to achieve this goal. They are organized. Recently, I received a first-hand story from a student who had visited a very secluded village of six houses. Every man was an ardent Communist. Why? A teacher had given his life to go and live with them for a while and "help" them. They are organized. But are *we*? Dick Baker has put a painful finger on our cancerous failure: "Lonely virtue is in the end self-righteousness and pride, as antiquated and useless as the individualistic cult that sponsored it. The same virtue, disciplined and organized and placed at the head of a fighting column, can lead the forces of good will straight through the gates of a new and better world."* We know it. We say it. But we don't do it.

During the past sixteen months, I have devoted a portion of my time in trying to get Christians here to meet in small groups, to deepen their thinking, to face Christ and in facing Him find a common rule for their lives, to get a "social concern" for their fellow men. To get verbal assent...this is easy. But to find that inner hunger which makes a few hearts burn together with divine fire—this is as rare as real Koyu pottery. During the past year, I have watched three Korean and one missionary cell group fizzle out. Reason? They couldn't pull together. They couldn't give up *themselves* for the thing that was bigger. (In so saying, I condemn myself for I was one of them.) So far, we have largely failed. Meanwhile, Communists and others are succeeding. They have stolen our most potent spiritual weapon. They are beating us at our own game.

The damning thing is this: *we don't have to fail!* Christ-like fellowship is better than their fellowship. Christ-like love is more powerful than their love. Christ's cause is greater than their cause. Theirs is a man-to-man relation; ours is man-to-man and man-to-God through Jesus Christ. Theirs is the power of a negative program. Ours is the power of the Holy Spirit bringing the Kingdom to every heart of every race and every social position. Our "fire" is stronger than their "fire". Thus far we have used it in a puny way.

The Great Revival of Korea did not come in

(continued on page 8)

MY BAD-WEATHER GIRL FRIENDS

I can't put up competition with a fresh fall of snow or with a warm winter afternoon, but give me only a little unpleasant weather and I come into my own....which is to say that my own come trooping in to me. On a really nice bad day my warm house and assorted bait will bring in anywhere from two to a dozen little girls six to eleven years old. They fill the room nicely up with noise so that I can settle down to work without the distracting silences of an empty house.

Bait is easy to find. For myself, I have best results with Korean comic-books and a lacquer box of snapshots, but there is something to be said for the other bait I dangle....the vic with its fascinating record-changer (ever try dangling a vic with record-changer?), the pump-organ, the National Geographic, the rusty zither. If I happen to be typing, that's bait too. The children love to watch the flicking type keep tune to the fingers on the keys while the walking carriage leaves a train of foreign letters.

I don't know about other little girls, but in North Choong Chung Province they are a bashful lot. So when my little girls come to nibble my bait I ignore them with my eyes and become Very Busy.

Over my shoulders I toss a word or two....yes, you may look at the snapshots; no, I don't mind your playing with the flashlight if you won't use up the battery; stop it! Young Ja had that book first; no, you can't have two Christmas cards, but you may change that one for another you like better.

I don't know about other little girls, but bashful or not, in North Choong Chung Province they sometimes startle you. I have been mimicked, mocked and mauled, I have been threaten and cajoled. I have been most disrespectfully called a teller of untruth, (I was). I love it. I am even a little glad that given incentive and a companion (for egging each other on) the children can occasionally get up enough steam to require quieting down. I am fattered when they ignore me the way we all ignore familiar and unimportant things like pieces of furniture and members of the family.

The day I had most fun with my girl-friends was New Year's Day, February seventeenth. That day they were dressed up, not in the flower-pretty new dresses they no-doubt longed for, but each in the best her mother could provide, and

each in something a little more colorful than everyday. That day they forgot to be bashful. When they discovered the game of "yute" which I had planted a full month earlier for them to find, my evening was assured. Yute is Parcheesi with battle-cries. You move counters around a board according to the fall of four sticks tossed into the air. You can carry your men piggy-back one on another, take short-cuts, and send your opponents home. The game is played with the quiet concentration attendant on college football.

First we went upstairs and found some buttons for counters; then the girls made two teams and began playing. After every game a member of the losing team stood up and performed. They gave songs and some of the pretty little dances every Korean girl apparently learns at school. My own cup overflowed when the girls bashfully refused to perform when my Korean janitor came into the room, then went happily on after he left, even though I frankly quit work to watch. I was considerably late to supper that day, hating to send the girls home. Then in the evening they came again with reinforcements, and stayed until I sent them home to bed.

Girl-friends of any variety are not often of primarily spiritual interest. These little girls are hardly part of my missionary work. Yet my fun with them is not altogether time wasted. In the first place, oh! the Korean they teach me! On New Year's night they asked me if I wasn't afraid all alone in the dark house when I went to bed. I said I wasn't afraid because God loves me. Then one child launched into a breathless tale of robbers in her house....a tale so full of new words that I had a hard time knowing when to Oh! and when to Ah! That sort of thing teaches me a lot. I learn even more by just listening to them talk among themselves. Then in the second place, I hope to be in Chung Ju all my missionary life. These little girls are going to be grown-ups some day soon, grown-up friends: friends they'll be "from 'way back". We all profit....and the work grows....through friends like that. And yet for all that, the reason I entertain them now isn't related to what they may be later. I entertain them simply and solely because....after all.... they are my girl-friends.

So when I come home on a nice cold or rainy evening I find some music on the radio, put on my slippers (no pipe), settled down to work, and listen if I can for the whisper outside that tells me the doorbell is about to ring for another evening of children, chatter and contentment.

-by John T. Underwood

WHO'S WHO IN THIS ISSUE

Rev. Harold Voelkel—Presbyterian Missionary since 1929; now Associate General Secretary of the Korean National Christian Council.

Miss Lola Eveans—Short term worker of Methodist Women's Board, appointed 1948.

Mr. Marc Shirbacher—Formerly of public Health and Welfare Department under USA Military Government in Korea; then in Welfare Section of Technical Training Division under American Mission in Korea (State Department).

Rev. Lyman P. Taylor—Short term Methodist worker, appointed 1948.

Rev. John T. Underwood—Presbyterian missionary since 1946; born in Korea; country evangelist in Chung Ju.

THE KINGDOM · HOW? · (cont. from page 6)

Pyeng Yang. It came in a thousand small fires burning in a thousand hearts in a thousand small groups in a thousand small villages AFTER the Pyeng Yang meeting. Dr. Emil Brunner is right when he says we must walk the road of that revival. "The kingdom of God is not coming with signs to be observed....for behold, the kingdom of God is in the midst of you (Lk. 17:20, 21)....but not yet....perhaps. still there is hope. I have just discovered a spontaneous group of young Christian college students who began with two and now have ten seeking to pattern their lives after the Jesus who had the first Christian cell group. They have a "concern", and they want to work for their Master. If only somehow.... somehow, we might become the hands of Christ stretched out to bless this bread and feed the multitudes....here....now....before it is too late.

-by Lyman P. Taylor

* R.T. Baker, *Let's Act Now*, P. 20

STRUGGLES WITH LANGUAGE

The missionary's language was limited but he made up for that by sticking to his text and repeating it frequently. "Thou shalt not covet. Thou shalt not covet. (*tam*)" It was a very hot day and the congregation, sweat streaming down their faces, looked puzzled. At last an old man arose and asked, "But pastor, how can we help sweating in this heat?" He had been saying, "Thou shalt not sweat (*dam*)."

Dr. Gale told this one. An American engineer was supervising a group of workmen raising a heavy piece of machinery into position. His knowledge of the language was somewhat elementary and in his excitement he called out, just as the apparatus was almost in place, "Come on, come on, boys!" At once the ropes were dropped and the machinery fell to the ground. They thought he was saying *kooman, just that much*.

Objective: In Medical School man study and research the medicine under christian spirits.

Missionary's wife to cook who had bought a tough old rooster from the market: "Next time don't buy a pastor hen, buy a lady hen."

:From a Paragraph on "My Dog"

From a country, I have brought a Korean puppy with soft and golden hair. He is truly lovely. Whenever I serve his food on a stale washbasin, he who, wagging his tail and tongue, begins to eat his dinner, is still more lovely as well as a baby. He who had been barely put in door, crying sorrowfully, shakes the door noisily. He always run about here and there in rejoice, becoming himself his teacher, He is always surrounded with rejoices.

ROLL CALL

Supplement five

ENGLISH CHURCH MISSION

Seoul

Rev. W.H.C. Fawcett

METHODIST MISSION

Seoul

Dr. F.P. Manget

Rev. W.E. Shaw D.D.

Mrs. W.E. Shaw

SALVATION ARMY

Yong Dong

Capt. Mildred F. Stone

BIRTHS

Charles Henning Mills February 14, 1950

DEATHS

Dr. Alice R. Appenzeller February 20, 1950

Infant Mitchell (S.P.) February 21, 1950 (3 days)

Keep Korea Calling

NEWS OF CHRISTIAN WORK IN KOREA

Volume II

MAY 1950

Number 3

TO THOSE WHO SACRIFICED THAT WE MIGHT LIVE

By two Korean Students

Dear Friends,

I should like to have been in your home when you had your sacrificial meal; when you saved enough from your food budget to give help to the needy in my land. Did you do without meat or milk or vegetables? I wonder; or did you eat only two meals a day instead of three? Feeling that I should like to know more of how you sacrificed to help us, I thought that perhaps you, in turn, might like to know the people you have helped.

Because we have no heat in the Seminary we do not study in January and February. During this time I went to the poorest sections of the city to visit and preach in the homes and to search out those who were in dire need. Out of every twenty homes I could pick out only four or five to help with your gifts, but each day more homes were helped so that at the end of the two months 261 families were given some food and clothing.

These homes are perhaps different from homes you have seen. One was a cave dug out of one of Seoul's many mountains. In it were thirteen men and boys, refugees from the north, with no covers, no fire and only rags for clothing. When we gave them your rice and a quilt and took their sick to the hospital, a look of joy came into their faces, and one said, "How can we thank you? The children were sick, one of the men was dying of hunger, but now by God's grace we shall live."

Other homes are tents put over a hole dug one foot deep in the river. This poor foundation keeps the tent from blowing away, but the frozen ground is a poor bed. When I arrived at one of these tents the second time bringing rice and a cover, the mother said, "Last night we were awake all night, the children crying with cold. Now we shall be able to sleep. We are deeply

grateful". In this home of five, the only wage earner is a boy fourteen who sells newspapers.

Some families sell a silk jacket or a quilt and rent a little room 6'x6' when they first arrive from the north. Such was the home of Mrs. Chung. The father tramped the streets of this crowded city looking for work. The baby was born, and still no work and no money. When your gift arrived the mother looked up in great wonder and with tears streaming down her face said, "After the third mealtime had come and gone with nothing to eat, I wanted to commit suicide. Now we and our little one can live. God is better than my relatives!"

Do you wonder how these people make a living, when they make a living? One lad sells papers and another shines shoes and together they manage to support their widowed mother and the other four children. Another woman and her four children go to the factories and bring home caramels to wrap at home. The children are good about not eating them, all except the little fellow, she says, but even so they can only earn three cents for wrapping eight pounds of caramels. One Seminary student's wife was earning ₩300 a day, 10 cents, selling sweet potatoes right out of the oven, 'til she was laid aside long enough to have a baby. No doubt she is at it again now with the baby strapped to her back. In one tent a whole group of men gathered each night to work by candle-light. It was zero weather and they were afraid of freezing to death if they tried to sleep, so they worked all night making candles and talking to keep each other awake. Then when the sun warmed up their tent, the men went to sleep. This system had the advantage of making a few covers serve both shifts of sleepers. To these people you brought renewed hope and warmth and life by your gifts of clothing and food. One man, a bread seller, I supposed could earn enough for his five children and keep a home going even tho' the mother had died, so I never went into his rented room. On New Year's day I found how wrong I was. The children

(continued on page 7)

NIGHT CLUBS IN KOREA

Night Clubs were first organized in Korea by a missionary. They soon became so popular that more Night Clubs were organized, some meeting in the morning, others in the afternoon. At first they were Night Clubs for Boys only, but soon they became so popular that girls were admitted, and even outnumbered the boys. These Clubs set out to give the children a well-rounded training, but as the Japanese government objected to the elements of secular education in them they underwent further change and became known as the Bible Clubs for poor children.

Since the war these Bible Clubs have been organized anew in Korea. Begun a year ago they now include more than a thousand boys and girls attending daily in different places in the City of Seoul, and more in Taegu, and other places in Korea. Children between the ages of nine and fifteen, too poor to attend public school, come to these Clubs six days a week for three hours of training each day. The need for these Clubs has been greatly increased by the large influx of Korean families from North Korea. Many of these families are Christian, and many have been accustomed to sending their children to public or private schools, but now lack the means to do so.

It is the purpose of the Bible Clubs to offer children a well-rounded training in the Christian Life. The program is built around the verse in the Gospel of Luke (1:52) which describes the full life of the boy Jesus. JESUS INCREASED IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN. This is the four-fold Christian life, and it includes the physical side of life, for JESUS INCREASED IN STATURE; also the intellectual side of life, for JESUS INCREASED IN WISDOM; and the religious side of life, for JESUS INCREASED IN FAVOR WITH GOD; and the social side of life, for JESUS INCREASED IN FAVOR WITH MAN. In the Bible Clubs every effort is made to bring the children to a real faith in Christ, and then to lead them to live and grow in their Christian life.

On five days of the week the Bible Club schedule includes three periods of study. The Korean language, arithmetic, and Bible comprise the main subjects of study. The study periods are interspersed with the daily prayer hour, and the exercise period. In the gym period calisthenics, and group games are used daily.

One day each week, usually Wednesday, is called

Club Day. Lessons are laid aside, and a special program is followed. It begins with the Worship Ceremonial. The children preside and participate as much as possible in the service. The children sit on the floor in a large square, two to four or five rows deep, to represent the four-fold Christian life. The Club president, elected by the children, presides. The Club Hymn, "Onward Christian Soldiers" is sung first. Then, instead of some older person giving a long prayer, the children offer sentence prayers one after another. Next, instead of a long Scripture reading, the children stand up in their places and recite Bible verses, one after another. Then all the children stand and recite together the Bible Club Motto, Luke two fifty-two. Then they solemnly give the four-finger salute, as the sign of their four-fold Christian living, and then, still standing, sing the official Club song. The Club Head Leader then gives a talk on the meaning of the Christian Life, and the Ceremonial closes with the children reciting together the Mizpah Benediction.

The Club Day program also includes a period of musical training, when both new hymns and new songs are taught. There is also the period of out-of-doors exercises and games. The final period of the day is called the Special Program. It varies from week to week. A variety of programs is used to develop the four-fold life of the child and to train him in initiative, cooperation, and self-reliance. Each term there is a Leader's Day Program, a Club Election Program, Song and Story Contest Program, Conundrum Day, Dramatics Day, Parents and Friends' Day, and so on.

Two very special Club Days are known as Inspection and Decision Days. Inspection Day calls for the careful inspection of the four-fold life of each member of the Club. Physical Inspection, conducted by the Club Leaders, includes a checking on the face and hand washing habits of the child, his care of his clothes and his body, for personal cleanliness and neatness. Intellectual Inspection calls for a checking up on his text- and no-e-books and his lessons in general. Inspection of his social life requires that each child be ready to report on some good deed that he performs regularly in his home, or on the street, or for other people. Inspection of the spiritual life becomes a very solemn moment in the Club program. The Leader requires all the children to bow in silence, and examine his own conscience and his past life. After three minutes or so of silence, the children are permitted to stand and

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THE FUNERAL OF ALICE R. APPENZELLER

I cannot say, and I will not say
That she is dead,—she is just away!
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since she lingers there,
And you—O you, who the wildest yearn
For the old-time step and the glad return,
Think of her faring on, as dear
In the love of There as the love of Here;
Think of her still as the same, I say:
She is not dead—She is just away!

—James Whitcomb Riley

All that was said and done at the more than beautiful funeral service of Alice R. Appenzeller was in the spirit of this poem: "She is just away".

Held in Chungdong Church, her church home and that of the members of her family through the years, it impressed us all with the quiet peace of her spirit, and at the same time, with her radiant nearness.

Dr. J. S. Ryang, most fittingly (and according to written instructions she had left) acted as chairman at the funeral service in the church, and at the grave, as well as general chairman of the Funeral Committee. There is no one else who could have filled this place as he did throughout all the sad days between February 20 and 25, 1950.

On the twentieth, she received her last summons at the altar of Ewha, as she stood in the chapel she loved, speaking the message of her heart to students and faculty of the university. Although her spirit did not take its flight until the sunset hour of that day, she was unable to speak again. "Ye are the light of the world... Let your light shine". These, with the words of the hymn she chose to be used that morning: "I Wou'd Be True", were her final instructions.

The names called, one by one, in the quiet service, at the altar of her church, by Dr. Ryang, were the representatives of state and church and school and society: the President of the Republic of Korea, the American Ambassador, the Speaker of the National Assembly, the President of Seoul National University, the representatives of the Methodist Mission, the Korean Educational Association, the Korean National Christian Council, and

the Korean Women's Association. All of these in their messages of condolence, expressed for the hundreds gathered there in love and sorrow and respect, what came from their hearts from knowing her intimately and loving her warmly:

"She was American, but she was born in Korea and devoted all of her active years to Korea and died here in the midst of her work. Her body will be buried here and her spirit will live on among us. We do not regard her as American, but rather as one of us and our very own sister. We grieve thus over her loss and weep in distress.... Her life was dedicated to Jesus Christ and to His Gospel and to helping unfortunate people. Now she is with God in His Glory and Peace. Yang Wha Chin's endlessly flowing waters seem well to express our never ending grief..... Alice Appenzeller was a great woman. In herself she represented the modern history of Korea and America, and she had become an institution of Korean life beyond her own modest appreciation. Those of us who were fortunate enough to know her, know that she can never be replaced or forgotten in the memory of those who love Korea.... No single piece of our Methodist work in Korea has been uninfluenced by her spirit. No Methodist missionary has not been upheld, strengthened and brought to higher stature of mind and spirit by association with her."

They were all gathered together in one place, drawn together by the bond of belief in one Father of us all before whose throne our friend had gone. Those faithful Christians who knew her so well, in whose midst there is a vacant seat; the missionary group to whom her presence remains so real; Ewha graduates, her Korean daughters, all in white (mourner's color in Korea); and the other countless friends from every walk of life.

Upon the platform, behind the bower of flowers surrounding her coffin, sat many who were closest to her in life, and now found it so hard to give her up.

From the solemn organ prelude by Miss Youngyi Kim, through the congregational singing of "O for a Thousand Tongues to Sing", the sacred moment of prayer led by Bishop Yousoon Kim, the sweet, hushed voices of Ewha University Chorus, as they sang "Home of the Soul", Lenore Lutz's solo "Going Home", to the Memorial Address by President Helen Kim, we were carried to heights sublime, as we bowed our hearts in silent praise for having known and fellowshiped with Alice Appenzeller.

(continued on page 7)

"NO ONE WANTS TO COME TO CHEYJUDO"

An island where women dive for pearls, do the work of the island, control the purse-strings, and dominate the picture—this is Cheyjudo, a hundred miles south of the mainland of Korea. This I wanted to see. I didn't expect to see sights which would move me to tears, too, but I did.

Southern Presbyterian missionaries, the Tal-mages and Miss McMurphy, were going there to help in a Bible Conference, and they let me go along. We lived in a Korean house, slept on the floor, and sat on the floor. We cooked our Army "K" rations on a Korean brazier about ten inches from the floor. It takes infinite American patience to fan the charcoal from a tiny spot of red to glowing embers. You either bend double to do it, or squat on your haunches, while the smoke nearly asphyxiates you. We were invited to Korean homes for many of our meals. At first we ate with relish, but toward the end of the ten days I lost my appetite for sea-weed soup and cold partly-fried eggs and huge mounds of rice. Often there was a whole baked fish: its glassy eye seemed to stare balefully at me.

The women of Cheyjudo dive for sea-food, and sometimes find pearls. One morning while I was "beach-combing" alone, I saw ten or twelve women out in the water. I stood on the bank and watched, fascinated. As usual, a crowd of children gathered to see the foreigner with "sunken eyes and big nose". They discussed me from top to toe, but the big question was whether or not I was wearing hose. They could see only an inch or two between my coat and my boots. Nylons are a Great Mystery to them, and they argued the question excitedly.

The women out in the ocean could hardly be seen. They had large gourds which floated. Attached to them was a net. You would see a pair of ankles and feet appear sticking straight up out of the water. Then in a minute a head would come up, the woman would make a whistling sound as she blew out the water, and she would put shells into the net.

Presently I felt a finger on the seam of my nylons. A dozen youngsters were down on their haunches around me. "Yes, she is! Just feel if you don't believe!" A dozen grubby fingers felt and were convinced.

The women swam along face down, with big goggles over their eyes. After half an hour they

came out. They wore only the thinnest little bathing suit with a strap over one shoulder, though it was a very cold winter day. From the right wrist hung a sharp, curved knife blade. I shivered while they ran lightly over the rocks to their houses by the sea.

I gathered sea-shells while a toothless old woman watched curiously. We tried visiting, as my broken Korean would permit. Then she went to her house and brought a beautifully polished shell. She tossed away several of the poor specimens I had gathered and gave me her lovely one.

There is no begging and no stealing in Cheyjudo, nor are there locked doors. When the people leave their homes they place three sticks in the shape of a gate at their door. That says to all, "There is no one home. We want no intruders." And there are none.

Near a Buddhist temple there is a grassy plot with three little depressions in it. In the beginning of time, three men came up out of those holes. They were the first ancestors of the Cheyjudo people: all Cheyjudo people since then have come from them. The Cheyjudo people say so, and they should know!

We attended a primary school program. The children bowed to their flag, then bowed their heads and prayed that their country, divided into two helpless parts by the 38th parallel, might be re-united, (I wonder if F.D.R. stirs in his grave.) All over Korea there are daily prayer meetings at dawn, praying for the unity of their country.

Each day the Bible Conference began with a prayer meeting at dawn, and continued with classes. In the evening there were slides of the Holy Land, and Bible stories, and a preaching service. Christian workers from neighboring towns, people from Cheyju, and many children crowded the church night after night. They were appreciative of our coming. One Korean pastor said several times to the congregation, "No one ever wants to come to Cheyjudo. It's the jumping off place of Korea. Yet these Christian missionaries came".

On Sunday we drove in a truck toward the mountains for a church service I'll never forget. After the war, Communism got a strong hold in Cheyjudo. Two-thirds of the people were said to be Communists. In the uprisings and the wiping out of the Communists, whole villages were burned. The non-Communists moved closer in for protection and built new villages with rock walls around them to keep out the enemy. This

(continued on page 8)

VACATION VOCATION

"In any case, we've got to go back to Anmin Island this winter. We got off to a good start there last summer but they need more encouragement. Mr. Chairman, I move that we send a team to Anmin Island during this winter vacation," Yong Il had the floor at the pre-vacation meeting of the Student Christian Movement of the Chosun Christian University. The students were gathered in the below-freezing auditorium (there is coal only for factories in Korea) to discuss their plans for the coming winter, but most of the talk had centered around the empty treasury. They had taken up a collection but more than half the student body were working their way and could barely find enough to live on, much less to give away. They could—they were anxious to give their time but there was carfare and food and Bibles and hymnbooks and tracts and medicines and paper and pencils—everything cost money and they didn't have very much. They finally agreed, however, that they could stretch their \$30 to send a couple of five man teams for ten days each—one of them to Anmin Island.

It took the four Chosun Christian University boys and the young doctor from Severance Hospital all day to go the 150 miles to the island. First there were seven hours of jolts on the crowded train and then three more to cross the bay on the leaky, one-lung put-put. As they clamored ashore across the rocks they were greeted with joyful shouts from the children and eager questions by the elders. "Are you in peace? Have you eaten? What's the news in the capital? Have you brought more books?" The crowd gradually broke up into five escorting groups as the boys made their way to the five homes where they were to stay. At least they were still welcome—you could never be sure in these troubled days whether some roving communist would get at the people or not.

At eight the next morning the five of them gathered in one of the houses for prayer and worship. With so much to do the boys felt more strongly than ever the need for that daily hour of spiritual refreshment. Then the doctor set out with his slender, two dollar stock of medicines to see what he could do for the 1,260 men, women and children of the town. He soon saw that the job was much too big for haphazard work, so he divided the 207 houses into districts ("blocks" is much too regular a term for the crazy quilt lay

out of a Korean town) and went through one each day, visiting every house and every person. There wasn't much he could do to T.E. or recurrent malaria or hookworm, but disinfectant for cuts and sores is cheap and he stretched his supply of other medicines to help as many as possible.

Meanwhile, two of the others went down to the mud flats to help the men gather the seaweed. In most Korean villages, winter is a slack time when the men have little to do outside a few chores, but here by the seaside they were busy all year round, fishing at high tide and picking up the agar-agar at low. The seaweed drifts along the shore in the tidal current and is caught on long wooden racks with hundreds of cross-arms, set at the half tide mark. Sloshing around knee deep in icy mud the men have to pick the wisps of seaweed from each of these cross arms at every tide. The weed is then pressed into paperlike sheets and dried, then packed into bales for shipment. It is a dawn to dark, exhausting, back-breaking, cold, wet, job that leaves little time for relaxation, so every day two or three of the boys went down to help in the work, to tell stories from the Bible and to pass on eagerly sought news of the country and of the world. There is no newspaper, no radio, no telephone, not even a telegraph office in the town, and only 335 of the people know how to read.

At 12:30 all the youngsters that could possibly get in jammed into the three little eight by eight rooms of the largest house in town to learn hymns, hear Bible stories and learn something of life outside of their own island. Somehow eighty or ninety would manage to push in every day but even more were left out, so whenever the wind didn't cut quite so sharply as usual they met outdoors, though this meant taking a break every little while to get circulations going again. After the first meeting the place was full of song as the kids roared their newly learned hymns at the tops of their voices everywhere they went. At the end of the week small prizes were given to those who had learned the most, and every child got a picture Christmas card. That may not sound like much but those bits of colored paper, salvaged from waste-baskets the year before, were the only decorations, the only spots of brightness in most of the homes.

After three-thirty the students took a spell at doing odd jobs around the town—public works, if you wish to dignify it with such a grand term.

(Continued on page 6)

VISITING THE PEOPLE WHO LIVE IN A TENT

"Olma! Ohma! I'm frozen!"

As I entered the door, I heard children crying. The time was two P.M. the warmest time of the day, but the thermometer registered ten degrees below zero (centigrade). Over the window was hung a rice sack. In one corner of the dark and narrow room, there was some kitchen furniture, out of order. A man of forty embraced a baby with his brown coat as if to protect the child from being frozen. Three other children were lying on the floor under one blanket. When I asked him where the mother was, he sighed and told me this story:

"Before liberation we lived in Pyeng Yang Nam Do. Even though we were not very wealthy we somehow lived day by day without much trouble. When liberation day came we felt an extreme happiness, but gradually our happy excitement changed into doubt and restlessness under the control of Soviet Communism. Without having any plan in mind we spent one very dull year. Then we came to the South with much trouble. Since we have arrived we have not gained much, but if I worked we could get along. But the mother of these children died..." his voice died out with heart-breaking sadness. At that moment I was not able to look directly into his face so I turned my face to the children who were not looking under-nourished. Their eyes were wide open with curiosity about the stranger who was talking to their father. After a long pause the father reluctantly opened his tear filled eyes and continued with his story:

"Just a month ago she died leaving the five of us. I can't go out to earn our living because of these kids. If I don't go out what will become of us? What will we eat? My only wish is to die and forget everything." There was a long pause. I was unable to find adequate words to comfort him. Only the ashes were left in the stove. Who knows when they had fire in that stove?

-by Miss Ki Pok Lee

ROLL CALL

BAPTIST MISSION

Seoul

Rev. John Abernathy

Mrs. John Abernathy

ITEMS OF INTEREST

—Many of those at home will be interested to learn that Frank Barnhart has returned to Korea to set up a language institute for the State Department. He has with him his wife Alice and their three children.

—The spring term of the Language School, for teaching Korean to missionaries, has begun with three classes. Thanks to the general improvement in Korea we have quite a number of good textbooks, our vocabulary however is not yet quite up to high school level, but we have hopes.

(VACATION—Cont. from page 5)

There were ditches to be cleaned out, a wall or so to plaster up, a few mud holes to be filled, perhaps a latrine to be cleaned. Then as the early winter night closed down the grown-ups began to drift in to talk of village problems, to discuss the news the boys had brought, and to listen attentively to the new doctrine the young men preached—the strange doctrine that there WAS a God and that He loved ALL men, not just the rich and the educated and the privileged, a God that said "Come unto me all you that are weary and heavy laden". There were a lot of questions and many doubts, but not much scoffing. Every night a small group stayed on and on—the school teacher, one of the cops, the head of the village and eight or ten others. The boys passed out their meagre supply of Bibles and study books, and even encouraged them to try a few hymns. Finally, on the last night, the men promised to go on meeting together, along with four of the women who had once been church members, before they had married into this churchless island. To help them out the boys left a "library" of about 200 books—not all different—in the care of the school principal; there were a bundle of old issues of "Christian Home", some picture books, a couple of sets of adult and children's Sunday School lessons and some Bibles. It wasn't much, but it was a start, and they hoped they could find the money to send some more when they got back to Seoul.

When their ten days were up it seemed as though all 1200 people had come down to see them off. There was shouting and horseplay and old jokes called back and forth, but they covered a real hope that the boys would come back again with some more news of things "outside", and of this man Jesus.

(TO THOSE WHO—Cont. from page 1)

found his body hanging from a tree. They had teased him for new clothes to celebrate the holiday. It had been the last straw to the overburdened, poorly fed father, so he escaped this way.

A part of your money is used to help the sick. Some are sent to Severance where four beds are set aside for relief of the poorest and attention is given in the clinic because you have made provision. Here you have given sight to the almost blind boy who was so quick at his lessons in Bible Club. This is a future blessing too. Did you know that we found a family of seven in a cave on South Mountain with both parents blind? Others with heart disease, malnutrition, food poisoning have been helped toward recovery. T.B. is the most frequently found and the hospital cannot help, for many require shots which cost W3.000 at a time.

Sometimes I get to the needy homes just too late. It was so in the case of Mr. Kim. His father had been dead of typhoid four days but still lay in their cave home with his son twenty-two just two feet away lying in unconsciousness from the same disease. The villagers were afraid to enter, so there was no care for the dead or the dying. When with your help the body was buried and later the son on the road to health he begged me to thank you and said that he will remember all his life the comfort and help you gave in the hour of his grief and suffering and added, "I shall certainly search out and serve your God".

It has been a joy to be able to help these families in the caves and tents, in the huts made of sticks and feed bags and I'm sure that many who received your love will turn to the Lord. As one poor old soul said when she received her bag of rice and warm coat—"Is Jesus's love as big as this?", so we too look to Him with thanksgiving.

Sincerely,

Ni Ki Duck

Kim Chon Ho

Students of the Presbyterian
Seminary.

Note: While one of these students was delivering blankets and warm clothing, he was himself living in an unheated room and sleeping without a blanket. That, together with the fact that he carried heavy loads of clothing day by day to the destitute, weakened his body so that he had to go to the hospital for rest and help. He is now back in Seminary.

The other student fled from the north two years ago, was

robbed and beaten on the border and landed penniless. Now he is earning his way through Seminary by teaching two hundred poor children every day in Bible Club.

- by Dorothy Kinsler

(THE FUNERAL—Cont. from page 3)

The service ended, with the messages of condolence, a song by the Zion Choir and the benediction by Dr. Ryang.

The hearse draped with the Korean and American flags, preceded and flanked by a guard of honor, was followed by a long line of cars through streets where stood the students of Seoul's universities. of her girls' middle schools and Pai Chai Boys' School. From Duksoo Palace Gate where were Ewha Woman's University students singing their traditional "Truth, Goodness, Beauty," to West Gate, where two thousand Ewha High School girls, ending the line of other thousands, sang hymns of the church.

To lie at rest in Yangwhado Cemetery beside "Yang Wha Chin's endlessly flowing waters" was the wish of Alice's heart. There she was gently lowered into her grave, very near those of three other Methodist missionaries: Mrs. Scranton, Miss Mary Hillman, and Miss Paine.

"Goin' home, goin' home,
I'm a goin' home,
Some still day, quiet like,
I'm jes' goin' home.
It's not far, jes close by,
Thru an open door
Work all done, care laid by,
Guin to fear no more.
Mother's there spectin' me,
Father's waitin', too....
Nothing's lost, all is gain,
No more fret or pain,
No more stumblin' on the way....
Morning star lights the way,
Restless dream all done,
Shadows gone, break o'day,
Real life just begun."

- Marie E. Church

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(NO ONE WANTS TO—Cont. from page 4)

is a very rocky island, so they used the stones to build miles and miles of walls. They are about ten feet high and four or five feet thick, with openings for guns, and watch towers at intervals at the top.

The houses are built of rock with thatch roofs, and are very dark. Some have straw matting on the floor, some have only dirt floors. It's cold, it rains hard, and the wind blows a gale. The people have nothing and must suffer acutely.

A Christian pastor and his flock had built a neat little church of sun-dried brick and painted it white. It was the one building in the village, other than the houses. The pastor had asked us to come. The only piece of furniture was a table. When we arrived, several hundred people were sitting on the floor, packed shoulder to shoulder, the men on one side, the women on the other. Dozens more jammed the windows and doors. I have never seen such poverty, and I struggled to keep the tears back. Nearly everyone there had lost part of his family in the fighting, and his home. Yet they did not seem defeated. Janet and John Talmage and I sang a trio, and he preached.

We had to return from the island on a night boat, a sixteen hour trip. The hold of the little ship had been covered with matting, and about 200 men, women and children were to sleep there on the floor. The trip was very rough. The first dark, freezing hours, I travelled "by rail", thoroughly sea-sick, and wishing to die. I became conscious of a Korean high school boy standing beside me, and I motioned to him to go away for his own sake. He said, "I am afraid for you," and he stayed on. I noticed a little gold cross in his lapel. After a while he sang some hymns. It was comforting.

After endless time, the sea got smoother and I joined the others in the hold. I never saw my protector before nor since. Bless his heart!

In the hold, people crowded up closer and made a slit for me to slide into. When one side got paralyzed, I turned over, to find three pairs of somber brown eyes regarding me gravely. Three men sat there in padded white clothes. One wore a tall black horse-hair hat and smoked a long Korean pipe. I looked in another direction and found heavy shell-rimmed glasses fixed on me. I went to sleep.

When I was very small and sat at a pupil's desk instead of a teacher's, I used to hope that all the world wouldn't become modernized and westernized and standardized before I'd had a chance to see it. I needn't have worried. —by Margaret Martin

WHO'S WHO IN THIS ISSUE

- Ni Ki Duck—Student in Seminary who has been helping in relief.
 Kim Chon Ho—Student in Seminary who has also been helping in relief work.
 Mrs. Kinsler—Presbyterian Missionary appointed 1930.
 Rev. Francis Kinsler—Presbyterian Missionary Evangelist, appointed 1928, working with Seminary students and Boys' Clubs.
 Miss Marie E. Church—Member of Methodist Women's Board, appointed to Korea 1915.
 Miss Margaret Martin—Short term worker of Methodist Women's Board, appointed 1948, Educational Work.
 Miss Ki Pok Lee—student in the Christian Social Work Department of Ewha Woman's University.

(NIGHT CLUBS—Cont. from page 2)

make a confession of what things they have done wrong, and pray for strength to do right. This Inspection Day Program held once or twice each term enables the children to make personal application of the four-fold Christian life to their own daily living.

Once each year the Decision Day program is observed. The children are presented with the claims of Christ and asked to give their lives to Him in personal trust. It is a solemn moment and each child has to stand before his club-mates in making his decision. Opportunity is also given for the children to make his decisions to live a better Christian life, breaking off old habits of wrong, and starting new habits of right. Occasionally the children are also invited to offer their lives to God for full-time life-long Christian service.

- by Francis Kinsler

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Korea Calling

NEWS OF CHRISTIAN WORK IN KOREA

Volume II

JUNE 1950

Number 4

HOPE

In a country which for thirty-five years has had to be almost slavishly subservient to another country; where today there is the constant threat that what has happened in China may in turn happen here, and where the most intelligent, the most liberal and forward thinking of the people are threatened with extinction should that fear be realized, it is encouraging for those who love the Koreans to know and see that far from giving up to despair, far from running away those who have the most to fear, the Christians, are looking upward and forward.

Not many months ago the pastors in Seoul feeling their responsibility toward those Christians and non-Christians in the communist infested areas of the south, resolved that they would go in teams to preach in these, each team preaching for at least two weeks. Believing that living Christianity had more to offer their fellow countrymen than communism, they felt the necessity of leaving the safety of Seoul to go to an area where no Korean moved out of his house after dark, and if dark found him far from home stayed where he was until dawn. There they were welcomed, and where they had expected jeers they received questions, where they had expected a few listeners they drew crowds. This early success has made this group of pastors, drawn from most of the denominations in Seoul, expand their original plan to include in some way the evangelization of the whole of Korea. They have requested the members of every church to pray for the campaign in the disaffected areas, to be a witness for the Lord where they are, and, as they are able, to spread the gospel of Christ.

It is encouraging, too, to see the awakening interest in the care of the destitute, the refugees, the orphans. The Southern half of Korea is poor, and with the task of feeding and clothing two thirds of the population of the whole country it is no wonder that life is hard for many, but in a country which up to now has had little concept of social welfare work, it is encouraging to see how rapidly the idea has spread once the necessity was understood. The W.C.T.U. has launched two

new projects during the past two years. The first is a home for orphaned girls who, unless cared for would doubtless become inmates of one of the prisons. The second is to help their more unfortunate sisters, who have served their sentences and find it difficult to reestablish themselves as responsible members of society.

It is encouraging to see the beginning of cooperation of the two big Union Institutions of Service and the Chosun Christian University. To see the "new look" of the former and to see the signs of building at the latter. To know that both institutions are looking forward to final cooperation in the future, with a fuller use of all facilities, meantime fully recognizing and accepting how much further they have to go, but hoping that by cooperation they may increasingly spread throughout the country their influence for good. It is good to see a few girls sprinkled in the classes and to realize that bit by bit the women are beginning to take their part in the affairs of the country.

It is not only the church and her members who are looking forward with hope, but also the missionaries who are planning new projects. Such a project is the new work started at Taejon. Here various mission bodies are beginning a joint work, which is to be a model of its kind in Korea, where those interested can come to learn such things as how to get the best out of the land, how to run a home for babies, or how to carry on clinic work. The plans, though now just in the initial stages cover almost every area of missionary work. The agricultural project has been started, the Babyfold has been going on for some time and evangelistic work, based up to now in Seoul will be moved down there within a few months. At last things are beginning to shape up.

A second big project is one which is as new in the States as it is here, and that is Evangelistic Audio-visual work. Up to now this has taken the form of weekly broadcasts over the commercial radio, broadcasts consisting of religious songs, stories and English Bible lessons. Now with permission to build a broadcasting studio the

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TAEJON BABYFOLD

Early in the 1920's two Danish born American Nurses came to Korea under the Woman's Foreign Missionary Society of the Methodist Church. One was sent to In hun, the other Miss Maren Bording was appointed to Kongju to develop Public Health work. At first her work centered in Kongju and surrounding villages. But the capital of the province was located in Taejon and she started a Public Health Center there. Aware of the great need of a daytime nursery where mothers could leave their children while they were at work, as well as a place where children could be cared for both day and night she developed such an institution. She built the present plant in 1938 through the generosity of personal friends in Denmark and in America, supplemented by a large gift from Mrs. A.A. Bunker at the time of her death.

This work was carried on until sometime during the war by the Korean workers who had been her associates. The stringency of war times as well as demands for the use of the building for military purposes caused it to be closed. It was one of the first places of work which the Korean Methodists opened in Taejon after Liberation Day. The American Army aided them with food and clothing supplies and they started what is now known as the Taejon Babyfold. Army officials said this was the best Public Health plant in the province. At the close of the year of 1948 they petitioned the Methodist Mission to cooperate with them in the operation of this Babyfold. A Board of Directors was elected, and the work is now supervised and carried on by this Board, consisting of three Koreans and three missionaries. Miss Helen Rosser R.N. of Songdo is at present the missionary in charge of the institution. She is assisted by two splendid public health nurses whom she has trained. These nurses keep the institution so clean and neat that it can be opened for inspection at any time. The Taejon Babyfold was awarded this winter the first prize for the Best Cared for babies in all South Korea by the Public Health Department of the Korean Republic. The plant is at present being financed by the China Children's Fund and the Woman's Division of Christian Service of the Methodist Church.

This Babyfold has at present twenty little orphans. It is planned to take in a maximum of thirty-five babies and to have that many babies under the supervision and care of a resident missionary nurse. Miss Maude Nelson will be in charge from the early summer. These babies come in under-nourished, sometimes looking as if there was no hope for their survival. But to see

the transformation after a few months under good care and good food would cheer the heart of the most skeptical.

One little fellow came in with what seemed to be curvature of the spine and everyone thought that he would be a hunch back for life. This turned out to be a bad case of rickets. One would never guess that this baby could have developed into one of the strongest babies in the Babyfold. He is always jolly and happy. He makes life interesting for all of the other babies there. To see him is to be grateful to everyone who is making it possible for this babyfold to continue.

The local people are so much interested that quite recently a high official said that he should like to have his baby cared for in this institution. Even in a well-to-do home the hygienic care that is given these children could not be given. Perhaps nowhere else in Korea is there a place where the babies are given a bath every day. Also one thing that interests visitors is the separate wash cloth for each baby, separate combs and the little individual places in the cupboard where these are kept with the name of each child pasted on it.

Aside from the babyfold, where the babies live, is a well baby clinic. A local doctor supervises the baby's health and those who do not have sufficient food have milk supplied. One hundred and fifty bottles are prepared every day. Skimmed milk powder and soy bean oil are used in the formula. The babies thrive upon it.

A short time ago beds were at a premium. More babies had been taken in than could be accommodated. The staff struck upon the bright idea of sawing a Church World Service skim milk drum in two and making two beds out of one drum. This is no doubt a new way of using Church World Service materials. Korea uses not only the materials within the containers but also the containers.

An outgrowth of the well baby clinic is a mother's club. These mothers meet once a month to receive instruction as to how to care for their babies. They also get new ideas as to the care of the home and how to keep the family in health.

This babyfold is fast becoming an observation center for like institutions in all of South Korea. Superintendents have asked that they or members of their staff be allowed to come and observe so that they too may have a baby demonstration center. Taejon Babyfold still has a long way to go before it reaches the ideal which those who have been working in it hope for but every day brings us that much nearer the goal.

- by Anna B. Chaffin

RESTORATION

On the sandy outwash plain under the shadow of massive Kaya mountain, lies the village of Jasper Wall. On the edge of the town, a grove of old pine trees lends its ancient beauty to relieve the drabness of mud walls and thatch roofs.

In this grove, in years gone by, nestled the modest village church where the small group of faithful gathered each Sunday morning and evening to worship God through Jesus Christ. It had grown slowly. Its witness had been little heeded by most of the village people, intent only on making a living. The farmers passing by on their way to market were unconcerned as to what the purpose and message of the little building might be.

Japanese officials recognized the beauty of the spot. Their glances at the little church became more and more envious. When the war broke out their hesitation ended. A shrine to the great honorable Sun Goddess must be built and there was no other site more worthy. The church would have to go! After all, the Christian religion was brought by Americans and Japan was at war with America. Tear the church down!

The little group of Christians were intimidated. The leaders finally moved away to escape the continual suspicion and persecution. No regular services were allowed even in the homes. Slowly rank and file slipped back into the waves of their neighbors.

But old blind Lee He Yung (eternal hope) could not forget the Saviour he had come to know in the little church in the pine grove. Through the long, long years of the war, he prayed faithfully that the light that had been extinguished might be kindled again. Occasionally two or three of the women would meet at his house to join him in prayer.

Suddenly the war ended! Liberation! Freedom! Independence! Lee could not understand how a change could come so quickly. The Japanese who had been so confident and so domineering up to the very end, disappeared as if by magic. What would it mean for the church? Could it be started again? Since those that had destroyed it were gone, would it not come back to life? But the old group were all gone. No one seemed interested in getting anything going. The months dragged on into years. But Blind Lee prayed on with renewed hope and courage.

Then came the new menace! Reds! In the

nearby mountains were many hideouts. Trouble that began slowly, suddenly burst forth. The country-side came under continual molestation and fear. Demands. Pillage. Robbery. Killing. Activities among some of the young men of the village. Police activity. Fort building. Expeditions into the mountains. Soldiers passing through. Reports of skirmishes; of captures; of annihilations. No one thought anything about a church. Lee continued to pray.

And then one day, a smiling young evangelist came to Jasper Wall. He had been sent to pick up the fragments and piece together a group. Lee thanked God for answering his prayer, but he was not satisfied with only that. He welcomed the evangelist into his home. He put at his disposal the building on the left of his court yard with the large double room and the "breeze-way" next to it. Before he knew it the evangelist had it crowded full of children singing, "Jesus Love me". How it warmed Lee's heart to hear the old hymns again. The "voice of prayer" once more! Each night tears of joy welled forth from his blind eyes as he poured out his soul in thanksgiving to God!

In two or three weeks the preacher had gathered together more than sixty adults beside the Sunday School children. There were some who had attended the church in the old days but there were many more new ones. Lee persuaded his three sons to become Christians again and they brought some of their friends. Still other young men were attracted by the personality of the evangelist. The double room was already too small. The preacher announced that the Christian brothers and sisters in far off America had sent money to help them restore their destroyed church building. A small amount of it could be used to purchase the mud house by the old-pine grove and that could be made into a temporary meeting place.

Then, one day, the Chief of Police and two of his men appeared. Everyone was apprehensive. Was it going to be like the old days? Loud questionings, bickerings, persecutions? But no. He was actually polite and friendly! How different!

"I am glad to know that you are starting a Christian Church. We have finally succeeded in rounding up all the reds in these mountains. But we must get something in the place of communism. Korea must have the influence of Christianity. This village must have a church. I don't know

(Continued on page 8)

PROGRESS IN SEVERANCE HOSPITAL

July 27th, 1947 was a "Red Letter Day" for the writer, as on that day she returned to Korea after an absence of seven years. Always interested in hospitals and nursing schools, a visit to Severance Hospital was made as soon as possible after her arrival. Never shall that first visit be forgotten. The impressions made on eye, ear and nose were something that beggar description and the less said about them the better.

To-day the picture is much different. The physical plant has acquired the "New Look", both inside and out. Now one is not ashamed to show visitors a wound, but glad and proud. The Children's Ward, which was then occupied mostly by chronically ill patients of both sexes, has been transformed into a real children's ward. Infants up to five years of age are admitted to the special ward provided for them and one parent is allowed to stay with each child. The other children, over five, stay alone, an unheard of thing in 1947. A recent development in that department is the acquisition of toys and books, given by interested friends in Seoul. A Biblewoman has been employed and she acts as guardian of the toys, storyteller and shall I say occupational therapist? The children are very happy to stay in the hospital, even without Mother.

The obstetrical department has grown and has become very popular. In 1947 the only people who came to this department were abnormal cases and they were scattered all over the hospital, along with medical, surgical and often infectious cases. Not so today. We have a separate maternity floor and our average daily number of Mothers and babies is ten of each.

The Pieter's Building, former T.B. and contagious ward, now houses special patients, who are willing to pay more for their accommodation. It is full most of the time. It was opened about a year and a half ago as a model hospital and most of the improved nursing procedures were started here before they could be done in the main hospital.

The "Higher School of Nursing" as it is now called has made some improvements. The school was continued during the war, after a fashion. Lack of supplies and equipment made it difficult to do a good job, but one good thing which was carried on was morning worship each day. It is an inspiration to see the girls at prayers each

day. Because of the difficulty of carrying on properly, the girls wore uniforms which made them look like nurses and they were called nurses, but there the matter ended. They had reverted to the Japanese custom of being merely the doctors' handmaids. To-day it is not an unusual sight to see a student nurse carrying wash water to a patient, or changing linen on a bed, or rubbing a back, but it was very unusual in 1947. The writer remembers going into a ward, shortly after her return to this country, and, seeing several doses of medicine on a patient's bed, asking why they were not taken. The reply was, "I didn't bring a drinking cup with me, I have no Po-ho-ja (the person who always stayed with the patient), and how can I take the medicine without water? To the question, "Why don't you ring and ask the nurse to bring you some water?" she said, "Oh, those nurses! they never answer bells, they don't do anything for the patients. They only follow the doctors around". Today you may see the student nurse with her medicine tray giving medicine on time, as well as seeing that the patient has fresh drinking water at all times. Bed linen is now used from the Central Supply Room, food served from the Central Kitchen, the numerous friends with their pots and pans and charcoal fires, rolls of bedding and many other unwanted things have been abolished. If a friend stays with a patient it is only under special circumstances and with special permission. He or she is soon made to feel uncomfortably unnecessary.

There is still much to be done in the way of progress. Nursing deteriorated greatly during the war and it is only as we pursue our program of education that real progress can be made. That program must be three fold. The public must be educated to know and desire good nursing, the doctors to know and demand it, and the nurses to be able to give it when it is wanted and demanded.

That is our challenge and long range program. We do feel that some progress has been made during the last two years, but the more difficult task, that of changing attitudes, is yet to be accomplished.

- by Ada Sandell

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CHRISTIAN EDUCATION NEEDS IN KOREA

What is Christian Education? Christian Education is as old as the Christian church itself. For the true concept of the purpose of Christian Education we must go back to the Master Teacher, Jesus Christ. He came into the world to give men what He variously termed "perfection", "the abundant life". All these expressions can best be comprehended by saying that Christ's purpose was to save men and to fit them to live in harmony with the will of God. The apostolic church recognized four functions as inherently essential to the accomplishment of this purpose. They are summarized in Acts 2:41, 42. "They then that received His word were baptized, and there were added unto them in that day three thousand souls (Evangelism), and they continued steadfastly in the apostles' doctrine (Education), and fellowship (Fellowship), and in breaking of bread and in prayer (Worship)." Therefore, the church through Evangelism, Education, Fellowship, and Worship fits men to live in perfect harmony with the will of God, and this, it is claimed, is the purpose of Christian Education.

One of the first tasks will be to get this broader view of the purpose of Christian Education recognized and understood by the native church. I have asked a number of pastors about Christian Education work in their church and their answers reveal that, to them Christian Education is the work done in the Sunday School...that is, the Christian Education work of their church is confined to one hour a week; whereas it ought to mean the full educational program as carried on by the church seven days a week, and for all the people who are members or adherents of their church. The Sunday School is or ought to be only a part of the total program. In this article I will confine myself to that portion of the Christian Education program called the Church School, a term which I prefer, and which is broader in meaning than the term "Sunday School".

Before visiting Church Schools, I enquired regarding the materials which are available to the teachers for their use in the teaching work. My search revealed that the International Lessons are published in the Korean language for two groups only...one set of lessons for all children up to fifteen years, and one set of lessons for the adults. And one will know that one type of lessons for

all departments from the Beginners up to and including the Intermediate (Junior High) Department is not sufficient. There is a large task waiting to be done in the preparation of lesson materials, especially for the Beginner, Primary, and Junior Departments. There is nothing adequate which can be put into the hands of these teachers to assist them in the work with these young children. Therefore, one very important task waiting to be done by the Korea Council of Christian Education is the preparation of adequate teaching helps; this will require help from our Mission bodies in the way of personal and financial assistance.

Visits to different Church Schools revealed the fact that almost the only method used in their teaching was the lecture method, which is the very weakest educational method in use. There are almost no helps available to teachers for using any other method. Also, the program used here in the Church Schools has a number of items included which we have discarded in the West some time ago as of no teaching value.

The one great asset and hope of these Church Schools is the group of enthusiastic and earnest Christian teachers who are willing to give their time and energy to this work, which is one of the most important tasks in the Christian Church. The Church School is the thermometer of the church; the health and strength of the church depends upon the vitality of the Church School.

The needs in the work of Christian Education in this land are as follows: First, the need of adequate teaching helps for teachers which should, at least, include lesson helps, suggested activities, suitable hymns for different age groups, expression work, stories, and pictures. This cannot all be produced at once but we ought to be behind the Korea Council of Christian Education as they begin this tremendous task. The needs of the Beginner and the Primary Departments are the most urgent. If sufficient financial help were given to them, the materials for the first year for each of these two departments could be put into the hands of an editorial committee to prepare and edit; and as soon as that is completed, the second year course could be prepared. Gradually in this way, a well-prepared course of study for our Church Schools would be available for the teachers.

The second need in the Christian Education work in Korea is Teacher Training Classes, Institutes and Conferences or other means whereby some of the methods used and found satisfactory

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STORY OF THE YOUNG NAK CHURCH

Refugees can help themselves! With a little physical help in time of need and Christian love dominating their lives, refugees can and do re-establish themselves in a new location. A group of North Korean Christian refugees are proving to themselves and demonstrating to their Seoul neighbors that life can begin anew. From various sources come stories of the Young Nak Church describing a courageous people seeking Christian freedom and practicing Christ's commandment "Love thy neighbor as thy self".

The Young Nak Presbyterian Church in Seoul began in this way; on December 2, 1945 a group of 27 Christian Koreans organized a church, utilizing as a meeting place one of the Tenrikyo shrines (a sect of Shintoism).... Rev. Han Kyung Jik became the pastor of the church and through his efforts and those of other church leaders the Young Nak Church has grown considerably. From the original 27 members the church rolls have increased until at the present time there are 1040 families enrolled. Every day is a busy day with many activities for its congregation but perhaps Sunday is the busiest day of all. Seven Sunday services are held beginning with a 5:30 AM prayer meeting followed by 9:00 AM Sunday School for young children, 10:00 AM Sunday School for High School boys and girls, 11:30 AM church service for adults, 1:00 PM. another service for adults, 6:00 Fellowship meeting for children and teenagers and closing with a 7:00 PM evening service for adults.

The church is not just a building where every Sunday its members come to worship God. The life of the church flows into areas of the community seven days a week. Outside the regular church program, there are four community projects which the church members are interested in helping to develop. One is a new church building to house their vast congregation. Over a period of several years the congregation with the financial help of American friends has worked toward the construction of this new building. Those in the church membership who need employment and have the skills are being hired to construct the new edifice, which is now going up on the site of the former gardens of the Japanese shrine.

Financial help from abroad has also aided in the building of an additional dormitory for the Young Nak church orphanage. This orphanage

for both boys and girls is another community service project of the church. In the new dormitory they have erected a small chapel. The 54 children receive an education and work part time in the orphanage shops to learn trades through weaving cloth, making stockings and making roof tiles.

A joint project of the Presbyterian Mission and the Northern Christian Association is the development of the TaiKwang Academy, a high school for boys. Young Nak Church as an active participant in the above sponsoring groups, is helping in the education of these 850 high school boys. The academy is operating a rubber factory and weaving industry. It is said that the tennis shoes made at this factory are of such a high quality that they are regarded as the best Korean shoe on the local market. The factory employs refugee women and some of the high school boys to do the work. Refugee self-help has accomplished much at TaiKwang Academy. It is hoped that the Academy may eventually develop into a vocational school.

The church in its beginning faced many problems in trying to meet the needs of its congregation of refugees. These refugees had come to Seoul secretly by day and night across the border between north and south Korea. The church became a center where they could receive temporary shelter, needed clothing, medical attention, advice and guidance. This work still continues under the leadership of a social service committee. There is one paid worker, the rest are Christian volunteers from the church membership. In the winter of 1948 because 650 refugees were crowded into temporary housing in the church building, 13 large tents were secured from the American Army to establish a housing unit. These tents were terribly crowded averaging more than fifty persons to a tent. The refugees in these tents lived through freezing winter weather. Even when thirteen more tents were secured and each tent house had another tent placed over it for a makeshift insulation, the air space in between the two tents was not much of a cushion to keep out the cold. Here families lived until they could relocate themselves in other areas. Some families have just stayed on, living as best they could under such conditions. Other improvements from time to time have been made to aid the "Tent Villagers". Wooden floors were built in each tent, lines were brought in for electric lights, and water was piped into several outlets.

Right next to this village of 149 families are
(Continued on page 7)

STORY—(Cont. from page 6)

the buildings of the Seoul Y.W.C.A. Last winter the village children attended a refugee school operated by leaders of the National Y. W. C. A. The school was closed by lack of funds and at the present time the Young Nak Church has hired one teacher to teach those children who are unable to attend other schools.

For practical Christian service to refugees, a social survey of the village was made by a group of six girls from Ewha University. Their University Instructor, Miss Elia Daniels, and YWCA leaders directed the survey. As one result of the survey refugee leaders of Young Nak church, YWCA staff and the University girls cooperatively developed additional services to these refugees in the tent village. As these services grew they included: first, YWCA sponsored Recreational Program including movies, singing, games, puppet shows, etc. supplemented by educational talks and discussions; second, a work project to help those unemployed; third, a children's health clinic for more than 290 tent village children; fourth, a literacy program to be started to teach 117 illiterate adults to read and write. Besides these four projects the tent villagers may participate in Bible study classes and group activities in their church building. The village girls between 10-14 years are active in YWCA clubs and summer camp and the boys of this age use the YWCA ground for informal play.

The tent village folks have had a consumer's cooperative store in operation for some little time. Not long ago they paid a dividend—small as it was—to share holders and kept out enough money to finance one evangelist to go to a city in south Korea to preach to people living in areas under Communist guerilla attack. Another interesting incident happened a short time ago. A two-story building near the village location was being used by Communist underground. The place was raided by local policemen and the place vacated. Six young couples moved immediately into the building to keep the communists from returning and now the government has given them permission to remain in the building.

One interesting story about a tent village family as told by Miss Pak Po-Hi of Ewha University after she had completed her part of the survey is as follows:

"THE FAMILY LIVED IN GRATITUDE"

Visiting so many miserable houses, I became gloomy and had a depressed feeling as I wondered what would be the condition of the next house I

should visit.

"Is anybody home?"

"Who are you?" a faint voice echoed. I opened the sliding door and said, "Excuse me for my interruption."

When I looked around the room, a middle aged woman with dark complexion was just beginning to comb her hair. The room was very dark and about the size of one and a half tatamis. (a tatami is a small mat $1\frac{1}{2}$ yards by 2 yards in size). There was a table made of wooden boxes on which were lying a few ragged books, a neat Bible and a hymn book. I also found sacred pictures hanging on the wall.

I could read her expression and knew that she was wondering who I was. I introduced myself and explained that I was a student in the class of Christian Social work in Ewha University and that I was visiting some of the neighboring houses for the YWCA. And I added, more for the sake of politeness that I disturbed her too much without giving any help. Every time she answered with a friendly smile. As she gave descriptions, I understood that they came to South Korea from North Korea about a year ago and settled here with the help given from the Young Nak Church. Her husband had been out of a job ever since they had settled here so she worked day and night selling bread to support the family. Her son, who came to South Korea before his parents, was a self supporting student by delivery newspapers on a route and helping the minister of Young Nak Church. Unfortunately about two months ago she had paralysis which disabled her for her work. But thanks to God her husband got a job at the Young Nak Church helping in the construction of the new church building. For a time they carried out their living without much trouble, except that her beloved son was not able to continue with his schooling because his meager earnings were not enough to pay the increased school expenses. Just when the mother had become very discouraged because her son would not complete his education, the minister of the church told them the good news that he would pay for the son's schooling. The minister also has sent them a mal of rice (about a peck) at a time when they were starving.

For a while her husband again lost his job. Because of difficulties in obtaining building materials, the construction work stopped. However, the construction work continued soon after that and he got back to his job.

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(STORY—(Cont. from page 7)

She believes strongly that God has never forsaken them so she has never been too disappointed with any of their poor conditions. By her expression, I found she has a noble idea for life. Comparing myself I was ashamed of myself. She really has a life of Faith in God.

She told me that her paralysis was improving. As we were in conversation her son came into the room. Even though he wore ragged clothing his expression was as bright as his mother's. He said he was going to study to prepare himself for Christian service—a life dedicated to God.

In this home I found that spiritual power is stronger than materialism. The earthly kings who are luxurious in earthly things will envy the peace and happiness of the family in the slums. I left these people who are in peace and happiness through faith in God with a refreshed and happy mind.

- by Beverly Holland

RESTORATION—(Cont. from page 3)

How long I'm going to be here, but before I leave I want to see a good church building built. Money has been sent from America? Good! It won't be enough. You people will have to do all you possibly can yourselves. On my authority I will see that you get all the timber you need from the near by hills. Let us not waste time. The building shall be built in the pine grove on the edge of town."

When the missionary made a visit a couple of weeks later, he found the group already numbering well over a hundred adults with a hundred and fifty Sunday School children jammed into the evangelists double room and overflowing into the porch. The service had to be held in the pine grove. The mud house was entirely too small. The makeshift pulpit was on the old site of the shrine. The police chief was there with a photographer to record the occasion. A group of young men from the church in the county seat five miles away, arrived by bicycle to help with the singing. Of the fifteen who responded to the invitation to receive Christ as Saviour, the myunjang, or township head was the first with an enthusiastic raising of his hand.

The timbers are now being brought in. The new building will be larger than the old, but the grand old pine trees will stand guard as before. An elder in the county seat church is giving the tile for the roof. As soon as it has been laid, the congregation will all turn out to build the walls with their own hands. The women and the

children will all have their part in the work, for it is to be their very own.

Old Blind Lee knows that God answers prayer!

- by Arch Campbell

(CHRISTIAN—Cont. from page 5)

elsewhere could be taught to the teachers here. This work is being done to a certain extent, but not fast enough to meet the great need. More voluntary help from those who have had experience in this work in the West is needed. The teachers are not satisfied with their present methods and are very anxious to get new ideas in teaching. There is a wonderful opportunity at this time to give to the Christian churches much needed help.

Summing up the situation in Korea today we have Church Schools with large enrollments, children eager to be taught; we have enthusiastic teachers who are willing to give of their time and energy to this important work; we have no adequate materials to put into the hands of the teachers of the children's division of the Church School; the teachers are employing the methods as were used in this work decades ago because we have not instructed them in the advanced methods. Therefore, a dire need in new materials and new methods for these energetic and willing Church School workers in Korea.

- by A. M. Rose

HOPE—(Cont. from page 1)

future looks bright.

For both Koreans and Missionaries alike the most encouraging sign of all is the size of the first year class of the Korean Language School. Here for the first time for many years we have a large number of new people hearing Korean for the first time. Doubtless to them at this point it seems impossible that they will ever learn it, that they will ever be of any use to their elders. Many of them may be discouraged, for it is hard work, but the faith which brought them here will keep them trying. One of our present language experts tells the story that he was ready to pack up and leave the field six months after his arrival because he would never be able to learn the language.

With numerous plans for the future progressing, with new personnel coming out, and prayers for more, is it any wonder that we are full of hope.

BIRTHS

Ronald Arthur Moore

April 11, 1950

Keep -

Korea Calling

NEWS OF CHRISTIAN WORK IN KOREA

Volume II

JULY 1950

Number 5

CHINA'S CHILDREN FUND

Of all the people in the world at war, the hardest hit have been the little children in each of the countries afflicted. This is true of Europe, this is especially true of China which has been in the midst of war for over thirteen years, and it is not the less true of Korea, despite the close knit family system which has decreased the number of homeless children. With the country divided in half, not only by a physical barrier, but also by a barrier of thought, those whose homes are north have found it so hard to live under the conditions imposed on them that they prefer to be refugees with little or nothing rather than stay in their own homes. As they have fled south the number of homes into which these youngsters can be absorbed has greatly decreased. All over the country there have sprung up small orphanages, some of which seem to manage to take care of the children they have, others where there is about a 90% mortality. South Korea, like most purely agricultural countries is too poor to help these institutions and so the children die,

Into this situation came Mr. Mills of China's Children Fund. About twenty-five years or more ago, Dr. Calvitt Clarke became distressed about the condition of the orphaned children in China. These waifs, as so often is the case in the Far East, were having a hard time trying to find a living, and those who were helping them were having as hard a time finding the money for food and clothing, much less for the equipment needed to teach them a trade which would assure them some sort of support after they left the homes. With this in mind he founded "China's Children Fund, Incorporated" which would give to the struggling orphanages that added boost which would enable them to carry on the work they had undertaken.

There are conditions of course attached to this help. The Director of the orphanage which is to

helped must send to the head offices in Richmond, Virginia, a complete list of the children with photographs, and details of the youngsters attached, in order to carry out the project as conceived by Dr. Clarke. With this information he finds among the many Church people in the United States those who are willing to "adopt" an orphaned waif in one of the countries in which his fund is interested. The "foster parent" receives a picture and case history of his adopted son or daughter. Twice a year the little orphan writes a letter, which is sent with a translation to the foster parent through the head office. In this way a bond of love and friendship is woven between the foster parents and the child, and the knowledge of being cherished and loved as an individual is created in the generally love-starved minds of the orphans. The foster parents in turn are expected not only to help pay for the support of the orphan, but also to write to the child, send him such little attentions as they would give to their own children. The big appeal and greater value of this scheme, a value which Dr. Clarke recognized, was its personal touch, a touch which so often is lacking in institutions, where the teachers and matrons are too busy feeding the children's bodies to have time to feed their starved hearts.

What started as a service to China and her orphans has in the twenty-five years been extended to Japan, India, the Philippines and many other Far Eastern countries, and now that it has come to Korea over 8000 children in the Far East are being helped. At the present moment in Korea there are four orphanages being aided by the fund; the W.C.T.U. Home for Girls and the Salvation Army Home for Boys in Seoul, The Seoul Children's Home run by Dr. Oh in Anyang, fifteen miles away and an orphanage run by a missionary, Mrs. Hill, in Chungju.

This new work in Korea has been started with the faith that the Church in the United States will not let the Fund down and that "foster parents" will be found not only for these 353 orphans now being helped, but also for the many others who desperately need such loving care.

THE C.L.S. TODAY

The work of the Christian Literature Society of Korea practically came to a standstill in 1941. After Liberation, in 1945, the control of the building was restored by the Military Government to the custodian, Dr. J. S. Ryang, who managed its affairs until the C.L.S. organization could be re-established. In the spring of 1947, following the process specified in the constitution of the Society, the Board of Trustees, with representatives from life members, churches and missions, was again organized, and plans were made for resuming work. It was not until the summer of 1948, however, that it was possible to secure government recognition for the reorganized Juridical Person, but when that holding body was set up, the property once again came fully into the hands of the Society.

The building, originally well-built, was in good condition, needing only a thorough cleaning and minor repairs—except that the elevator and most of the furniture was gone. The safe was finally bought back from the firm to whom it was sold by the Japanese.

Up to the fall of 1947 the work of the Society consisted largely in selling such old stock as remained on the shelves, in binding and selling a few thousands of unbound books found in the basement, in preparing material for new printing, and in selling the generous supply of hymn books and Sunday School lessons that were sent as a gift by the Korea Committee of the Foreign Missions Conference of North America.

In the spring of 1948, following on the appointment of a Korean General Secretary, the first in the history of the Society, and the appointment of a Committee on Publications, some manuscripts were slowly gathered together and the publication of books was begun. Gifts from interested friends, notably that of Dr. Charles R. Erdman of Princeton Theological Seminary, in making possible translation and publication of his seventeen-volume Exposition of the New Testament, made this more speedily possible. Paper as a contribution from the Korea Committee of the F.M.C., when it was impossible to secure paper otherwise, also gave us a start.

Once started, the work of publishing Christian books has proceeded more rapidly than was thought possible, with the result that at the March, 1950, Board meeting of the C.L.S. it was reported that a total of fifty books had been issued, of which

all but a dozen or so are new books in Korea, mostly translations. All of these have appeared during the period from the fall of 1948 to the present time.

A few notable features of our work call for comment. The greater demand for Korean Christian literature today makes possible the issuing of editions of 2000 or more per book, and already, within a year, several of these have been reprinted, as the first editions have sold out.

Sales have been very encouraging, and facilities for shipping have so improved that books now go to all parts of south Korea by mail or freight.

The Union Hymn Book, compiled by a committee of the National Christian Council, was issued first in a words-only edition, in August 1948. That has sold rapidly, and in March, 1950, the music edition, on better paper, cloth-bound, has been put on sale. This publication is sponsored by Presbyterian, Methodist and Holiness churches, and is the finest of our books produced since Liberation.

Sunday School helps are prepared by the Korea Council of Christian Education, and published and distributed by the Christian Literature Society.

Visitors to the C.L.S. today, will see a scaffolding around the building, which is the outward evidence of the accomplishment of a long-worked-at plan for the erection of a fifth storey on the building, to house the studios and offices of the Korea National Christian Council's Committee on Mass Communication. Here will soon be found the center of the new Christian Radio Broadcasting Station, the towers of which will be located near Chosun Christian University. From this station will go out Christian programs to all Korea, regardless of all parallels or boundaries, and a unified evangelistic program will be on the air from mid-summer, day by day for all to hear.

Feeling the great lack of simpler Christian literature for families and the home, a monthly magazine, called "The Christian Home", has met with good acceptance during 1949. A generous gift of the Committee on Literature for Women and Children in Mission Lands has made possible the beginning of a magazine for children, "The Children's Friend", which is being published from the summer of 1950, to supplement the more mature magazine.

Also in the C.L.S. building will be found the Chongno Book Store, run on a satisfactory rental basis by an energetic churchman, who gives a prominent place to all the Christian books he can find to sell.

(Continued on page 8)

ON THE ROAD TO RECOVERY

When the missionaries left Korea in 1940 kindergarten work was flourishing, but during the war years and those immediately following a large number of them were discontinued. Funds were lacking, teacher-training had been neglected and sponsors had had to use their time and effort in other directions. Not only had the kindergartens closed, but in many instances the buildings had been appropriated for other purposes, the playgrounds lost and the equipment scattered or destroyed. I, myself, picked up a dozen pieces of a lawn swing which lay scattered in an attic, and now it swings gaily, day after day, and delights the hearts of many children.

I returned to Korea in 1949 and have watched with joy and satisfaction the upward trend, clearly visible by 1948, in the kindergartens. Most of the trained teachers were married and had families, but they have rallied to the call for workers and a number of them have done triple duty-taking care of their homes and families, teaching in the kindergartens and helping with the training program in the college class-rooms and institutes.

Many of the kindergartens which had to close were those connected with the churches, for both Japanese and communist fury was hurled at religious organizations, but pastors and laymen are busy helping to re-open church kindergartens and to start new ones. On every hand there is a growing interest in early childhood education and parents are eager for their children to be taught and for lectures, institutes and discussion groups where they themselves can become better informed about the needs of young children and how to meet them. There is also a growing desire for personal counselling. In former years I was never asked for private interviews for the purpose of seeking help in child guidance, but now it is a common occurrence.

This interest in the training of young children is not confined to the urban areas. Two days ago I was in a small village where because of illness they have had three different kindergarten teachers within six months, but the determination of the leaders and the interest and co-operation of the parents have overcome the obstacles and the kindergarten and mothers' club are flourishing. The kindergarten there has not only come back to life bringing the mothers' meetings with it, but

has also been instrumental in reviving the church, helping to start a baby clinic, reclaiming the playground which had become a field and opening a community library.

In another small place far out in the country the teacher not only secured the iron bars for setting up a swing, but she herself carried them some distance to the kindergarten. Another rural teacher led the village people in a project in which they prepared the broom-corn stalks for use as handwork material for the children.

In one of the city kindergarten playgrounds there now stands a lovely Jungle Gym which was made from the iron bars taken from the windows of an old jail, which had bitter memories for many Korean fathers! On the outskirts of Seoul another kindergarten was re-opened today-May first. The young woman who was appointed principal went from house to house before opening day and gathered together twenty little chairs which had formerly been in the kindergarten. Some were badly broken. There was scarcely one which did not need mending, but with wood from packing boxes those were mended and twenty more made.

Korean young people are becoming more and more engaged along creative lines. New songs, games, stories, picture books and toys are appearing. Mothers, too, are making dolls and animal toys. Tricycles and balls of all sizes and varieties are now available. More and more little hands and little minds will not be left to get into mischief. Tinker toys are being made by a group of church men who are aware of the educative value of play.

A new children's magazine under Christian auspices will appear in June and the Korea Branch of the Association for Childhood Education International has just celebrated its second birthday. The number of kindergartens is almost up to that of pre-war years and all indications are that work for young children is not only on the road to recovery, but will soon reach a new high in scope and efficiency.

- by Clara Howard

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SALVATION ARMY WOMEN'S INDUSTRIAL HOME

The Salvation Army's Home for Women and Girls in need was opened many years ago at the request and with the assistance of the Missionary group working in Korea.

The war years meant an eventual closing down of operations, but with the Liberation and a more-than-ever insistent need, the doors of the Home were again open to receive Women and Girls who, sometimes through their own fault and sometimes as victims of circumstances, were in need of shelter, care and help.

During the year 1949, 91 women and adolescent girls have found shelter in the Salvation Army Home. Of this number 33 have been found employment, 26 have been helped over a rough spot and then have gone home to friends, one has been married and is now happily settled. There are now 37 in the Home, though this number is being added to as homeless women are taken in—women who have been found sleeping out during the cold winter nights.

Women who have been denied the shelter of their own home in their hour of need have found here a place for themselves and their "unwanted" babies—there are now ten infants in the Home with their mothers. Sometimes the mother is able to return to her own home, but more often she is taught to support herself and her child.

In addition to the "ordinary" cases, one or two deserve special mention. An Indonesian-Chinese girl who married a Korean conscript during the war came to Korea with her husband, bringing their child. On arrival here she found he was already married and that she had no legal status. Being well educated (second year Dutch University) and with an excellent knowledge of English she was able to support herself, working with the American Military Government. Her second child was born, then the American Military Government left Korea and she was stranded. A very frustrating and difficult time followed. She came to our Home where temporary employment was secured for her and negotiations were opened for her return to Indonesia. She has now arrived back in Semarang, a grateful and happy girl. She was in contact with the Salvation Army at each stage of her journey—Hong Kong, Singapore and Indonesia.

At Christmas time 1949 yet another young girl of Jewish-Malay extraction came to us with a

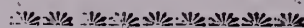
similar history to the one mentioned above. She had married a Korean conscript in Indonesia and returned with him to Korea, only to be discarded as he was already married. She had spent all her money getting to Hong Kong where the authorities were obliged to return her to Korea. She arrived at our Headquarters during a very cold spell, with only clothing suitable for the tropics—a shivering, scared child of twenty-two. She was taken at once into the Home and warm clothes were found for her. Negotiations are now going on with the Salvation Army in Indonesia to get her back to her home and friends.

Another case of a very temporary nature was that of a Turkish woman and her four children who were driven from home by a drunken, demented father. Having no place of shelter they came to us and were taken care of for several nights until other arrangements were made.

Many of our girls have come to us from the Juvenile Courts, and some have shown encouraging development in their determination to have done with the past and, by the power of God, lead a new life. Sometimes the habits of thieving and the desire for the pretty things they cannot otherwise afford have made the work of restoration more difficult and there are some severe disappointments. But even so, there are encouraging signs in the difficult cases. One girl who came from the Prison—one of the first to come through that way—is a thoroughly converted girl and has proved useful in teaching other girls the handwork she learned while in Prison. She is always full of encouragement for those who find the "way back" difficult—quoting her own experience to show that no case is hopeless.

The Matron of the Home, Mrs. Major Yi Kiu Yun (Martha Song) expects to be returning to Hawaii during the coming year, her husband having reached the age of retirement. Mrs. Yi has ably managed the Home since Liberation and, under the help and guidance of God, much of the Home's success has been due to her wise and friendly care of the girls in need. Plans are already in hand for what we hope will be the continuance of satisfactory management.

—Margaret Lord



AN OPEN DOOR FOR REVIVAL

Perhaps the greatest single factor conducive to the remarkable spiritual progress of the Korean church since its inception is that it has been first and foremost a praying church. Crisis upon crisis has seen her Christians emerge in victory because this people has learned the secret of "going forward on its knees". Most unique is the early morning prayer meeting customarily held at five-thirty each morning of the week. One could safely point to these "prayer habits" so common to the life of the church in this land and thus account for the road of miracles she has travelled down through her history.

Since Liberation Day the church has held its early morning prayer meetings with one theme dominant: a vital spiritual awakening for Korea. Nearly five years have passed and finally we are beginning to reap the fruit of persistent, prevailing prayer. This year has seen a church more fervently evangelistic than ever before. Co-incident with this has been a new oneness of heart and unity of effort among the different denominational bodies as they have pledged together to win Korea for Christ "while it is yet day...".

It is significant that during this new day of concerted and united evangelistic effort came the recent opportunity to conduct a revival campaign on a nation-wide scale. Three young men from the United States internationally known as Christian youth leaders, accepted the enthusiastic invitation to come to Korea for a six week series of meetings held in the strategic cities of Seoul, Pusan, Taegu, Taejon, and Incheon. The first of these evangelists, Dr. Robert Pierce, a vice-president of Youth for Christ International and leader of the team, is well-known for his greatly successful China campaigns in which thousands made decisions for Christianity; the second, Gil Dodds, is a world champion miler and outstanding Christian layman making special appeal to the student groups; the third speaker of the group, Robert Finley of Inter-varsity Christian Fellowship and several years ago inter-collegiate welter-weight boxing champion of the United States, also makes dynamic appeal to the student groups with whom he intends to work in the future.

It has been breathtaking to follow the pace at which these men have carried out the excellently organized, but very exacting schedule planned for each city. To Rev. Harold Voelkel with his missionary and Korean colleagues in each center is due the credit for the very remarkable way in

which the campaign was managed. During the day the team visited selected middle schools and Universities; often their schedule demanded four and five appearances daily. Then each evening they held the main evangelistic service with Dr. Pierce as speaker.

High-lighting the series of meetings in each city was an exhibition run by Gil Dodds in competition with local tracksters; in Seoul, however, one of his colleagues was the Korean Olympic man in 1948. Gil ran a thrilling race at each exhibition and was enthusiastically hailed by the stands as he breasted the finish line the winner by a good margin. Crowds ranging from thirty to sixty thousand turned out for his exhibitions and saw not only a Champion run a winning race but heard him bear vital testimony to running the Race of Life with Jesus Christ as his "Coach". There is no doubt but that his sincere and practical message has been instrumental in turning hundreds of Koreans to Christianity.

The tremendous success both numerically and in spiritual results of the evening evangelistic services conducted by Dr. Pierce has caused several Korean leaders to remark that this campaign has known no parallel in all of Korean church history. No auditoriums or theatres have been large enough to accommodate the vast crowds. In Seoul, for example, the meetings began in the new Presbyterian Independence Memorial Church at South Gate which seats some 4000 tightly packed. The first night it was not only full but well over a thousand people stood in the church yard. Midway through the campaign actual count was taken and the crowd had mounted to over 16,000. The final night of the meetings, which had been extended three days upon the urgent demand of the campaign committee, a conservative estimate would have placed the attendance at about 20,000. The average attendance for the entire Seoul series ran between 13,000 and 14,000 nightly. Results were more than 2000 decisions for Christ.

Most gratifying throughout it all has been the very evident fact that without exhibitionism or fanfare the presentation of the simple message of Jesus Christ needs no elaboration of man to perform its lifechanging work. It is the conviction of many that the impact of these meetings represents the opening of a door long awaited by Korea's Christians—the door to a nation-wide spiritual movement establishing not only a revived church but also the true foundations upon which her government can succeed.

—by Edwin Kilbourne

COOPERATION AT THE REST CAMP

April - A student, a teacher and a rice merchant are up in the hills behind me, getting spruce trees for our Wonju rest camp-we are to have ten trees, a gift from the student's cousin. So it has been from the beginning: women of the missionary society carrying stones on a very hot summer day, from the river to the rest camp, High School boys from the public school making bricks for the building, club women terracing and sodding the slope, the above mentioned merchant, the owner of a trucking company, a former club leader, a missionary couple, a young missionary woman in Seoul-each contributing a room to the building; and behind it all, the loyal church women in America, sending relief boxes.

About a year ago, local women were put to work repairing, remaking and at times, laundering the clothing, or making patch quilts. In this small way our tubercular work was begun. At first we furnished an extra quilt or comfort for the patient and helped with fuel for a separate room; then a tent was erected on Namsan; later small wooden huts were built, but as they proved either too hot or cold, we decided on an adobe type of building.

We from the Center, visit the public school, screen the students, and bring in those from tubercular families or with suspicious symptoms, for x-ray. Once a month, Dr. Cho of Severance comes to read our x-rays and to decide with our local doctor, whether the boy should continue school or should be put to bed for a few months. In this small "preventorium" we now have eleven patients, as with the return of spring, we are using the wooden cabins as well. Usually our patients are students who come with their own rice and a little extra money for side dishes, but now we have a young man who has a family of six depending on him. Alone we would have been unable to help him, but church members, nonchurch people, Center teachers and county office men cooperated to help him and his family. Last night, we met with gifts that had come in for the month for him. They totalled 25,800 won.

We have had one child at the rest camp, a thirteen year old boy from the orphanage in town. He didn't stay in bed as much as we ordered, and even an occasional spanking didn't prove of much benefit, but he must have eaten well, for in the five months he was there, he went from forty pounds to sixty-four. A couple of days

ago, he was seen on his way back to school again, all his accumulated books (including Sears and Roebuck, I am sure) under his arm. He is happy and strong once more.

COOPERATION AT THE CENTER

Formulas are made each morning, and the family calls for the bottles of milk. More than 200 bottles go out each morning, but of course we can do little for the ones too far away-out in the mountainous villages where so often a mother dies in childbirth and the baby is left. Even though powdered milk is sent, lack of sanitation, refrigeration, knowledge of milk and the dangers accompanying it, all combine to defeat the best of our attempts. Therefore we have fed some of these village babies at the center until they are strong enough to return to the father or to be adopted.

This work is a must! we thought we couldn't start it, but nearly two years ago, on the hottest day in July, an eleven year old boy came, carrying a baby, largely supported by straps from his shoulders. He had walked in with her from a village seven miles away. He said simply, "I brought my baby sister to you for you to care for". "But," I said, "we can't take her here". He answered, "Father is sick and I can't care for her, for him and weed the rice too". We gave the baby and the boy some milk and after he had rested a bit, we took them back home. It was as he had said, the mother had died, the father was very ill, so how could he support the family and care for the baby too? We took her, and later three others, until after the fall harvest. They called for her and took her home. I asked the boy if he wasn't attending school. Tears came to his eyes and he said, "Not since Mother died". He has cared for the baby since then, and not long ago, he proudly carried her in for us to admire. She was fat and rosy-the picture of health.

Where does cooperation enter this picture? This boy introduces mothers from his community to us, when their babies need extra feedings. Not long ago he brought in an anxious father who wanted milk for their baby. He helps us when we go out in the healthmobile for a roadside clinic. He is quick and bright and helpful to everyone. Miss Spindlow asked if he could now go to school if he had a little money. His answer was: "I'll go tomorrow". As yet he hasn't been able to enter because of the school conditions, but each visit, he hopefully says, "I think I will be

(Continued on page 7)

THAT'S THE WORK CAMP!

During this coming summer, there are going to be big doings in the city of Taejon that you will want to be knowing about. As the train takes you by a hill just outside the town, you may be able to see some thirty students of college age, together with a host of middle school students, and their advisers, busily digging away on the hillside. Then you should know at a glance that this is the first International Student Work Camp to be held in Korea, and that they are busy at their project of building homes for refugees. For the students, it will be a time of pleasurable hard work, and for the families whose homes are being built, a time of dream-fulfillment.

The idea of a "work camp" for students in Korea had been hatching in people's minds for quite a while, but the organizational end of the plan started rolling last fall after a visit by Rev. Hallam Shorrock from Japan. He came to further the interest and the organization of Korean church leaders in getting a work camp going, under the supervision of the World Council of Churches. After his visit, a committee of Korean pastors, youth workers, and missionaries got together and worked out details. The site selected for the camp was Taejon, in order to assist in the work of the new Inter-Mission projects that are getting under way there. The overall guidance for the work will come from Rev. George Adams, whose idea it was to build the refugee home, and on the campers' end, the Director will be Rev. Lyman P. ("Bud") Taylor.

The houses themselves, so the Planning group decided, should be of "rammed-earth" construction. This is a process whereby a mixture of earth, sand, gravel, and a minimum of water is literally rammed into wooden forms that have been bolted together to determine the location, size and shape of the walls. It is a technique of construction that has not been tried very much in Korea, but that may be used to advantage by poor people. The process is not at all expensive. It only takes a lot of earth (a rather common commodity, most agree) and a lot of manual labor (which in this case the work campers along with others will be able to supply). The molds are made of wood, and once constructed, may be used over and over again for one wall after another. The idea is such a simple one, and the materials so plentiful, that one might wonder why so few have thought of using this long

lasting type of construction before. Maybe after the project this summer, the idea will catch on.

But the spirit of the work camp goes far beyond the details about the mud and gravel, or of the organization that puts them in place. Briefly, the project was designed to fill two purposes. First of all, it is a "frontier project" of the Christian Church, to put into practice Christ's teaching, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." The committee hopes that this spirit of worshipful action will spread into other channels as well. In addition, the project will be an "eye-opener" for the twenty Korean and ten foreign participating members, for they will be partners under the hot summer skies in work, fun, fellowship, and worship as they donate their bit to help others. It should be a meaningful experience for them in bridging international misunderstandings, in constructive cooperation toward a worthwhile goal, and in solving personal decisions of faith in action.

All this, we may venture to hope, is what is behind that group of students that you may see from the train this summer, busily digging away on the hillside!

—James M. Phillips

(COOPERATION—Cont. from page 6)

entering tomorrow".

Thus in spite of ourselves, because of the great need and the advertising such youngsters give us, the nursery has been started. Now as Miss Spindlow is here to assume the responsibility and to give much of her time to it, we have twelve babies. All are motherless, all under seven months of age, each with its distinct personality and charm. Fathers cooperate as they can, with wood, eggs and with money. On market day, they come to the nursery to look in through the window, and to point out to others there, their own particularly fine baby.

—by Esther Laird

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BREAKING IT GENTLY

(The Korean Way)

When in Taegu in the month of January, I taught some classes to the probationers there in the Provincial Hospital. The result of this was that I was persuaded to say I would return for the "Capping Exercises" in March.

A few days ago I was called to the telephone and the following conversation took place between the Superintendent of Nurses of the City Contagious Hospital and myself.

Miss Kim. Miss Sandell, are you going to Taegu for the Capping?

Self. I was planning to do so,

Miss Kim. The superintendent of nurses is here just now and she asks me to tell you to be sure to go.

Self. Will she be going at the same time?

Miss Kim. No, she will not be able to go for some time, but she wants you to go.

Self. Where is there such a custom as asking a guest to go when the superintendent is not going? No, I shall not go either.

Miss Kim. But she is not feeling well and cannot go.

Self. Then the exercises had better be postponed until she can go.

Miss Kim. But she has a high fever and is very anxious that you go.

Self. No, I do not think it a good thing to go without her.

Miss Kim. But she is in a coma and in her delirium, she keeps saying, "Tell Miss Sandell to go to the capping".

Self. Coma! Delirium! What's the matter with her?

Miss Kim. She has typhoid fever.

Self. Why didn't you say so at the first? Of course I'll go.

Preparations were made for going, but I received a call from Taegu to say that the exercises had been postponed until the Superintendent of nurses recovered from what proved to be, not typhoid fever, but relapsing fever.

-Ada Sandell

THE C.L.S.—(Cont. from page 2)

A too-small office on the third floor is the busy center of the rapidly growing work of the K.N.C.C.'s Committee on Literacy, which prepares, publishes and distributes "The Story of Jesus" and other

books that comprise the Laubach Literacy Campaign efforts. The United States Information Service (USIS) strongly supports this work, and greatly aids in literacy work throughout south Korea, conducting training courses and conferences.

Also found in the building are the offices of the Korea National Christian Council and of its committee which coordinates the work of showing talkies and kodachrome slides to people in many parts of the land. The Korea Council of Christian Education is just now really beginning to do constructive work in teacher training courses and conferences. It, too, has its office here.

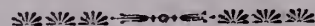
The Women's Christian Temperance Union, the Northern Presbyterian Mission, the General Assembly of the Presbyterian Church and its Women's Missionary Society all have offices in this building. As non-church occupants can be got out, other church organizations will occupy offices here in future.

One of the busy rooms is the Board Room—no bookcases row line its walls, but it is equipped for committee meetings, and many of them use it for thinking out their problems.

During the past winter the whole building, for the first time in many years was comfortably warm, though water and electricity were woefully lacking.

We are but making a beginning at the stupendous task of providing an adequate Christian Literature, for Korea, and greatly need the cooperation of all who are interested in such a program.

-E.J.O. Fraser



ROLL CALL

METHODIST

Songdo

Dr. Ernest Kisch

PRESBYTERIAN, NORTH

Seoul

Mr. N. Bercovitz

Mrs. N. Bercovitz

Taegu

Rev. Robert Rice

Mrs. Robert Rice-Willis, Robert

DEATH

Kathleen Ann Kilbourne May 8 (2 days)

VOL. II NO. 10 missing

But see
copy (xeroxed)



A Bible Society Colporteur
in Action

KOREA CALLING

Introducing "Korea Calling"

by Allen D. Clark



In years past, there have been various magazines that have served as a forum for mutual information on the work for Christ going on in Korea. The most important of these was the "Korea Mission Field Magazine" which was carried on for nearly half a century until World War II closed it out. You can find a complete file of these in the Yonsei library and they are worth your perusal, for they covered a wide range of types of Christian service. After 1945, a much smaller paper was started, known as "Korea Calling," a 4-page monthly paper which was continued until the Communist War, in 1950, closed that off. Since that time, those of us who knew these very useful periodicals have often discussed the possibility

of getting something started again. Each time, lack of money or time or both have stopped us. However, the need is here and, with the cooperation of the Christian Literature Society, we are beginning again. The success of the venture is now very largely up to you. We need both your subscriptions (and many of them) and your articles. As you read the articles we present, we hope you will find suggestions that you can pick up and put to use in your own Christian work and that you will likewise put down for us things you are doing which might be helpful and suggestive to others of our community. And meanwhile, will you pray for the effective service of our little paper?

District Missionary Work in Korea Today

by Rev. Finis B. Jeffery



According to First Corinthians, Paul planted and Apollos watered. District missionary work in Korea today is in the second stage. We are building on the foundations laid by previous generations. The church we are serving with today is an autonomous church and reflects the nationalistic spirit of Korean society. Most local churches are self-supporting, and the people make their own decisions.

Although the number of villages having churches has increased, it is easier to reach these villages than was formerly possible. In recent years the military forces have built many new roads, and the jeep has made it possible to reach villages without improved roads.

The qualifications required for district missionaries have not changed. He should be an ordained minister with pastoral experience, be well grounded in the Bible and theology, and understand and love the people. Robust health and a strong back are also necessary for rural work. A knowledge of the language is essential. To help him serve the people effectively, he should know the customs and problems of the area.

In Korea today the district missionary is given a warmer welcome than in any other segment of Korean life. This is especially true when the missionary must make some effort to reach a church, such as walking long distances, or having to travel by an ancient ferry.

What missionaries are invited to do:-

Missionaries receive many invitations to preach. Somewhat surprising to the new missionary is the number of return invitations to preach that he receives. One Korean pastor explains it by saying that missionaries usually have content in their sermons, and that they have a different approach to their subject.

Missionaries are very often invited to administer the sacrament of Baptism and the Lord's Supper. This affords a great opportunity to show the Korean pastor the beauty and deep meaning of these services when carefully prepared.

The Missionary receives many invitations to hold training classes on such subjects as Bible training, Sunday School leadership training, pastoral counselling and other phases of such work.

Missionaries usually have an invitation to drive church leaders around rural areas. Lack of transportation makes it difficult for Korean leaders to visit all areas where the Korean church is located. Such invitations sometimes appear to be a burden, but these trips afford the opportunity for the missionary to have informal talks with Korean leaders often to their mutual advantage.

Opportunities offered the district missionary.

The district missionary has the opportunity to observe the life of the church. He should

be trained to observe and should know what to look for. Observing the adult and children's Sunday School classes tells the observer much about the quality of the Christian nurture in the local church. He can note how effectively the Bible is being communicated, the extent of the fellowship of the church members, who attends these classes, who teaches, and by what method.

The missionary should carefully study the total program of the church. Very often there is too much program for the number of members to handle. All too often the program of the church is not geared to the life and needs of the people.

The district missionary has the opportunity to observe the worship services of the churches. Are they meaningful to the people? Has the pastor carefully prepared himself for these worship services? The laymen are becoming better educated and are not satisfied with unplanned worship services.

There is the opportunity to observe the problems of the local pastor. How deep is the spiritual life of the pastor, what is the value of his seminary training, is there a need for refresher courses? The missionary should note what part economic factors play in the life of the pastor and his family. A pastor who cannot send a gifted child to school experiences a continuing agony, which often effects his ministry.

There is the opportunity to observe the methods that successful pastors use. In depressed economic areas, some churches are still able to support their pastors. The missionary has the opportunity to pass on to others proved, successful methods.

The missionary can observe the attitude of the laymen toward their pastor. Many rural and island people have set very high standards for their pastors and will often refuse to accept certain pastors. The missionaries can look for the reasons why some local churches do not grow.

There is the opportunity to observe social problems, such as the plight of the unemployed college graduates, the problems faced by young people who cannot continue their education, the problem of divorce and remarriage, ancestor worship, and the problems pertaining to Sunday observance.

The missionary can observe the effectiveness of Christian literature, which is usually too difficult. He can observe the results of denominational rivalry.

If the missionary is competent in the field of training, he has an excellent opportunity to be of real service. Most pastors and laymen want to know how to improve their church. They re-

alize that they cannot depend on outsiders to solve their problems for them. Any help that improves their own effectiveness and dignity is appreciated. They especially want help in the field of Christian nurture.

The district missionary has the opportunity to do promotional work. There is a wealth of good Christian literature that is not reaching the people. If the people have an opportunity, many of them will purchase it. Many laymen are interested in Bible correspondence courses, and the missionary can promote this valuable program.

The missionary has the opportunity to encourage that part of church life that builds Christ-

ian knowledge and character; also to encourage that part of Christian life that does not depend upon outside help. There is the opportunity to look for new fields of service to meet new needs. One such need today lies in the field of helping disappointed youth find hope in life. Bible Clubs and Wesley Clubs can be adapted for this purpose.

The missionary must be very adroit and possess real patience if he hopes to have success in making changes in rural life. I have found, however, that if the missionary possesses valid convictions, in time the Korean church will adopt change. This might take a lifetime, but it is worth it.

WORKING WITH WAR WIDOWS

'Tis the day after Christmas, and the house is filled with jolly laughing women, playing the national game, YUTE. One sidewins, and even the little widow, with the limp, dances to show her joy. The losers receive an aluminum rice bowl: the winners an identical bowl and a box of matches.

And what is the celebration? What, but the anniversary of the starting of the Christian War Widows Association, nine years ago.

After the Red invasion of 1950, thousands of women found themselves alone having to support their children, with no homes, and no income by which they might get either home or food. Among the Christians many turned to the missionaries, who provided relief clothing and occasionally some funds. A job could be the only real answer. Since a woman is supposed to be able to sew, sewing groups were started in many places.

The next question was how to organize to reap a regular income from this sewing. Mrs. Ellis O. Briggs, wife of the American Ambassador was eager and ready to help. She saw the need of uniting these women and giving them a sales outlet. She formed an advisory group of American women to help plan a program, and she herself secured from General Maxwell Taylor permission for the widows to sell their hand-made goods in the Army post-exchange.

Seven Christian widows' groups united in this association: Sung-Sim, a Presbyterian group; Sung-Kwang a Methodist Group; the Y W C A group; a ROK army-navy group; and three under Church World Service auspices, namely Eden, Central, and Girls Home. Each of these had a strong Korean woman as a leader; each had a work-shop to which the women travelled every day, to earn what they could, to return at night to feed and care for the children. This small beginning represented five hundred Christian widows and about twice that many children.

Sales in the post-exchange were good, work multiplied, wages were given a slight raise, the children had a bit more food. Church World Service provided relief clothing and surplus foods. Friendly groups sent cloth for distribution. Sewing machines were donated. A revolving fund of \$2,000 made it possible

Mrs. C. A. Sauer



to buy cloth in quantity at wholesale prices. This donation is still doing duty after nine years.

Shortly after this work was started, Madame Syngman Rhee arranged for a sales room in the Bando Hotel, -Korea's best. The first year was rent free. Later a better room was provided at a reasonable rental. For some years, another sales room was also open in the Chosun Hotel, evenings only.

In the early days, cloth had to be imported from Japan. Later Korean cloth became plentiful, and even Korean linens, so that it is now no longer necessary to import any cloth. At present at least two-thirds of the work is some type of embroidery. One group specializes in chair covers and drapes; another does school uniforms and hospital gowns. For sales in the two gift shops, such articles as cushions, laundry bags, hose cases, pillowcases, blouses, smoking jackets, robes, belts, aprons, puppets, dolls, table-cloths, are also made. Each year one or more bazaars are held, and the day's sales are often equal to a month's income from the stores.

Not all of the widows are talented seamstresses. However something has been found for all members to do. Many of them have gained such training that they go out to American homes to sew day after day. Several have even made trips to other missionary stations where they sew for a week or two, doing excellent work.

Some of these groups live together in a central place such as a small housing unit, a central dormitory, or two or three houses. In one case, all sixty families live in a three-story building, two families to a room. Many workers rent rooms about the city and travel back and forth to the central work-shop.

By working as a unit in one work-shop, the articles can be standardized and the quality kept up. The individual workers do not have to worry about selling their goods. The leader of the group sends the articles to the sales

stores, and is responsible for paying the women each week. Subsidies are chiefly in the form of relief clothing or surplus food from Church World Service. School fees are one of the major financial problems, and funds received from friends in America are used to help pay bills for books and tuition.

During these nine years, income has increased, the general health improved, and there is more joy in living. One woman, looking back over the years, was heard to exclaim: "How we felt then! We had come to the end. We had no food, and no hope, and yet we had the children to care for. But never have we been hungry, and our children have been able to go to school. It has been a real miracle."

★ Book Chat ★

This article is to be a monthly feature, to call your attention to good books that are available. First, for many who are teaching Church History in Bible Institutes and seminaries, there is Moyer's "Great Leaders of the Christian Church" (1,500 whan) which should be a real boon. The only previous single book has been Lew Hunggi's translation of Walker's Church History, in mixed script, and condensed. If you can imagine Walker condensed, you will know it has left something to be desired in the way of clarity for the average student. The present book takes one century per chapter and centers the history of that period around the important personalities of the period. If "history is the story of great men," then this is an acceptable method. Most of us remember our Church History in terms of great men involved in it, anyway. For general reading or for textbook use, this is a valuable addition to the literature available in Korean.

For some time we have needed a good life of John Wesley and I have kept asking why some energetic Methodist was not producing one for us. Now the said energetic Methodist has appeared and we have "John Wesley" (600 whan) by Song Heung Kook, formerly General Secretary of the KCCE. For Methodists or any of the rest of us, John Wesley is part

Much credit for all this goes to the Advisory Committee of the War Widows Association. This is made up of the Korean leader of each of the seven groups, plus several missionary women, at least one representative from USO M (United States Overseas Mission) and the wife of the American Ambassador, who acts as the honorary chairman. This Committee meets every Friday morning, to hear reports, receive the proceeds of sales of the past week, and to carry on any business. products are discussed, and new ideas suggested.

Thanks are due to many fine Christian women in the Seoul Community, Korea missionary, embassy and others, who have helped in this work.

of our common heritage and church people should know of his work. This should make a good gift for graduations or whatever.

In line with the two previous books, both of which deal with important people we should all know, there is Walter Erdman's "Sources of Power in Famous Lives" (350 whan) which is going into its third edition in three years, an indication of its justified popularity. Dr. Erdman was the brother of Charles Erdman whose New Testament Commentaries have been steady sellers from the CLS for over ten years, and was himself a missionary in Korea (Taegu and Pyengyang) for many years until ill health took him back to the States. There he prepared two series of short biographies of famous men as Christian radio talks, which were later published. The biographies, starting with John Bunyan and running through such people as Michael Faraday, David Livingstone, Louis Pasteur, Wanamaker, and Florence Nightingale, take each person from the point of view of his Christian experience, with the purpose of showing that all these famous people used their talents for God. It is important that by no means all of them were preachers or religious workers, though there are some such in the list. The book has been very popular with young people and will make an excellent gift for any young friend.

Notes and Personals

Those who do not have their 1962 Prayer Calendar Directory of Missions, should write and get them - 800 whan. These changes should be noted down.

Born

to Rev. and Mrs. E. D. Baker, Iri a son Bruce on Nov. 2, 1961.

to Mr. and Mrs. J. B. Crouse, Jr., a son J. Byron on Dec. 28, 1961.

Marriage

Dr. Stanley C. Topple (SP) and Dr. Anne Marie Amundsen (WV) Jan. 1, 1962.

Departure

Rev. and Mrs. E. J. Frei, after two years as Treasurer of the UP Mission, returning to their beloved Philippines. We wish them a regretful farewell.

Insert

p. 78 July 11, Miss Marion McCaa, Seoul, UP Student Work 1962

p. 95 September 7th, Rev. and Mrs. Homer T. Rickabaugh furlough, SP.

p. 154 after Scott, Kenneth, M. D. add (3-2817)

p. 154 In Sa Dong 135-3, McClain, Miss Helen at bottom of page.

KOREA CALLING

Address. CHRISTIAN LITERATURE SOCIETY
CHONGNO 2-KA 91, SEOUL

Subscription: 1 COPY \$1 A YEAR



KIM Eun Suk studying hard in the Crippled Children's Center.

KOREA CALLING



by Mrs. Anna B. Scott, R.N.

Director of the Crippled Children's Center

OPEN DOORS OF HOPE

The first unit of the new Yonsei University Medical Center to be completed is the Crippled Children's Center. Polio is so prevalent in Korea that practically every child becomes exposed to it before he or she is 10 years old. It is no wonder, then, that paralysis from polio is very common among small children and that there is a great need for such a rehabilitation center as the Crippled Children's Center.

Partially supported by Korea Church World Service, the Crippled Children's Center opened its doors on October 1st, 1959, and is now treating patients from all parts of South Korea. Many groups contributed to its construction, such as the U.S. Army through its Armed Forces Assistance to Korea program (AFAK), The Sage Foundation, UNESCO and many individual donors in America. The Center is filled with young patients in all stages of treatment. Most of them are polio victims, with a few cerebral palsy children among them. Some of these patients are able to pay their own way, but two-thirds of them are treated at no cost to themselves whatsoever.

This is more than a crippled children's home, and it is certainly not a home for incurables. It is a center where the children who usually fill its 25 beds will be provided with mental and spiritual rehabilitation as well as with physical repair of damaged bodies.

It is a place where children may attend school each day and learn to read and write; for many of them, this is the first time they have ever had any schooling, because of their physical handicap. On Sunday mornings, there is an active Sunday School program for children of all ages, taught by the Christian nurses and by volunteer students from Yonsei University. Music, Bible study and Bible memory work are a part of this program. The patients are bright and eager to learn.

A most important part of the whole program is the work of the Physical Therapy Department, which is supervised directly by personnel from Severance Hospital. Here two

physical therapists spend all their time giving hot pack treatments, massage, active and passive exercises, corrective games, walking-training practice all are most important in restoring strength and coordination to wasted limbs and in exploiting the gains achieved through surgery and the use of braces.

When surgery is indicated, it is performed at Severance Hospital by the American-trained orthopedic surgeon Dr. Chung Bin Chu. Dr. Chu and his staff visit the Center once a week to check progress, give examinations and prescribe treatment.

When braces are needed, they are made at the Severance Hospital Brace Shop under the direction of Mr. Ray Song. Mr. Song is a skilled technician trained in America through the generous help of Dr. Howard Rusk and the American-Korean Foundation. The quality of braces is good, and other hospitals and private physicians in the city send their patients to our shop to have their braces made.

The entire Korean staff are dedicated Christian workers, all eager to serve. As a result of their team-work and dedication, small children gain new hope and enthusiasm as they learn to walk, many of them for the first time. What a thrill it is to witness the shy look of surprise and the glee of conquest in youngsters who suddenly discover for themselves that "it can be done"! What a satisfaction it is to see these children finally leave the Center walking on two feet with help of braces!

Some of these children return to good homes where loving care and help are willingly given. Others must return to an orphanage or to a home where there is very limited follow-up care, if any. But whatever their situation may be, they are much better equipped to meet whatever the future holds for them.

Today, the Crippled Children's Center is demonstrating the love of Christ in practical concern for crippled youngsters and is opening new doors of hope for many who had once given up hope.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Pusan Course for Midwives

"An emergency coming up—get the eclamptic bed ready"—a message is sent upstairs as the men rush out with the stretcher to receive the patient from the taxi. She has been having convulsions since last night. A series of doctors have seen her but the fits continue. After the unconscious patient, soon due to have her baby, has been admitted and treatment commenced, there is time to interview the relatives. "Why didn't you bring her earlier? Why hasn't she had prenatal care which could have prevented this calamity?" "But she has been attending the midwife. She's been to see her twice. She didn't say there was anything wrong."

Or there is the young woman, expecting her first baby, who is brought to hospital in a state of exhaustion, after being in labour for days, her unborn babe already dead. "Why didn't you come sooner?" we ask. "I called the midwife the day before yesterday. She gave me injections and said the baby would be born soon but it isn't. Then she said she could do no more and told me to come here."

We shudder—yet is there any wonder that these things happen? Midwives have been able to register in spite of having next to no practical training. They haven't even seen enough to know when things are not going right nor to be afraid of using drugs and injections which they don't understand. Interviewing an applicant for our post-graduate midwifery course, the conversation went something like this—"Miss Kim, how many babies have you delivered?" "Two." "How many have you seen born?" "Eight." "Do you hold your midwives' licence?" "Oh, yes. They were given to us when we graduated from nursing school." Sometimes it is worse. One nurse was in possession of her midwives' licence and she had never seen a baby born in her life! There is only one training school in Korea where the students deliver 20 babies themselves and are in any way qualified to take care of a maternity case alone.

Yet Korea is a country where babies are born at home and it must be so for this generation at least. Under the Japanese a large number of midwives were trained but these are growing old, are hopelessly out of date and have acquired habits horrifying to a western midwife. Since liberation, nursing training has been modelled on the American pattern, omitting midwifery and providing only three months training in obstetric nursing. This may be satisfactory for countries where doctors take full responsibility but here there are not enough doctors to care for all maternity patients and the midwife must take full responsibility for her patient, knowing when it is necessary to call for a doctor's help. Unfortunately, a well trained obstetrician isn't always available, either. It is discouraging, and heartbreaking, for a midwife to call a doctor to look after a difficult case and then stand by to watch him bungle the job, resulting in death of the baby and perhaps of the mother also.

Seeing this situation when we of the Australian Presbyterian Mission were faced with restarting our medical work after the war, we decided on a women's hospital where we could concentrate on providing teaching and practi-



C. Mackenzie

cal experience in obstetrics both for doctors and nurses. We have now delivered our 10,000th. baby—at the same time providing care for the patients and experience for the staff.

Starting in May, 1953, we now have a nine month post-graduate midwifery course and have 34 students in training at one time. To date we have had nurses come from every province of South Korea, including Cheju Do, graduating 339 altogether. Students are given a minimum of 150 hours classroom teaching as well as clinical training. This includes instruction in pre-natal care with practice in our clinics run solely by midwives. Here they learn the ordinary preventive care and in what circumstances they need to refer patients to a doctor. They do 7 weeks in the labour ward, learning how to care for patients in labour and how to detect signs of trouble. They watch both normal and abnormal deliveries and deliver a minimum of twenty themselves under supervision. In the wards they learn to care for mothers and babies and, with the rooming-in system, they learn to instruct mothers in the care of their own babies. In the nurseries they learn to care for premature or sick newly borns, see the results of malnutrition and bad management, learning how to remedy this with artificial feeding. They certainly aren't perfect at the end of the course but at least they have got a basic training on which to build experience we are encouraged to hear of the work our when they go out into practice.

Each year at our post-graduates meeting graduates are doing. Reports are always varied, being on the one hand from girls working in hospitals like the Medical Center and, on the other, from those in isolated country places where there is no-one to call on for help even in the most dire emergency. One nurse working in a country town, told of how a doctor had called her in to a delivery which he couldn't manage. She first had to go home and get her own equipment because he had made no attempt to sterilize his things. Several of our graduates are now running pre-natal clinics in town and country. Some have quite large numbers attending, thereby cutting down to a large degree the abnormalities which cause difficulty in childbirth.

In England it took a long time to replace the old "Sarah Gamp" type of midwife with the well-loved and respected midwife of today. It was accomplished there and is possible here, too. The day will come when the tragedy of death for mother and baby will not occur from mere neglect or misguided treatment. Pray that it may come soon.

THE ANGLICAN STOLE ON THE METHODIST ANGEL

by Mrs. Margaret Martin Moore

Since the white, gold embroidered stole belonged to an Australian Anglican priest, and the angel was a Korean Methodist Seminary student, you will get an idea of the ecumenical, international flavor of the first Christian Drama Workshop to be held in Korea.

This Workshop was held for ministers and Christian lay leaders in preparation for Easter and was held by the Christian Drama Committee under the Audio-Visual Department of the Korean National Christian Council, March 7, 1959.

Those denominations participating that day were: Northern and Southern Presbyterian, Methodist, United Church of Canada, O.M.S., Australian Presbyterian, Anglican, Salvation Army and Southern Baptist.

During the day, many general background subjects were presented. The history of Religious Drama in the West; goals of Christian Drama; Hebrew costuming; make-up; lighting for the small church; scenery suggestions; and the use of music with drama. There was also an acting and directing period with the use of two Easter scripts translated into Korean.

All representatives took these scripts, copies of the lectures and pictures of Hebrew costumes back to their churches. These plays reached and were produced as far south as Pusan and as far north as the Demilitarized Zone.

Moments to remember in the day: The young man who sat patiently as a model for the make-up demonstration looking in the mirror afterwards at his bearded face saying "That's not me!" Lanky, vigorous, Anglican missionary Cobbett showing how the Apostle Peter should come into the Garden Tomb area, (explaining his movements all the while) then turning to the interpreter to say, "Now tell them what I've said—". Then the interpreter's reply. "We understand everything already sir, by your actions."

In the evening a demonstration-presentation of the Korean version of "Quem Quaeritis?" ("Whom Seekest Thou?") was given by the East Gate Methodist Church young people to the Workshop members and invited guests.

A Presbyterian professional artist had painted a background of the tomb hewn from rock with the stone rolled away. As the simple direct appeal of the Easter story gripped the Korean audience, interest mounted. The three sorrowful Marys were greeted by the angel. Peter and John came running, and went away rejoicing. Finally the weeping Mary Magdalene knelt before the gold cross on the altar which suddenly glowed red. Jesus' voice said "Maria" and Mary sobbed "Chu-nim" ("Master") and a thrill swept over the audience.

This play was given by the same cast again at the East Gate Methodist Church and at the Government Reform School for Teen-agers during the Easter season.



Mrs. Moore demonstrates the use of an Angel's costume in Drama Workshop

Here are some of the reports from those who took the drama scripts to their home churches. From Pusan, "We saw a living sermon." From a church near the Communist lines, "It was raining hard that night, but the soldiers walked for several miles to get there. They sat on straw mats on the bare earth floor. We gave the play by lamp-light. The rain was drumming on the roof but inside the church our minds were far away reliving the Easter Story. Our Woman's Missionary Society made the costumes and our Young People did the scenery. They want us to do it every year. It was too full of blessing! It was better than a sermon!"

Since then, Christmas as well as Easter Workshops have been held and other reports have come in. The Chunju group gave "Quem Quaeritis" for their combined Easter Service at dawn. This same Chunju Christian School group (Southern Presbyterian) took their Christmas production and their choir to Nonsan to the Korean ROK Army Training Center. Here, hundreds of soldiers stood outside while it was snowing to view an outdoor stage. They watched intently as "The Nativity" by Rose-Marie Kiraball was given. The program closed with the Hallelujah Chorus. Although many of the soldiers were non-Christians, they all removed their caps and knelt in the snow at the singing of the Chorus.

Then the young players and singers climbed in their open trucks for their long trip home. "We sang carols as we moved through the snowy valleys. It was late. People heard us singing and opened their doors. They were in their night clothes. They smiled."

At least forty plays have been produced since the organization of the Committee. Our scripts are published in Christian magazines. They are also studied in two Seminaries and at Ewha University. Assistance is given in make-up, lighting, scenery and costumes as well as the scripts. We provide costumes for at least eight productions each Christmas season for many denominations and schools.

Any group is welcome to borrow them. We are gradually building up our costume supply and drama library. We hope to have simple lighting equipment and curtains available for loan soon.

Another continuing project of the Drama Committee is the erection of the 8-foot Nativity Scene that is placed in different strategic centers in Seoul every year. Sometimes the light bulbs are stolen, and one year the figure of a little shepherd boy disappeared. However, women with babies on their backs, or bundles on their heads; well-dressed men with brief-cases; jiggy-men, the burdenbearers of Korea with their A-frames;—people of all kinds pause to study the colorful Christmas figures. The words at the foot of the manger say, "For unto you is born this day in the city of David a Savior, who is Christ the Lord".

It is with this thought—to present the Saviour to Korea—that all the work of the Drama Committee is carried on.

We live in the land of the open door of opportunity—May we have the strength and courage to avail ourselves of it as God leads the way.

* Book Chat *

If you are teaching the life and letters of Paul to any group, particularly of young people, by all means make use of Donald Miller's "Conqueror in Chains", (350 whan), which is written in semi-novel form, working the letters of Paul in at the proper points in the story of his life. Donald Miller, by the way, taught in the Pyongyang Foreign School, years ago. The Korean title is "Paul the Conqueror". The translation makes delightful reading, so I recommend it for your own reading, as well as for young Korean friends.

Books of sermons are not always too exciting reading, but those of Clarence E. Macartney are definitely the exception. This is not theory, I speak from experience. When our own children were 10-12 years of age, I was looking around for something to read to them on Sunday afternoons, and having just read and enjoyed one of these books, I tried it on the children. They were delighted with them, so we read some more of them. Any man who can write in a way to hold the attention of both children and adults has a rare gift, and this author is one of those rare souls. We have three of his books in Korean, "Great Nights of the Bible" (400 whan)—such as the Night with the wild beasts, the Night shouts routed an enemy, the Night a man fought an angel, and others; also "Mountains and Mountain Men" (400 whan)—Mount Ararat and Noah, Mount Pisgah and Balaam, Mount Carmel and Elijah, and others; and "Great Women of the Bible" (450 whan)—such as the Woman who was better than her job, the Woman who cooked and the Woman who prayed, the Woman who married the wrong man, and others. This is biographical preaching at its best, simple, clear, thoroughly interesting, and challenging. Korean preachers need to learn this Biblical simplicity.

Since I mentioned a book on Wesley, last time, I naturally must follow up with one on Calvin! "Portrait of Calvin" (600 whan) by Parker, has been published in both England and America and is an excellent little book. It does not attempt to give an exhaustive study, but to sketch a portrait of the man and his times which is well done and thought-provoking. (Allen D. Clark)

Notes and Personals

Births

Mr. and Mrs. Dean Schowengerdt, a son, Andrew, born—January 14, 1962
Mr. and Mrs. Jack Theis, a son, John J III, born—January 17, 1962

Phone

Prayer Calendar p. 145, after Yonsei University" (1.9) should read (3-3121)
Prayer Calendar p. 146 add, line 4, after DWM area-(4-2154)

Honored

Dr. Helen Mackenzie and Miss Catherine Mackenzie, of the Australian Presbyterian Hospital, in Pusan, were recently honored by the Queen on the annual civil list of MBE awards for their missionary service here. In addition, they were awarded a special citation by the Korean government. We congratulate them on this merited recognition and wish the Lord's continued blessing on their service.

77 YEARS AGO THIS MONTH

February 25, 1885 a Government Hospital was opened under the charge of Dr. Horace N. Allen, next to the old Foreign Office, in the confiscated house of Hong Yong Sik. In 1886 this site was changed for the new one at Kurigai (now Eulchi-Ro 2-Ka, near the Home Ministry), the Government providing the plant and the Presbyterian Mission operating it. This arrangement was discontinued in 1894. In September 1904, the hospital was moved to the new site outside South Gate, under the title "Severance Hospital", where it has been carried on the present time and is now contemplating another move to the Yonsei campus.

(Payment in Whan equivalent)

1	subscription	1.300	\$ 1.00
10	"	7.800	\$ 6.00
15	"	10.400	\$ 8.00
25	"	14.300	\$11.00
50	"	20.800	\$16.00
100	"	32.500	\$25.00

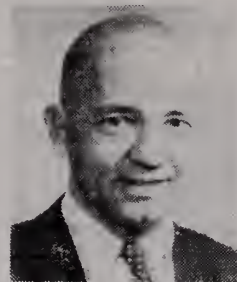
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KOREA CALLING



*Taejon Methodist Seminary Students
before Main Building.*



by Charles D. Stokes

For the Rural Church

A second Methodist seminary? And located in Taejon? An explanation would seem to be in order, and perhaps it is best to start at the beginning.

The Taejon Methodist Seminary was established as a result of cooperative planning on the part of representatives of the Korean Methodist Church and of missionaries on the field, together with secretaries and members of the Board of Missions in New York. The need for a different type of training for rural pastors and Bible women was brought out in discussions, and the importance of providing more of a rural atmosphere in the school situation was stressed. The providing more of a rural atmosphere in the school situation was stressed. The wide difference between standards of living in large cities like Seoul and Taegu as compared with the country areas, indicated the wisdom of locating in a more rural section, and the purpose of serving all of South Korea necessitated the choice of a central location with good communications. The city of Taejon seemed ideal for meeting these conditions, and so was chosen.

An early beginning was made in 1955, using borrowed facilities, while buildings were in preparation at Shepherd Hill, the new site for the school in the outskirts of Taejon. Two dormitory units and the kitchen and dining-room facilities were the first to be erected. When these were ready in the spring of 1956, the school moved to the new location, where it carried on with three classrooms: one room lent by the nearby Methodist Taejon Kindergarten Training School, one tent erected for this purpose, and the dining-room doubling for the third classroom.

The main building, providing classroom and office space, was occupied in late 1956, and a dormitory for girls was added two years later. Meanwhile, the Shepherd Hill Memorial Chapel, in memory of William H. Shaw, son

of veteran Korean missionaries, Dr. and Mrs. William E. Shaw, was erected. This chapel serves the Taejon Kindergarten Training School and the Shepard Hall preachers' retreat center, as well as the Seminary. These constitute the main facilities at present.

From the original purchase of about twelve acres of land, bit by bit adjoining properties have been acquired until the school now owns over thirty acres. Most of this is hilly land on which pine, larch and other trees have been planted. Four and a half acres are under cultivation as orchards growing peaches or grapes, and other areas are planted to grains, soybeans, or vegetables. There is also about one acre in rice paddies.

From the beginning, the Taejon Methodist Seminary has felt a responsibility for providing opportunities for study to the many lay pastors serving the Methodist Church in Korea. These were, in many cases, devout and able men who lacked specific preparation for the ministry. Academically, our standard for admission at this time was graduation from junior high school.

At an early point it was realized that our educational standards for rural workers must be raised, both because of the needs of the workers themselves, and because of the rising level of education in the rural areas. In 1957 our application to the Government for permission to operate a theological school on the junior college level was granted, and there are at present two departments: the college level course (now extended to four years) to which high school graduates may be admitted, and the special three-year course available to those who have completed junior high school.

The Seminary has an enrollment of 129, most of whom are drawn from the rural areas. Nearly 20 percent of the student body are women, and over 30 percent represent those who have formerly served as lay ministers of rural churches. Some of the finest students are of this category.

The course of study covers the basic

theological school subjects, but particular emphasis is placed upon giving the students a grasp of the message of the Bible through study of the individual books or groups of books. In addition, general instruction is given in philosophy, psychology, social studies, Korean language, and English.

Another special feature of the program is the instruction in agriculture, animal husbandry and related studies. The aim in these courses is to give information on better methods of farming and animal husbandry, and at the same time to create an interest in specific projects. Many of the students are given work assignments which enable them to learn through doing, and it is hoped that upon graduation all of them will have both the incentive and the basic information necessary to enable them to carry on some project which will require only a minimum of time, but will provide supplementary food or income and also be a demonstration of improved methods to all in the community where they serve.

All of the students are assigned to work in various churches in town or in outlying areas. They teach in the church school, sing in the choir, participate in the Methodist Youth Fellowship, and help out otherwise as called

upon. It is not possible to supervise these activities closely, but an effort is made to learn whether the work is done satisfactorily, and those who are lax are brought to task.

During the long vacations of summer and winter, a substantial number of students are given special assignments with rural churches. Sometimes they work with children and young people; in other instances they may have full charge of a small branch church or prayer chapel. Written reports on these vacation activities are given to the Dean of Students, and brief oral reports are made before the entire faculty and student body.

Through emphasis in the classroom, in the chapel, in work assignment, and in private conversation, the effort is made to encourage a growing concern for the spiritual and material needs of rural people, and to deepen the sense of call and of challenge to sacrificial service. We are constantly struggling with limitations of faculty, of budget, and of equipment, and we know that, in consequence, the program of training is not all that it needs to be. But the fact that our graduates are in greater demand than we can supply lends encouragement and spurs us on to larger effort—for God and for Korea.

Nursing in Korea for Thirty Five Years

By Ada Sandell.

Thirty five years ago when I first came to Korea it was almost impossible to find a well trained graduate nurse. Training Schools for Nurses had been started in Severance Hospital, East Gate Hospital, the Union Hospital at Pyengyang and at the Methodist Hospital in Kaesung, but the classes were small and the graduates were almost all used in the hospitals from which they graduated. In 1929, having scoured the country to find a nurse we decided that we would have to do as all Mission Hospitals did, that is, start our own training school. So, in October 1929, the school was started in the Canadian Mission Hospital in Hamheung.

This, I believe, was the first and only such school in those two northeastern provinces (Hamkyung Provinces), with the exception of those in the Provincial hospitals which were run by the Japanese. In those schools, the course for two years and was largely theoretical and no care was given the patient by the nurse. What care was given was done by the patient's family or friends. Therefore when we started our school we not only had to train the nurses, but also the patients and their friends. Our course was of three years duration and the nurse was trained to consider the patient as the most important person in the hospital. From 1929 to 1942, this school was carried on and about 100 young women were trained. We have every reason to believe that all have done creditable work in the nursing field since graduation. Many of them are now in South Korea and not only are doing good work as nurses, but are active leaders in the churches with which they are connected. A few days ago, I had supper with three of these young women at the home of one of them. After supper, I sat and

listened to a most interesting conversation and heard some things both interesting and encouraging for a missionary about to retire.



They were talking of their faith in God and what He had meant to them through the trying years since they had been together in Hamheung. I remembered when they had come into the school as shy young girls very much afraid of everyone especially of the big "Superintendent of Nurses". One of them was not a Christian and knew nothing about Christianity.

The other two came from Christian homes and were young in the faith. Now they were talking as mature Christians and it was a great inspiration to listen to them. I was assured that we did not make a mistake when we planned to accept girls even if they were not Christians, hoping that the influence of the hospital would have its effect on them. It did, for though many of them came as non-Christians I cannot remember that any of them left without being baptized.

The second phase of my nursing came after World War II. I left Korea and was away for six years and, upon my return, was in Seoul from 1947 until the outbreak of the Korean War. During this time, I was on the teaching staff of Severance School of Nursing, as the former training schools were now called. The hospital had been terribly neglected and was in a bad state of disrepair.

We worked away trying to get it cleaned and repaired but had not made much headway, when the Communist invasion of 1950 took place.

Along with some 650 women and children I was evacuated to Japan and, a month or two later, returned to Canada for a year's furlough. Upon my return I was asked to go to Koje Island where some 100,000 refugees, largely from the two Hamkyung Provinces, had been sent. My Mission asked me to work with the refugees. To the island also came more than half of the Severance staff and they set up a hospital in a public school building. Before long, the student nurses began coming and it was decided to start the School again. I was asked to accept and train a class of probationers who were accepted in November 1951. There was very little in the way of equipment over on the island but there were always an abundance of patients, more than we could admit, so these nurses got very good practical experience. Having no demonstration model, we used the students themselves for demonstrations and the patients for practice. I venture to say that these girls got as good, if not better, training than any others have had. When Frances Læ Whang returned to Seoul in 1952, I was appointed the principal of the School. It was while the school was there that the decision was made to raise the entrance standard from two years of High School to full High School graduation. This was the first step toward the development of University Nursing.

While on Koje Island, I was responsible (to my Mission) for relief work among the refugees. As can well be imagined, there were many needing medical attention and advice, so gradually I branched out into Public Health Nursing. The School was able to return to Seoul in 1953 and I went with it, helping to get the badly bombed dormitory ready for occupancy again and, when Miss Hong returned from study in Australia in 1954 she became the principal and I returned to Koje, remaining there until 1956 when my furlough was due. Our Mission continued to run a small hospital of twenty beds and a tent for ten T.B. patients and I was the head nurse there while carrying on Mother and Child Welfare classes in the 24 churches on the island. This work was very much appreciated by the islanders and I was sorry to leave it but furlough came due and the Mission decided to close our work there.

Since my return in 1957, I have been living in Iri where my assignment is "Medical Evangelism". The Korean nurse and I run a T.B. Clinic for about 100 patients who come from outside the city. We have no hospital or clinic building, but the patients come to the Mission residence, where they are sent for examination and X-Ray to a local doctor who is a Severance graduate. The diagnosis being confirmed, the patients are ordered to rest and to send some member of the family for medicines and food supplement each month. The Korean nurse makes monthly calls at the home, checking on conditions there and advising on treatment and rest. As time permits we also hold classes on hygiene, sanitation and other home nursing subjects in the churches.

Thus my nursing experience in Korea has fallen under three heading:

1. Nursing Education; 2. Public Health Nursing; and 3. Evangelistic Nursing.

I think I would say that the greatest opportunity comes under the last heading, for as one of the nurses said at the supper to which I referred, "Who has a better opportunity to spread the Good News of God's love than the nurse?"

It has been a wonderful experience to work in the nursing field for 35 years and I crave for all nurses the same joy that I have had.



C.L.S. Building

The C.L.S. Building in Korea's Christian Center

by C. A. Sauer

For some sixty years or more, the area just east of the big bell on Bell Street (Chong-No) has been the center of union Christian activities for Korea. Here were located the Y.M.C.A., The Bible Society, and the Religious Tract Society, later known as the Christian Literature Society.

In September 1950, the retreating Red Invaders, using kerosene, set fire to all three buildings. The YMCA and the Bible Society buildings, having brick walls with wooden interiors, were a total loss. The CLS building, a modern ferro-concrete structure erected in 1930, was a huge stove, in which the contents were incinerated. The intense heat melted the glass in the windows, and the only original wood-work left is the major part of the floor of the second-story Board Room.

The Bible Society now has a new home, and the YMCA has a new building under construction. The CLS building, a mere concrete shell in 1950, was put into temporary operation in 1954 and now bears few marks of the disaster.

Union Enterprises—The CLS Building is the gift of many people, and owned by the trustees of the Society, held in trust for the production of Christian Literature. Besides the offices of the Society, it houses many other union, inter-church, and inter-mission, activities, such as

the Christian Literature Society, the NCC Audio-Visual Committee, the National Christian Council, the Christian Literacy Association, the Korea Council on Christian Education, the Korea Student Christian Movement, and the Christian Broadcasting Station, HLKY.

Out-Reach of the CLS Center—The CLS Center serves the wider Christian community through three media,—Books, Magazines, and Mass Communications.

a—Books—The Korean Council on Christian Education specializes in Sunday School materials, graded lessons, books on religion for high schools. The Christian Literacy Association publishes primers and readers for teaching illiterates.

In addition it has issued a series of some 40 books written in a popular vein for the ordinary layman.

The Christian Literature Society publishes hymnals, commentaries, and other books of a general religious nature.

Books of many publishers can be found in the privately-operated Chong-No Book Store on the Street level.

b—Magazines—Four monthly magazines are issued from the CLS Center each month. CHRISTIAN THOUGHT, A magazine for ministers and college-trained men, and CHILDREN'S FRIEND, a magazine for the younger generation, are published by the Christian Literature Society. CHRISTIAN HOME is published by the Christian Family Life Committee. FARMERS LIFE has its offices on the fourth floor.

c—Mass Communications—The Audio-Visual Offices are headquarters for religious films, film strips, and a wide variety of materials for use in public meetings. A process has been developed for adding a magnetic stripe to foreign films and recording a Korean language version, so that English speaking films can also be used for Korean audiences. Four rural mobile units are also directed from this office.

HLKY Radio station, opened in 1954, is on the air 80 hours per week. Tapes of its programs are also broadcast from relay stations located at Pusan, Taegu, Kwang Ju, and Iri. One of the features of the daily broadcast is the finest in music, and a schedule of the musical offerings is always published and distributed a month in advance.

Board Room—A large committee room on the second floor has been provided for general use. It is a rare day when some organization has not signed up for a meeting. Some groups, such as the NCC Executive Committee, and the Publication Committee of the CLS, hold their monthly meetings here. For many years, English speaking people held a prayer meeting here each Thursday afternoon at 4:30.

Other groups—Besides the union groups, many other church organizations have their home offices in this building. On the third floor may be found the offices of the United Presbyterian Mission. Adjoining, are the offices of the Korean Presbyterian Church. On the fourth floor are the offices of the ROK Presbyterian Church, and Farmers Life. On the first floor are the offices of the Save The Children Federation.

This is the third building on this site erected for the purpose of providing religious literature for the Christian church. Over the years the services have broadened in scope and in the volume of service. As missionaries and others learn how to utilize more fully the services rendered here, it will become still more a source of Christian light for many a darksome corner.

Notes and Personals

Born

to Rev. & Mrs. Bartling, a daughter Amy, Feb. 17, 1962

Insert

p.154 after Seoul Union Church, 136 Yun Chi Dong

after Hunt, Rev. Everett N., (5-0767)

Book Chat

If you are looking for a good book on the Life of Christ to pass on to young people of college level, James S. Stewart's "Life and Teaching of Jesus Christ" (500 whan), with an introduction by Otto DeCamp, may well fill the bill for you. This is not just a retelling of the events of Jesus' life. The word "Teaching", in the title is used advisedly. In general, the outline of the book follows the chronological events, but there is a discussion, at each point, of matters relating to who Jesus was, His relation to the Father, the purpose of His life, and so on. There is a section on the Gospel of the Kingdom, on Jesus' Method of Teaching, on the Prayer Life of Jesus, on the Noble Law of Love and others. This is not a book to skim over, but to use as a guide for some serious thinking about Jesus and His relation to the reader.

There are several books by Dr. R. A. Torrey (father of the Dr. Torrey who was working with us until a couple of years ago, in connection with the Amputee Rehabilitation work in Taejon). One very good little one that you may not have noticed is "Divine Healing" (50 whan) which is worth recommending or passing on as an antidote to certain wild and woolly things that are done in this area. Then the reprint of his "How to Lead Men to Christ" (200 whan) which is still a good little manual on personal work and is to be commended for Bible Institute use. Then his "How to Pray" (200 whan), in handy pocket-size, which is a clear, thoughtful little devotional aid that deserves a wide use. Also, his "The Holy Spirit" (400 whan) the original sub-title for which reads, "The Holy Spirit, Who He is and what He does". It is almost the only book on the subject and deserves attention.

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Students at work at the Bible Society

KOREA CALLING



Bible Society Student Auxiliaries

During the past several years, Student Auxiliaries related to the work of the Bible Society have been formed in 18 Junior-Senior high schools in the city of Seoul. Twelve of these are Christian high schools, but 6 are non-church-related. The first auxiliary outside of Seoul is now in process of organization.

Each month, a joint meeting of these auxiliaries is held at the Bible Society to which each group sends representatives. They come with their school chaplains on a Saturday afternoon, have a worship service and then discuss the work of the auxiliaries for the coming month, making reports on what they have been doing in their schools. These activities include such things as the following. A Bible-reading Contest (that is, oral reading in public) was held at Young Nak Church. After the floods, last summer, Scriptures were sent to the flood-stricken areas where many had lost their own copies. Scriptures have also been sent to primary schools on islands off the coast of Korea. During vacations, some of the students have gone out into the villages to sell Gospel portions and tell people about the Gospel story. In their own schools, they have encouraged the formation of Bible study groups and one school has formed an English Bible study group. In all the schools where there are auxiliaries, they held a special worship service for Bible Sunday and sent in their offering for the work of the Society. The membership of the groups is formed from those active in the Bible classes or, in the case of non-church schools, from those related to the local "Religion Group".

One very valuable service which these students have rendered is in coming to the Bible Society, from time to time, to help with the wrapping and addressing of special things such as the Bible Sunday materials, which are sent to all churches, in November, and the quarterly mailing of the Society's magazine, "The Bible in Korea". This has the double value of helping the busy staff of the Bible

by Allen D. Clark

Society offices and of giving the students a

chance to render a valuable service for Christ. The picture at the head of this issue shows a group of these young people at work on this mailing project.

And what happens when they graduate from high school? Nothing tangible, as yet, but there are stirrings which suggest that we shall have some college-level auxiliaries, before long, as these students go on to enter college and continue their interest in the work of the Bible Society of which they feel themselves very much a part.

Two Short-Term Bible Institutes

by Allen D. Clark

I have just finished teaching in two short-term Bible Institutes which seem worth reporting here. Most people are familiar with the long-term Bible Institutes which are to be found all over the country and which carry on, in general, a three-year course of study, seven months a year, to prepare lay-workers for country work. The short-term ones are, perhaps, less well known though, historically they have been carried on much longer than the others.

I do not know when they got started, but would guess that it must have been back around 1895. These were carried on at central points, one in each province, during the winter months when farming was slack and people could leave their farming villages for a month or 6 weeks of study. The purpose of the course was to give a more detailed Bible knowledge than Sunday Schools could provide. It was also to help local church officers, on whom the burden of preaching often fell, to do their work better. Besides courses on Bible content, there were courses on Sunday School work and church music, etc., to make Sunday School teachers and church leaders more effective in their local congregations.

There was also the purpose of giving a better Bible knowledge to the average church member who could be persuaded to come for this.

The course ran for a month or six weeks each year and for 4 or 5 years, with a diploma at the end of the course. During this time, they covered all the books of the New Testament and a good share of the Old, as well as courses on Sunday School work, personal evangelism, music, hygiene, and so on. This is still the pattern for these short-term institutes.

This year, the churches of the district of five counties with which I am related, east of Seoul, decided to try having a short-term institute of their own, on the theory that this would encourage more to come than if it were held in Seoul. Probably more because of their own enthusiastic efforts than because of the theory, the institute turned out to be a thriving success. It was held in the largest church in the district, which is located in the first village east from the Adventist hospital, on the edge of Seoul. This made it close enough so I could teach there two hours each morning.

Since this was the first time, they were all in one class and met in the church. Students were housed in the homes of the congregation and ate together. In view of the economic hardship in the rural areas, arrangements were made whereby the students were to bring rice or barley (and bedding). The pickle to go with this would be underwritten by a generous gift from a Korean friend. Several from little churches too small and poor to do even this were told to come anyway, lest their church miss its share of the blessing.

We wondered whether we'd have more than a baker's dozen, since this was very much of an experiment, but "Oh ye of little faith"! 67 turned up, from 16 churches. About half were Sunday School teachers in their own churches, and five were deacons. One was a blind student who wanted to try this out before going on to enter the long-term course, next year. (We have had two blind students, there, both of whom have done very well in their classes.) Nine students came from one small church, including several young fellows who were not even catechumens, let alone baptized, and who seem to have come along for the ride. After the first week of monkey

business, we debated shipping them home, but decided to wait and see, with the result that, by the end of the month, they seem really to have been touched by the Lord and went home with a different attitude of mind. They still have a ways to go in their new Christian life, but we are glad we gave them their chance.

The courses taught were Bible Geography and Principles of Sunday School Work (which were my courses), Bible Survey, Mark, Genesis, Music and a couple of minor ones.

Following this, and overlapping with it, came the Kyunggi Presbytery's short-term Bible Institute, at Pierson Bible Institute, which was also a new experiment. Not that we have never had one, for they have been carried on at Pierson ever since 1914, when there were no wars to interfere. But, whereas it has usually been carried on in January, it was decided to try an experiment by dividing the one-month period into two two-weeks ones, one late in February and the other late in August. The hope was that this might make it easier for some to get together the rice for two weeks, instead of bringing enough for a whole month at once. The rural economic troubles have made it increasingly hard for many people to attend, these past few years. Whether this idea is a solution remains to be seen.

When I walked into my class (teaching Genesis) the first day, I was astonished to find about 80 there for it. However, the mortality rate was high and, by the end of the two weeks, we were down to about 20 who had really been studying. Most of this group were much younger than in other years, being of Junior Hi age, with a sprinkling of older students. For these 20, it was very much worthwhile.

To my mind, these short-term Institutes have a much greater potential value for the Church at large than do the more advanced long-term courses. If young people in their late teens or local church leaders can be encouraged to expose themselves annually to Bible study of this sort, their church work will be better done, they themselves will grow in spiritual depth, and the Church will have a defence against the winds of doctrinal oddity that blow about us, these days. The Word of God is called both a shield and a sword. Courses of this sort are a valuable aid in learning how to use it in the warfare of the soul in which every Christian is engaged.



The Call of the Coal Mine

by Rt. Rev. John C. S. Daly

In the Tae Baek area, south of Sam-chok on the East coast lies the mining country which has been called the "future Ruhr of Korea". Since the May Revolution and the inauguration of a Five-Year plan for industrialization of the country, people have been pouring into this area and industry, particularly the mining industry, is on the move.

In the late summer of 1961, Bishop John Daly of the Anglican Mission was looking for his beggar boys; last winter a number of waifs

from the streets of Seoul had found warmth and shelter for the night under the Cathedral. Perhaps a hundred and fifty boys of twelve to sixteen years had slept there during the winter; many of them had found homes or work, but in the Spring the police had rounded up dozens of such boys and the Bishop had for months felt a concern for them, wondering where they had been taken and how they were being cared for. In the late Summer, he heard that a big group was being used for making a road near the East Coast, some eleven hours away by train. By good fortune or the Good Hand of the Lord, while he was

making arrangements with the ROK Army to take him to see the lads, he met an Episcopalian Colonel, who was head of U.S. Army Aviation here, who flew him over in an hour. When he got there, he found that the boys were not beggar boys at all but much older lads, hoodlums who had been used by the old government to break up demonstrations and political meetings. Some nine hundred of them were doing a magnificent job of road making; they were well fed and housed and proud of their road construction. The Bishop was taken around in a jeep by a ROK Army major, who arranged a picnic-style lunch for about three hundred, and insisted on the Bishop's "making a preachment" which he himself interpreted.

As they traveled together, the Bishop realized that, like the Roman legionaries of old, this military man was enamoured of the people among whom his duty lay. His soldiers had been organizing the labour force which in eight months had made 36 miles of 8-foot mountain tracks into 24-foot roads. These roads are being built to carry coal from 26 mines to the railheads. With the exception of two large mines, one government and one private, the mines were mostly small and the conditions under which the people lived, clinging to the mountainsides by their fingernails, were extremely difficult. The Major spoke of the job as the most worthwhile he had ever undertaken, and the people as the friendliest Koreans he had ever met. Then suddenly this Buddhist Army officer turned to the Bishop and said "Can't you bring missionaries here to help these miners and their families?"

The Bishop who, before he was sent into the mission field, had lived and worked for 9 years among miners, had been feeling a lump in his throat as they drove through small mining villages with the men sitting on their haunches, as they did in North England, with coal-blackened faces. The word of the Buddhist struck home as a challenge and a call.

The central town, with every appearance of pioneering frontier life, is called Hwang Chi Ri. It lies in the heart of a high mountainous region rich in coal, iron and gold; the new roads radiate from it and a new railroad, now under construction, will terminate there. On three trips into the area, Bishop Daly has had an opportunity to meet many of the leaders in the local government, in the mining industry and in the Church, and is convinced that Christ would find a most ready welcome if He came as the Friend interested in the everyday affairs of this ever increasing, hard-working, forward-looking and temporarily rootless population of industrial pioneers. There would be little chance of welcome if Christ were presented by competing and mutually suspicious church groups.

Whereas in South Korea the Christians make up over 5% of the population, in this area with a population of over one hundred thousand, barely seven hundred are known to be Christians. There is one sizeable town at the Government-owned mine at Changsung and there are Roman Catholic, Presbyterian and Methodist Churches there but elsewhere only Presbyterians have churches. On his last visit, the Bishop learned of a great educational need and is hoping that this may pro-

vide the opportunity for entering into cooperative effort.

The Government primary school has already enrolled two thousand children; the numbers are increasing by 50 to 60 children a week, which gives an indication of the rate at which families are pouring into Hwang Chi Ri. There is no Government middle school but there are known to be three hundred children awaiting one. The Presbyterian minister has been running a small middle school but he has no resources for its development. The Minister and the local Community Development Officer pointed out the urgency of the need for a middle school, and perhaps if the Christians of Seoul would join together in raising the twenty million hwan, which is the minimum sum of money needed before the Government will permit a middle school to be established, a Christian school might be started.

This spring, Bishop Daly and a team of young Koreans plan to move into a small Korean house which the Bishop is building and they will work and worship together. One of the team is an expert in audio-visual work, another is being trained in Red Cross work, another in rural leadership and 4H Club-work, and a fourth is a University graduate who will help with adult classes and the like.

When the Industrial Revolution hit England, the Church was oblivious of what was happening. This complete lack of interest and unconcern is hard to credit, but the Church of England, 160 years later, still suffers from the results. In Korea there is yet time to awaken the Church to this glorious opportunity for Industrial Evangelism.



The Assemblies Of God's Mission

by John Stetz

Beginning

It is interesting to note how the Assemblies of God work in Korea was put into "orbit". It all came about through a chain of successive events, until it was organized in the fall of 1952. This "chain reaction" started in Japan quite some years ago, when a handful of Korean students paused at an open air service and gave their hearts to the Lord. The Assemblies of God missionary in charge of the service influenced them to enroll in the Mission Bible School in Tokyo. When these young men returned to Korea, they soon came into contact with Miss Mary Rumsey who was unofficially representing the Assemblies of God and who continued her work here until World War II. When Arthur Chestnut arrived in Korea in 1952, he already had this nucleus with which to organize the Mission.

Bible Institute

In those formative months, all those who considered themselves Pentecostal were accepted under our banner. Needless to say, this was a mistake. Today, we have a very small percentage of those who were with us the first two years. We have learned to rely on workers whom we have ourselves trained in our Bible Institute. The first class graduated in 1955, after completing a two-year course. The present school is located in Pul Kwang Dong (Seoul), on an 8-acre Mission compound. The Institute, under the leadership of Leslie Bedell, is enjoying progress in every way. A new wing is being added to make room for an expanding student body.

Churches

Of the 44 churches that we now have, the largest is located at the West Gate intersection, in Seoul. Only the large auditorium, seating approximately 1500, is completed; the four-story front section is yet to be built. Our regular Sunday evening services average around 700, but during special meetings, the auditorium is filled. Our churches are scattered widely throughout Korea. Besides having seven churches in Seoul, others are located in Pusan, Taegu, Suwon, Soonchun, Namwon, Kwangju, Chungju and in many of the smaller towns and villages.

Orphanage

The Tae Kwang Orphanage was launched in 1958 and is located on the Mission compound. 32 orphans ranging in age from 4 to 19, make their home here. Nearly all of these are sponsored by World Vision. Edith Stetz is the present director of the orphanage. It might be mentioned here that, between 1955 and 1959, our Mission distributed many tons of relief clothing and surplus food to refugees and other needy people.

Deaf Ministry

We feel that this is a unique ministry, headed by Miss Betty Haney, who is employed by USOM here in Seoul. She conducts the services in sign language, at which she is very proficient. Approximately 300 deaf people meet every Monday night in our West Gate Revival Center. A branch work was started in Pusan, and one of our ministers, inspired by Miss Haney, has learned sign language and is now a full-time minister to the deaf. It is a thrill to see those who are genuinely converted come to the front and give their testimony, though in silent language, yet with big smiles.

Servicemen's Home

"Pop" and "Mom" Mincey, who operated a servicemen's home in Tokyo for six years, are in charge of the lovely and spacious Christian Servicemen's Home in Itaewon, Seoul. This home is truly a "home away from home". All of the boys are referred to and treated as their own sons. It is not unusual to have 20 boys at the supper table and later participating in the activities of the evening, such as the Family Bible Hour, Round Table Discussions, Christian Film Night, Gospel Hour Singing, and Fun and Surprize Night. It is very common for some discouraged boy to find consolation in Pop's office, or an unsaved boy to kneel beside the piano and find Christ as Mom prays with him.

Missionary Staff

John and Edith Stetz—Administration
Arthur and Ruth Snoltus—Treasurer and Secretary
John and Maxine Hurston—Revival Center
Wm. and Ruth Mincey—Christian Servicemen's Home
Leslie and Mildred Bedell—Bible Institute
Louis and Grace Richards—Tent Evangelism
Betty Haney—Deaf Ministry
Margaret Carlow—Language Study

Notes and Personals

Birth

.....
Rev. and Mrs. Ronald Holm, a son Daniel born March 2, 1962 (see May 10th)
Rev. and Mrs. T. Dwight Linton, a son Samuel

Phone

p. 159 after "Provost, Rev. R.C., Jr." add 4264
p. 167 Banto Hotel change to 2-7151 (to 9)
p. 139 Anglican change to 304-3922
p. 138 after Mincey add 304-2445

Book Chat

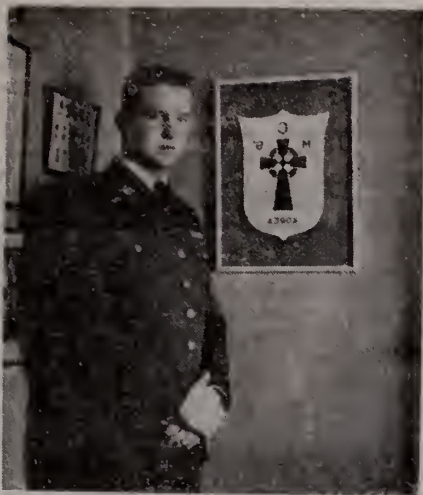
Let's start off with an old standard that has been going for a good spell, namely Bunyan's "Pilgrim's Progress" (500 whan). I assume you know it in English. If you don't, I assure you you have missed half your life and shall proceed to urge you to remedy the matter as soon as possible. The fame of the book is well-deserved. Bunyan had an amazing ability to paint a vivid character with a few word-strokes that make the person as real as the next man you will meet on the street and three times as vital. The adventures all these people get into are not nearly as "preachy" as you would imagine them to be. Bunyan runs the sermonizing along and, just as you are about ready to switch to some other station, so to speak, he suddenly introduces you to another of his fantastic characters and we are all off again in a cloud of dust on a new adventure. Nobody goes to sleep, reading this book. And, of course, the message of the allegory is one that no one can ignore.

When we speak of "Pilgrim's Progress", we usually mean the First Part of Pilgrim's Progress. But there is a sequel, the Second Part, which is not quite as good as the first (sequels seldom are) but tells the story of how Christian's wife and children later made their way to the Celestial City. This is also in Korean (500 whan) and presents such famous personages as Greatheart and Mr. Honest. It is at the end of this second part that the famous passage appears "and all the trumpets sounded for him on the other side."

The earliest editions of the book carried fascinating pictures of Christian in Korean dress, meeting with Korean-style angels and warriors in Korean armor. Other than the Bible, this book has had a longer continuous sale than any other Christian book in Korean, in translations revised, from time to time, in numerous editions.

KOREA CALLING

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Symbol of the Christian Ministry to Servicemen

New Frontier in Korea

by Joseph D. Stanley,

Coordinator of Hillside House

Near U.N. Village, in Seoul, is a house which has come to mean home to many servicemen who have come to it—a house that represents a new frontier. Until very recently, this was the only Christian Servicemen's Center in Korea. It is now one year old, and its directors are engaged in a ministry that is still quite new to Korea, a ministry carried on daily in the civilian community for the benefit of the thousands of American servicemen stationed in Korea.

Hillside House is one of ten such centers in the Far East sponsored by the National Council of Churches in the U.S.A., and working with the General Commission on Chaplains. Its work is interdenominational and its States-side committee is known as the Cooperative Committee on Ministry to Service Personnel in the Far East, representing the Methodist, United Church of Christ, Episcopalian, Disciples of Christ, United and Southern Presbyterian, American Baptist, and a number of other Protestant groups.

What do we offer here? First, we offer to the servicemen not another church, for they already have a chapel and are always encouraged to attend it, but we seek to share with them a home that attempts to impress them with the reality of Jesus Christ. We make every effort to make Hillside House a Christian home for these men. We do not try to duplicate in any way what the chaplains are doing for the men on the post. We try, rather, to introduce our American personnel to various facets of the Christian faith through such programs as our Tuesday Back Home Christian Fellowship (which is now some ten years old), denominational nights, and a regular Saturday night support. We also make every effort to have our men meet the various missionaries working here in Korea. Where again, can this be duplicated? Finally (and this is not easy to do) we make an effort to have the men meet Korean Christians at Hillside.

KOREA CALLING



Joseph D. Stanley

Do we pave the way for the G.I. to meet Christ? We can never be sure of this. We do try to cultivate the seed that has already been planted, either by an encounter with Christ in the military chapel or with Christ in his home church. Certainly we have received great satisfaction when we have heard from our men at Hillside House that they had here experienced a resurgence of faith. I can think of nothing that better sums up what we try to do for the men than these words which were written and signed by more than a dozen of our regulars at Christmas time:

"Some of us have been in Korea just a few weeks, while others have been here much longer. One of the first things a fellow misses after he arrives in a land five to eight thousand miles from home is the togetherness and fellowship of a family. This is one of the most important things we have experienced since our arrival here in the "Land of the Morning Calm". We do not think of Hillside House as something to just occupy the spare time for servicemen. Rather, we would think of your ministry here as a personal one to each individual G.I. Collectively, we think of ourselves as one big happy family with the prime objective of reaching our fellow servicemen with the message of Christ. Christian or non-Christian, we try to show each of them the joy of following Christ and knowing the Savior in a personal way."

Our work is not restricted to Hillside. During the months we have been engaged in this ministry, I have traveled to almost every military camp that has a regular chaplain, and spoken more than 50 times. Mrs. Stanley has served hundreds of meals to men both in our home and at the Center, and we have made sleeping arrangements for a growing number. We have gotten chaplains and other military personnel together with people of their own denomination, have conducted tours of religious and cultural spots in and outside of Seoul for more than a thousand men, have

arranged for speakers for religious retreats and chapel programs, and in many other ways have served as a religious resource center.

We are most happy in this work. One of the things that has impressed us most is the excellent cooperative spirit among the chaplains and missionaries of different Christian backgrounds. Our delight has been to be of service, when requested by the chaplains or missionaries. The cooperation we have received and witnessed here is beyond anything experienced in two former States-side pastorates. We will continue to work with you all



Mrs. Narold Voelkel

...I was in Prison, and
ye came unto Me."

by Gertrude S. Voelkel

On a cold winter day, I rang the bell at the door of the womens' section of the Seoul Prison and was immediately admitted. I walked down the narrow hallway that leads to a small circular corridor where a group of the women-guards were standing around the stove chatting and warming themselves. As soon as they saw me they greeted me heartily, for I have known them for years, and they quickly huddled a bit closer together to provide a space for me to join them around the kindly fire. One of the guards, Mrs. Kim (half of Korea is named Kim), who is assigned to teach reading and writing to those of the prisoners who are illiterate and who also trains and directs the choir for the services, excitedly pointed to the chart on the wall and remarked, "See, there are more babies than ever, we have 56 now and we don't know what to do with them."

What news! Of course, we have always had some babies in the prison family, for frequently women are arrested who are pregnant and their babies are then born behind iron bars; also, nursing mothers are arrested whose babies must of necessity remain with them until weaned, when I find a place for them in a Christian orphanage, unless someone at home is able to care for them. Previously our infant population reached 10 at times, or perhaps 20, but 56 . . . what would we do with them? how could we care for them all?

The guard continued, "So many nursing mothers are being arrested, there are all these babies, and its so bitterly cold here I'm afraid the poor little things will freeze."

"Cheer up," I consoled her, "here is another carton of clothing for them. A young missionary mother has just given me all these things for the prison babies. Do you have enough powdered milk and nursing bottles?"

"Yes," she answered, "its a blessing that Church World Service gave us that drum of dry skim-milk; and from another Mission we were given a lot of nursing bottles so the babies are not crying from hunger anymore."

to help the American servicemen in Korea as he meets constantly the forces of evil. The symbol of this ministry is inspired by Ephesians 6:16, ". . . above all, taking the shield of faith with which you can quench all the flaming darts of the evil one."

We know of no one in Korea working among the servicemen who deserves higher praise than the chaplains. The chaplain is one of the hardest working full-time Christian leaders here in the field of Christian endeavor. We thank God that some 35 chaplains are serving some 50-odd chapels here in Korea and that these men can be counted upon to strike a vital blow for Christ in the Far East. They are frontiersmen for Jesus Christ.

"When do you bathe them, and where?" was my next question.

"We don't", she was about to say, but then remembered that sometimes in the warm work-room the mothers did sometimes bathe their babies as best they could.

"Let me see some of the babies," I urged, and the guard led me down the long rows of cells of either side of a hallway that is arched over by a sign, "New Life Area" denoting that in these cells were many of the converted prisoners, who had become Christians as a result of study in our weekly Bible Class. As we looked through the peep-holes, smiles greeted us from many of the women crowded in the unheated cells. Mothers holding their babies attracted me particularly, and I stopped to talk with them, to inquire as to their health, and also to ask if there were any New Testaments in their cell. The last room at the corner of the building, filled with mothers and babies, was bright with sunshine, but that was the only heat they had.

The prisoners wear thickly padded uniforms, blue cotton jackets and slacks, and the babies were wrapped snugly in blankets or quilts. One woman stood carrying her baby on her back, a bonnet on its head and a quilt tied around so that only a chubby round face could be seen. She beamed at me, and turning a bit to look down at her baby, said, "See how fat he is! He was only a month and a half when I came and since then I haven't been able to nurse him at all, but see how he has grown on the powdered milk. He drinks it well." We shared her gratitude. Then prayer was offered for all the mothers and their little ones, and God's Presence was very real in this precious fellowship behind forbidding wall and locked gates of the prison.

Returning to the guard room again, a long line of women could be seen moving toward a small dispensary where a doctor and a nurse (a "trusty") were caring for their ailments. Many of them carried babies in their arms or on their backs.

"So many sick?" I inquired.

"Oh yes, it keeps the nurse busy all the time, day and night. That's why she isn't able to attend the Bible Class, eager as she is to do so."

I appealed to the warden to please arrange for a second nurse to help her in her duties while she is so busy. Probably one will be assigned to help in this work as soon as someone qualified becomes available. I reminded them of a book on practical nursing that I had bought at our Christian Bookstore and brought to the prison several months before in order that a previously untrained "trusty" nurse might be better prepared for this service.

I recalled to mind a former nurse-prisoner who had served for seven years in this capacity but who had not had formal training in nursing. Since her release last year she has been employed as a country clinic nurse in a Mission agency, a position she is filling most acceptably. While in prison she attended the Bible Class regularly, and became a radiant Christian. She completed the New Testament correspondence course and was one of a number to be baptized by my husband. At the time of her arrest in 1950 her husband was killed and their two small daughters were put into orphanages. Now how happy she has been in being able to see her girls again, and to have work in which she can give a Christian witness, with the prospect of being able to have a permanent home, reunited with her two daughters.

"It's time for the Bible Class to begin," I announced, and was directed to a small office where some thirty women began to gather, supervised by a guard. It was so crowded there I asked why we couldn't meet in the chapel as formerly.

"The chapel is already occupied. There are simply too many women for the cells, so some of those who are awaiting trial must stay in here," I was told.

I hastened over to the chapel to have a look, and saw the large room filled with women prisoners, two double lines of them, forlorn and cold, sitting on mats spread on the wooden floor. Quite a different sight from the last time I had seen the same room on a Sunday morning at the worship hour, when bright and eager faces had looked up, joining in the hymns and listening to the message.

"Are any babies here?" I asked the guard.

"No, not in this room; they are all in the cells."

Back in the crowded office, now our meeting place, I sat down at the baby-organ and selected a hymn. Songs of hope and joy filled the room, among them the sweet old favorite, "Jesus is all the world to me." After prayer we had the Bible lesson, which happened this time to be from I Thessalonians, on the subject of the Model Congregation. Some of the women read portions of the Epistle out of small copies of the New Testament they had. I noticed how fine the print was, and decided they needed some new copies with larger print. (We need new hymnals, too, which can be printed, we are assured, in the prison print-shop at a very reasonable price for distribution here and in the other 18 prisons scattered throughout South Korea.

One Sunday each month it has been my privilege to lead the worship service for the women at the prison. Over the years this

ministry has been a rich blessing to my soul as I have seen the response of many women to the Gospel. It is a challenge and a heart-warming opportunity to provide, through the Lord Jesus Christ, this unfailing remedy for the transformation of lives victimized by sin. It is my desire to continue in this prison ministry, and it is with the confidence that God's Holy Spirit will direct us in leading many women to a redemptive experience and to a life of yieldedness to the Savior.



by L. Haskell Chesshir

The Church of Christ Mission in Korea

We are indebted to S. K. Dong, an aging Korean evangelist, who was converted in Nashville, Tennessee in 1930 and immediately returned to Korea to establish the Church of Christ. He worked in South Ham Kyung Province, where he established seven churches, continuing work there until the Communists drove them south. Christians from these congregations established churches in Seoul, Pusan, Ulsan, Puyo, Kwangju, Taegu and Taejon. During the Korean War, servicemen who were members of the Church of Christ became acquainted with several of the preachers serving these churches. An Army officer in Washington D.C. encouraged that church to take the lead in getting missionaries to Korea to assist in building up these churches. In 1954, they sent the Dale Richeson and Haskell Chesshir families to Korea and in 1957, this same congregation sent the A. R. Holton family and Miss Melba Carlon to strengthen the work. Late in 1957, Lt. William A. Richardson, Jr., then stationed in Korea, took his discharge here and his family joined him from Tennessee. The same year, the Daniel Hardin family came from California to assist in the work.

Leadership training classes had been conducted for preachers and church leaders, but it seemed advisable to establish a school that would give more thorough training to younger people to really put the work on a firm basis. Therefore, in early 1958 they began offering work to a few students on a college level. Twenty-eight students were enrolled, five of whom graduated from a 4-year training course in the summer of 1961.

In order to get recognition from the Ministry of Education more land was needed, and the writer went to the States to raise money to secure land which was purchased on the Kimpo Road leading out to the International Airport. Fifty-two acres were purchased there, three houses have been constructed and the training school has been moved to this site. This summer (1962) we are to build our first educational building. The school is to be known as Korea Christian College.

In 1960 the Malcolm Parsley family came to Korea. Mr. Parsley had been stationed in Korea about the end of the Korea War and returned to the States and prepared himself to come back to Korea as a missionary. In 1960, the Holtons and Miss Carlon returned to Korea to continue the work which was first located at Hyo Chang Dong in Yong San. Mrs. Elizabeth Burton, a nurse, came with them. A medical clinic has been established on the Hyo Chang Dong compound. The Holtons and their co-workers are engaged in general missionary work which includes a feeding station a medical clinic, a middle school and general church work. The following year, they were joined by Mr. Robert Underwood who had also been stationed in Korea several years before. The writer and the William Ramsay family returned to Korea in 1961 to construct missionary housing on the new grounds that were purchased for the college. Mr. Ramsay was also stationed in Korea several years ago, and had been looking forward to returning to Korea as a missionary. Mr. Houston Ezell and his wife from Nashville, Tennessee came with these two families in 1961. Mr. Ezell is a building contractor and came to construct three missionary houses on the new college campus. Dr. Sidney Allen, a Doctor of Veterinary Medicine, is planning to join our force this year. Dr. Allen married Jenetta Chesshir whom he met while serving with the U.S. Air Force in Korea.

The purpose of Korea Christian College is to train leadership for the work of the Church of Christ in Korea, and to train other young people who may come. We are not trying to build a large school; perhaps we shall not exceed a student body of more than 200 for the next several years. Training is given in the Bible, education and social work. Some practical courses in agriculture, health and sanitation and such courses as will prepare leaders for serving in the rural area will be offered.

We are enjoying the great opportunities for serving the Church in this land. We are deeply indebted to those great missionaries who have gone before us to prepare the way. We want to take advantage of this opportunity to say 'thank you' to those who have prepared the Korean heart for the reception of the Gospel of our Lord. The great opportunities in Korea place fearful responsibilities on the shoulders of us all. We hope to make our contribution to this work toward the firm establishment of the Church among these people. We pray that all of us who have the one purpose in life of planting Christ in the hearts of the Oriental peoples will find results in a united effort to throw the total strength of Christ in His church against the opposing forces that still bind the minds of many.

Book Chat

"New Testament Introduction" by A. D. Clark

For a course in New Testament survey, (500 hwan) is recommended. It has been used in at least one seminary as an introductory text, and in several Bible Institutes. On each book of the New Testament a general outline is given, something on the author and the contents, and a sketch of the main spiritual lessons to be learned from it. There are also study questions appended to each chapter. At the end of the book, there is an outline Har-

mony of the Gospels. It could serve as a source-book for a series of book-study sermons, as well as for general study on the New Testament. There is also a parallel to this, "Old Testament Introduction" (450 hwan).

The next book "Bible Doctrine" (100 hwan) by Harry Hill is a development from R.A. Torrey's "What the Bible Teaches", but is changed and improved in form to fit our needs in Korea. It makes a very good, small outline textbook for teaching doctrine in the Bible Institute or other classes. It does not give a discussion of the doctrines, but gives outlines, with Scripture references for the student to look up, in each connection. I have used it in connection with teaching courses on Doctrinal Preaching in the seminary and Bible Institute, because the outlines are useful source-material for preaching on doctrinal themes. Not all doctrines are covered. The main sections cover: God, Jesus, the Holy Spirit, Sin and Salvation, with the doctrines related to these main themes. A student who knows "What the Bible teaches" on these, of course, will have covered some pretty basic ground.

Notes and Personals

Birth

To Rev. and Mrs. Kenneth E. Boyer, a son, Timothy, April 6.

Deaths

Word has come of the passing of the following former Korea missionaries:

Mrs. J.V. Talmage, February 19th—Mother of the Rev. John Talmage, Taejon; Mrs. Raymond Provost, Jr., Taegu; and Mrs. Frank Keller, Chunju.

Mrs. R.M. Wilson (Dr. Wilson was for many years director of the Soonchun Leper Colony work), March 13.

Mrs. W.D. Reynolds, March 11—"Miss Patsy" was the last survivor of the group of seven who came to Korea in 1892 to open the Southern Presbyterian Mission. She was 93.

Mrs. S.A. Moffett, March—Mother of Dr. Samuel (Seoul) and Dr. Howard (Taegu), both of whom are on furlough.

The families these four fine women raised have continued the Christian witness they saw in their mothers' lives. "A worthy woman who can find? Her price is far above rubies. . . Her children rise up and call her blessed." (Proverbs 31:10, 28a)

Wedding

Rev. Desmond J. Neil and Miss Marjorie Harford were united in marriage at Chinju, March 27.

Phone

P. 154, after McClain, add 3-1893

Address

Rev. and Mrs. Victor Alfsen,
Thornton Presbyterian Church
9200 Hoffman Way
Thornton 29, Colorado, U.S.A.

KOREA CALLING

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Taejon Rural Seminary Students in the Dormitory

Industrial Evangelism

by Rev. George Ogle

Though industrial evangelism has received quite a bit of attention in the Church world in the last few decades, it is not a ministry that the Church sought. Not until the non-Christian and even anti-Christian sociologists raised the question of social structure and accused the Church of being on the side of the "bourgeoisie" and against the "proletariat" did the Church deliberately set out on a program of industrial evangelism. In a sense, we can say that Industrial Evangelism is the Church's answer to the accusation that it has taken sides in a class struggle.

In Korea, where industrialization is really just starting, the work of industrial evangelism is to keep this very important sector of our society from being neglected as it was so long in Western countries. There is, of course, already a gulf between church and labor in Korea in that most of our church people in the cities come from economic and educated levels above that of the factory workers, and actual production workers who attend our churches are very few. However, a recent survey in the Methodist Churches in Inchun revealed that there are about 70 factory workers of all levels, including office workers, in twelve of our churches. And if you add to this those who work in small or "home" shops the numbers would be increased considerably. In comparison to the total membership of these twelve churches, the percentage is very small indeed, but it is nevertheless very encouraging to know that we have this many brethren already in the factories. It is mainly through these workers and their churches that industrial evangelism must be carried on.

Of the 12 churches surveyed, three of them have 50 out of the 70 workers. And it is in the very neighborhood of these three churches that a large part of Inchun's industry is concentrated. Needless to say, these three churches take on great importance in our planning. These are the churches, pastors and people who must reach out with the Gospel to their neighbors who are the industrial workers of Inchun.

KOREA CALLING



There are many instances in Korea of individual pastors and laymen who have ministered in some way to the factory people of their community, but an actual planned program of industrial evangelism was started first in 1957 by the Presbyterian Church under the direction of Awe Chul Ho and Rev. Robert Urquhart. Their approach has consisted mainly of student factory work camps. During the winter or summer vacations, college and seminary students have been sent into factories to work as day laborers. While they work, they learn something of factory life, and also something of the feelings and thinking of the workers. This also gives the students an opportunity for individual witnessing, and a base of experience whereby they may be of greater service to the Church after they finish their schooling.

Also of importance in the Presbyterian program is the use of Bible women in Taejon and Young Deung Po to carry on a ministry to girls who work in textile factories. Since the textile industry employs many thousands of young girls, this ministry certainly should be expanded.

The Methodists took their first steps in the field of industrial evangelism last year in Inchun where Rev. Yun Chang Duk, the District Superintendent of the Inchun West District began preaching and counseling services in a textile factory and Rev. Cho Yong Goo, district superintendent of Inchun East District started lunch-time meetings at a large machine shop. In this latter place, we have now been asked to come and eat lunch with the men and then to hold meetings afterwards. At least two men have been led to the church doors through this contact. We hope that as they attend church they will be led to Christ. Not far from this machine shop is the Wha Do Methodist Church. This pastor will start going with us to help with the preaching, and more important, to get to know a lot of his own neighbors as he eats lunch with them at the factory.

Industrial evangelism must not be limited to just one or two methods of approach. Noon-time meetings and even student work camps are too easily misunderstood by the workers

as another company education program, or worse, as a program for keeping the workers "happy". One labor leader said to me, "the company uses the church to keep us workers from causing trouble." If the workers understand us in this light, then, of course, we are defeating our purpose. Thus other approaches that meet the worker on his own level, through his own friends, his own family must be worked out. Here is where the present Christian industrial workers come into play and here is where the pastor with his contacts with the worker's friends and family can carry on a ministry complementary to the work camps and noon-time meetings. The men we

meet in the factories we hope also to meet in their homes and talk to in a friendly personal way about Christ.

The ministry of Industrial Evangelism is just beginning. Our aim is to confront every worker at every level of his life with the call of Christ. We hope to bring Christ into his factory, into his home and to his friends. We hope to help him consider Christ in his union and to ask about Christ in his daily decisions. If we can do this, there will be no question as to whose side we are on. We are neither on management's side nor on the worker's side, but on Christ's side.

The Guest House

by Ruth N. Appenzeller

The Inter-Mission Guest House is the delight and at times the despair of my life; For the most part, though, I feel it's not right to be reimbursed for work that makes me so happy!

At the old Guest House, there were times When I wanted to take the first plane out! We had a lot of trouble with leaking ceilings and plaster falling. I was all but hit—three times. The most humorous occasion was early one morning. I had just stepped off the scales when wham-down thudded an avalanche of plaster on the scales.

The Guest House came into being because of an acute shortage of houses to accommodate the increasing number of travellers; Mission-interested tourists ;U.S. Board members and out-of-town missionaries. Mrs. Ned Adams couldn't invite personal friends to dinner for two years, because her house was overflowing with visitors.

In 1955, representatives of each Mission met to discuss the possibility of a hostel. There was some opposition and discouragement, but Dr. Ned Adams and Miss Anne Davison refused to give up. Finally, each Board was approached for initial funds to renovate a former missionary home on the Severance compound. Miss Davison urged that I be asked to come from California to be the Hostess. I arrived September 25th, 1956 before the house was renovated, and stayed with the Jensens.

On the first of October, I went to live at the Guest House, even though furnishings were not complete. My former cook was there, but I ate meals off a lightshade and used my own fork and spoon.

On the fifth of October, Anne Davison brought over my first quests—fourteen tourists interested in Church World Service. There wasn't a plate, cup, fork or spoon! Anne assured me these were coming from Japan and would arrive in time! The cook started preparations for dinner, and I didn't worry. At five o'clock, Anne rushed in, laughing, with a crate of dishes, dozens of glasses and stainless steel "silver". We sat down promptly at six o'clock to a well-prepared meal.

Those fourteen guests were wonderful! Everything was enchanting; even when water turned off in the middle of a shower; and electricity turned off at night, and they had to eat and read by candle light, and they slept on Army cots. They were delighted with the warmth of the open fire place. I served them



coffee when they came in tired from sight-seeing. It was there we chatted after dinner.

A variety of people register at the Guest House. Missionaries have the priority. They come from other stations for conference, committee meetings, medical and dental care or to wait for a new baby. More Methodists and Southern Presbyterians come than any other denomination. A few missionaries have come for a vacation. They said, "It's so restful." I'd like to try it, myself, just once!

There are many church tourists, church leaders, Bishops and Evangelists like Harry Denman, and Stanley Jones.

One time, the Methodist men had special meetings and a Methodist Board dignitary arrived. Two youthful pranksters short-sheeted his bed and tied a bell to the springs. No longer "bored," the dignitary joined in the laughter, so no harm was done.

One Friday, two nuns came to dinner. I've served fish on Friday, ever since!

We have welcomed many Military couples from Japan and Okinawa, who have come to adopt mixed blood children. I was astonished when an Air Force Major wanted one when he already had four children of his own.

One red headed Sergeant asked for an American-Korean boy with red hair. Imagine our surprise when in walked a boy with coal black hair! When he turned around, we could see red hair above the boys collar. The black dye was wearing off!

One couple tried in vain to teach their new son, to say, "Daddy". When Daddy had to go away for a couple of hours, the little boy was inconsolable. He wept watching at the window. When the door finally opened, the little fellow ran to him, hugged his knees and sobbed, "Ah-ba-gee; Ah-ba-gee", over and over.

In the summer of 1960, we moved from the hill behind Severance to the former Seoul Foreign School building, near West Gate.

Warm words and letters of appreciation come from many guests expressing their pleasure for the food, service and atmosphere. A great deal of credit goes to my loyal and efficient staff without whom I could do very little.

The Mission to Lepers

Rev. C. M. Lloyd

While the Mission to Lepers did not send personnel to Korea until March 1956, our active interest in the problem of leprosy in this country started back in 1907, when negotiations were begun between the American Presbyterian Foreign Mission Board and the Mission to Lepers, in London. In January 1908, Dr. Irvin of the American Presbyterian Mission wrote to the Mission to Lepers headquarters in the United Kingdom acknowledging receipt of the money they had sent to built accommodations for 50 lepers in Pusan. In January 1911, Dr. R.M. Wilson of the Southern Presbyterian Mission requested help from the Mission to Lepers toward establishing an asylum in Kwangju, "such as the one you have built in Pusan." In 1913, during the visit to Korea of Mr. Wellesley Bailey, then superintendent of the Mission to Lepers, a deputation of leprosy sufferers waited on him and pleaded that a home for them be established in Taegu, which resulted in the gift of 1000 pounds sent by the Mission for the erection of accommodations for 100 patients in Taegu. This was the beginning of the colony now known as the Ae Rak Won.

In October 1920, American Leprosy Mission, Inc. was formed, being a development of the committee of the Mission to Lepers in the United States (with headquarters in the United Kingdom), which committee had been formed in 1906. Under this new organization, American Leprosy Missions assumed responsibility for the three colonies thus established, supervision at the local level continuing where it had begun, i.e. with the American Presbyterian Mission in Pusan (later transferred to the Australian Presbyterian Mission), the Southern Presbyterian Mission in Soonchun, and the Northern Presbyterian Mission in Taegu, the Mission to Lepers fading out of the picture.

It was following a visit to Korea in 1950 by Mr. A.D. Miller, then General Secretary of the Mission to Lepers, that the decision was reached to recruit a team of workers for Korea. This team, made up of Miss Grace V. Bennett, Mrs. Lloyd and myself, arrived in Pusan in March 1956. We made slow progress for the first couple of years, taking time to survey the leprosy situation in the country, to determine where our small contribution could best be made. We were led into out-patient work. This was brought about through our being sought out by four different people who requested us to treat them for leprosy. So our first out-patient clinic began. Within the next four months, we established 3 other clinics in 3 different centers, the greatest distance from Taegu being 40 miles. Today, we hold 14 clinics in 11 different centers, 9 of which clinics are held in Public Health and other government buildings. We have 1186 registered patients, new ones being added every month. All of these are patients not living in segregated colonies or villages. In

addition to these registered patients, we see 249 patients at two different colonies (included in the total of 14 clinics). Twice a month, we hold an eye clinic at the National Leprosarium, just outside Taegu, and pay a monthly visit to the National Preventorium to examine the healthy children of leprosy parents housed there. The medical staff consists of Dr. G. K. Wilson, Miss Grace V. Bennett, Miss Mary Butterworth (English nurses) 3 Korean nurses, 2 laboratory technicians, 2 hospital domestic workers, an interpreter and a driver. Additions to the foreign staff will be made toward the end of the year, when we expect Dr. Florence Murray of the United Church of Canada to return to Korea to work with us, and Miss D. Froom, a third English nurse.

In the course of the out-patient clinic work, it became increasingly evident that a few beds were needed for patients requiring hospitalization for limited periods. We entered into negotiations with the government Medical College hospital authorities (on whose compound we had secured living accommodations, pending the construction of our own houses), and were finally given permission to erect on their grounds a small unit to accommodate 4 patients. This building was of a temporary type, it being recognized that an experimental period was necessary to establish that this was the best way of meeting the need which we found to exist. During this period, it has been established that leprosy patients will come for admission and take their discharge, as in all other hospitals, and that it is possible for a leprosy center to function as a department of a general hospital, making calls on its consultative services, and using its X-ray and other facilities. We now look forward to the opening of our new Leprosy Center, in the same hospital compound, which will provide a base from which our out-patient clinic work will operate; provide beds for 20 patient met with in the clinic work who are in need of special hospital treatment; and make a contribution to education and research in the subject of leprosy. It will consist of consulting rooms, laboratory, operating theatre, physio-therapy facilities, library cum lecture room, nurses' room and small apartment, waiting room, dispensary, and normal domestic offices. Building has commenced and we hope to open the center in November 1962.

In addition to this medical work, there is a very real ministry to be carried on among the thousands of leprosy sufferers segregated either in government or other leprosaria, or in small or larger villages, some of these being in remote areas. Contact was made with such groups during our first months in Korea and has continued until we are today in touch with some 40 of them, visiting for such purposes as distribution of relief clothing, simple medical comforts, and holding services. The Mission to Lepers has made money grants to meet such needs as pastor's salary, maintenance of para-medical worker, purchase of land, erection of church buildings, organs for church use, erection of treatment rooms, games, annual maintenance grants, and the purchase of Scriptures.



We Grew up Like Topsy

Rev. Robert F. Rice

In Taegu, Korea, only six weeks as a new missionary; the 1950 Korean War evacuated most of our missionary community to Japan. Inquiring as to the need of Gospel tracts, the few senior missionaries remaining in Korea during the fighting wrote back; "Get us all you can!" From that time to now, we have channeled from abroad or printed in Korea over 30,000,000 tracts and booklets. Many souls will be eternally thankful for this ministry. Today we face as great an opportunity and open door as we ever have in the past. There is an incessant and increasing call today from Christians all over South Korea for Gospel literature to evangelize 24,000,000 Korean farmers, factory workers, businessmen, students, women, boys and girls—who are without Christ.

In the spring of 1953, because of multiplying problems in supplying tracts from the room in which I was living, a distribution center was needed. Along with publishing our monthly spiritual life paper, this is the basic reason for founding the Christian Revival Fellowship, Inc., in Taegu.

Incorporated under the Ministry of Education, we are primarily an interdenominational literature evangelism agency. However, from the beginning we had no blueprint to go by nor did we chart plans in advance. Trying to meet the needs of the hour and to discern the Spirits leading: we simply 'grew up like Topsy' C.R.F. works and members of their families are supported by interested friends in the States. Many who receive this monthly help are students who help us after school hours, or who go to night school, helping us during the day.

The 1953 Revival among missionaries in Japan, where my family was waiting to return to Korea, brought to me a deep awareness of the Holy Spirit's power and leading. The Lord laid upon my heart at this time the need of a monthly spiritual life paper for the Korean Church, calling to a close walk with the Lord on the one hand, and increasing evangelistic effort on the other. The Korean Herald of His Coming ("Victorious Living") came out in July, 1953, and today has grown to over 14,000 paid subscriptions, by far the widest circulation of any Christian publication in Korea today.

An important phase of our literature evangelism outreach centers in our Korean Bible Lover's League, and its Bible Reading Program for Unbelievers. This is the most extensively used and simplest follow-up program in Korea today. It is designed primarily for unbelievers and those who have just made a decision for Christ. A Bible Prize Award announcement is printed on most of

our tracts. The award is a free New Testament sent those completing the required reading of four separately mailed portions: Mark, John, Acts, and Romans. For any unbeliever, inquirer or individual who has made a first decision, we know of no better way of exposing him to the Word of God through which the Holy Spirit can speak to his heart. As of February 1962, over 191,000 have enrolled for this program as advertised on tracts and Gospel booklets distributed throughout South Korea. Of those enrolling, over 51,284 have finished the four portions and test-question reply cards, receiving free their prize New Testament.

From the beginning, our Christian Revival Fellowship has been the incorporating body for a number of the orphanages have founded. Most of these are now independent and on their own. The Full Gospel Bethany Home for orphan beggar boys is how a part of our C.R.F. In the past, 99% of all social workers in Korea, missionaries and myself included, wrote these beggar boys off their list for strikingly evident reasons. But God laid an inescapable burden on my heart after catching the second thief to enter our home in two months. No matter how busy I might have been, God gave the burden. He answered our prayers by sending a converted beggar boy who was attending Bible School. Suh Tae Jin quit Bible School at my suggestion and since then has given his full time to rescuing over 700 orphaned boys from beggar dens and streets of big cities of Korea. Now, some of these boys are in Bible School, which as of today Suh has not finished. Suh lives with, eats with, and bears the burdens of his boys. With him, the boys can hardly escape knowing Jesus Christ whose Spirit lives in and shines through Suh's prayers, preaching, and every day living.

We are now planning a printing-bindery set-up where the former beggar orphan boys can learn to work, and from which we can print some of the thousands of Gospel tracts we send out monthly. Pray for these boys, many of whom have been rescued from the muck and mire of living outside the law,—another story in itself.

Dale Johnson will be with us this Spring to teach our orphan boys printing and book-binding. When we are finally able to print most of our own tracts and bind our own booklets, (rather than farm out orders to commercial presses), we will be better able to meet the increasing demand for Gospel tracts and literature. Harry Weimar, a member of the Christian Literature Crusade, is with us in language study, preparing for the much neglected rural area. Rural book outlets were once a reality in North Korea (200 shops); but not as yet in South Korea. Both Harry and Dale were in Korea with the U.S. armed forces; now they are in the Lord's army. Smaller in our endeavors is our Bible Doctrine Correspondence Course. And this year we are beginning a Tract-of-the Month Club. We rejoice in the open doors for the Gospel in Korea, today.

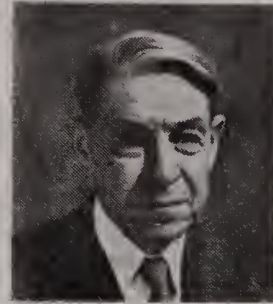
KOREA CALLING

ADDRESS: CHRISTIAN LITERATURE SOCIETY
CHONGNO 2-KA 91, SEOUL
SUBSCRIPTION: 1 COPY \$1 A YEAR



The Social Worker Mrs. Paik gives tins of luncheon pork to needy patients.

KOREA CALLING



TUBERCULOSIS IN KOREA

by Dr. E.B. Struthers

Incidence

Nearly all countries about fifty years ago had a very high death rate from tuberculosis. For many years it was first on the mortality lists and so was called by Osler "The Captain of the Men of Death." With improved nutrition, housing, sanitation and isolation of infectious cases, there has been a rapid drop in the number of cases in all Western countries. Then with the introduction of streptomycin in 1944 and isoniazid in 1951, the drop became precipitous. For example, in the United States of America in 1900 there were almost 200 deaths annually per 100,000 population, whereas in 1960 this number had dropped to six. There has been a decrease of two-thirds in the past decade. In Ontario, Canada, the rate in 1960 was 2.6. Also in the Far East there has in some countries been a significant decline. For example, in Singapore, within ten years the rate dropped from 149 to 47; in Hong Kong, from 108 in 1948 to 83.8 in 1958; in Taiwan, from 181 in 1944 to 50 in 1959; in Japan, from 188 in 1947 to 35 in 1959. No mortality statistics are available for India but since cases are said to be 1.5 percent of the population, the mortality rate is probably about 150 per 100,000. Korea may have the highest rate for any country as active cases number from 3 to 4 percent and the mortality rate is probably from 300 to 400 per 100,000 population.

The cause of this very high rate is chiefly that only 15,000 to 20,000 out of 750,000 patients are under treatment and 120,000 new cases develop each year. A very important factor is overcrowding. Over 60 percent of the families of patients with tuberculosis living in Seoul have only one room. The average size is 10 by 12 feet, and for six percent, this room is 6x6 feet (38 square feet). Other contributing factors are inadequate nutrition, overwork and the stress of living a refugee existence.

The Beginning

In 1953, Dr. Douglas Forman, Executive Secretary for Medical Missions Overseas persuaded the Secretaries of Protestant Missions in the United States of America to begin a Tuberculosis Control Project in Korea. Church World Service was requested to administer the program and the writer to initiate it.

Sanatorium

The first step in August 1953 was to enlist the support of the United Nations Health Service called Korea Civil Assistance Command from which a promise of materials for a 100-bed sanatorium was obtained. At that time there were fewer than 1,000 beds in sanatoria or hospitals available for tuberculosis patients and today this number still does not exceed 3,800. Plans were prepared by a U.S. Army architect for a hospital to accommodate 50 medical and 50 surgical patients. In August 1954, the U.S. Army agreed to contribute \$400,000 in material and \$70,000 for equipment. Severance Hospital agreed to accept and designate it—The Eighth Army Memorial Chest Hospital. Plans were later modified so that 100 beds would be reserved for tuberculosis patients on the first floor of the new Severance Hospital soon to be completed.

Chest Clinics

In January 1954, the first of seventeen chest clinics was opened in a room at Severance Hospital. Suitable quarters were not available at the hospital so permission was granted to reconstruct the old O.P.D. building near the street which had been bombed leaving three bare walls. KCAC supplied materials, the United Nations Korean Reconstruction Agency \$21,000 and Church World Service \$6,000 for labor costs. It was occupied in December, 1956. Other clinics established and operated by Korea Church World Service were in Seoul, at the following hospitals—Red Cross Hospital, City Hospital, Soon Wha, Yong Dong Po, Ewha. At the Red Cross Hospital,

facilities were provided by the reconstruction of a burned-out building near hospital. Funds for this (3,500) were provided by the American Korean Foundation. A.F.K. also sent out by air the first supply of Isoniazid for the treatment of charity patients at Severance Hospital. Also clinics were opened or assisted at Taegu, Kwangju, Mokpo, Andong, Taejon; Sapkyo, Inchon, Chungju, Yongin, Wonju and Kangneung. These clinics treated over 10,000 patients in 1960, over one-third of which were new active cases. Dr. Kenneth M. Scott was appointed director in July, 1960. Citing the experience of these clinics the Government was able to induce USOM to supply drugs for the treatment of tuberculosis patients in Health Centers so that at one time 30,000 patients were under treatment.

Home Visiting and Welfare

Graduate nurses visit the patients' homes to instruct the family and report to the social worker cases of dire need. Over 10,000 visits have been made each year of the last six years. In Seoul alone, three social workers distributed to 250 families about 30 pounds of food a month or a total of 87,700 pounds of cornmeal flour, milk power, etc. In addition, patients were given 4,700 cases of Canadian luncheon pork, 7,350 pieces of clothing and \$750 for rice. Bedding and 19-hole briquets were given to the 600 neediest patients to help tide them over a cold winter. Some families required special help.

As examples, two histories are mentioned. These are taken from the files of one of three medical social case workers employed by the American-Korean Foundation. Mr. C. K.U. who had far advanced tuberculosis of the lungs was found living in a box near one of the busiest streets in Seoul. The box was about six feet long, three feet wide and five feet high, but not high enough for the patient to stand upright. It had a small door at one end but no window. The rain came through the roof and inside it was dark, damp and smelly. What remained of the scanty bedding was nearly black. The social worker wrote in her history—"not even a dog could live in such an inadequate room." Living with him were three sons, aged 16, 14 and 6 years of age, and two daughters, aged 12 and 8. His wife and 18-year-old daughter were housemaids in private homes. His two eldest sons were newspaper boys. The younger showed signs of malnutrition. During the Japanese occupation the patient had taught school and later had been a government official. Four years ago, he was found to have tuberculosis and was compelled to resign. The social worker rented a room for \$38.00 (50,000 hwan) which enabled the family to live together and the wife to care for her husband. He has improved somewhat and is now non-infectious. The other members of the family radiologically showed no evidence of active tuberculosis. The wife was given a loan of \$12.00 (15,000 hwan) to buy cosmetics to sell. From her earnings the past three months she had returned \$.80 (1,000 hwan) a month.

In the same clinic a government employee had had a small cavity for years and his sputum was loaded with tubercle bacilli. As he had a family to keep, he could not afford the operation which had been advised and his condition had begun to deteriorate. The social worker arranged with the Severance Chest Clinic for an operation at which the diseased portion of the lung was successfully removed.

This year with the addition of social workers engaged by KCWS with a Lutheran World Relief grant, the relief program to patients and destitute families has been considerably expanded. The nine government Health Centers as well as KCWS chest clinics now have social case workers and 1,800 families receive 50 pounds of food a month from a central supply depot, and needed clothing every four months.

For the past eight years Church World Service has contributed an average of \$40,000 a year to the support of the tuberculosis clinics. In this time, upwards of 60,000 patients have received treatment. Also an attempt has been made to get other members in the household examined. In 1959 in Seoul 3,002 of these contacts were X-rayed. This represented 85.2 percent of the total household contacts. Twelve percent were found to have active tuberculosis. In 65 percent the disease was minimal. When found at this stage most can be cured and 88 percent made non-infectious in six months. With appropriate treatment the disease can be arrested in the majority of patients. From 70 to 80 percent can be made non-infectious. In cases not previously treated elsewhere this figure can approach 100 percent.

The Chest Clinic at Severance has shown what can be done by a dedicated staff. It also provides an example of how tuberculosis can be controlled in this country. Tuberculosis will remain for many years Korea's most serious medical problem. No significant drop in the number of cases however can be expected until 120,000 patients are under treatment, that is, a number equal to the new cases added each year. At present fewer than 20,000 receive proper treatment. More patients could be treated if the government budget for drugs were larger. It is hoped that Missionary Societies and other Voluntary Agencies will not only continue but increase their generous support to aid many needy patients. Where the need is great, the opportunity for service is also great.

(BOOK CHAT)

One of the newest projects of the CLS is the *Laymen's Theological Library* of twelve volumes, of which the following have been issued. These are intended for thoughtful, educated laymen in the Church, to help them deepen their understanding of the Christian faith.

Modern Rivals to Christian Faith by C. Loew (800 hwan)

Life, Death and Destiny, by R.L. Shinn (800 hwan)

Understanding the Bible, by F.J. Denbeaux (800 hwan)

It is expected that other volumes of the series will be published during the coming months.

The arrival of the newest Literacy reader (#5) prompts me to remark on this series. Those familiar with the Christian Literacy Association and its work know of the Primer for learning the letters, and then the two series of graded readers which follow this first elementary instruction. One series is on the Life of Christ, starting with very simple language and gradually building up until,

(Continued to Page 3)



The Korean Lutheran Mission

Rev. L. Paul Bartling

January 13, 1958, marked the advent of the first Lutheran missionaries to Korea, and initiated a five-year plan of action in which a basic team of five missionaries was to establish the Korea Lutheran Mission under the auspices of the Board of World Missions of the Lutheran Church, Missouri Synod. Nine months later, Dr. Won Yong Ji, a graduate of Concordia Theological Seminary in St. Louis, Missouri, joined the Korea Lutheran Mission. The skeleton crew of five men was completed in the fall of 1961, and the departure of two missionaries for furlough this year marks the phasing-out period of the initial five-year plan.

From its very beginning, the Korea Lutheran Mission adopted a policy which would strive to execute faithfully the indigenous principles that demand that the national church be produced out of its own answer to the personal and challenging call of the Holy Spirit. Aware of the fact that there can be no shortcuts to establishing the Church without the difficult and slow task of Gospel proclamation, the Korea Lutheran Mission has been endeavoring to develop tools, techniques, and programs which would not only develop a favorable climate for future work but which, at the same time, would communicate the miraculous power which creates, nurtures, and sustains the Church. Through a deliberate and planned program of action it has endeavored to establish a solid foundation for its future undertakings. Dr. Keith Crim reported in the May 2, 1962, issue of *Christian Century*, "When the first missionaries arrived four years ago, they rejected the opportunity to gather a motley group of disaffected Methodists and Presbyterians and make them Lutheran, choosing rather to undertake various constructive enterprises during the time in which they were learning the language and becoming acquainted with the country."

Lutheran Hour

The premier broadcast of the Lutheran Hour in the Korean vernacular was aired on November 6, 1959, over HLKY, and is presently broadcast over eight private broadcasting stations in South Korea. This weekly "documentary drama" has been steadily expanding its radio audience and increasing its popularity.

Christian Correspondence Course

Seven months after the introduction of the Lutheran Hour, the Christian Correspondence Course was inaugurated in order to establish an intimate and personal relationship with the

curious and interested Lutheran Hour listener. Within twenty-four months, over 45,000 people have enrolled by personal request and nearly 12,000 have completed the twelve-lesson course. Over ninety new students enroll daily. Well over 50% of the students are neither baptized nor church members. Distribution reveals extensive penetration into all nine provinces of South Korea, as well as a favorable reception among Korean military personnel and prison inmates. The Course will soon be introduced in Braille for the blind.

Concordia-Sa Publishings

To continue nourishing the scattered and often isolated Correspondence Course graduates, the monthly magazine, "New Life," was begun in March of 1961. Approximately 1,000 paid subscribers now receive this magazine.

The Korea Lutheran Mission publishing house, the Concordia-Sa, is endeavoring to develop an extensive and sustained literature program covering the field of basic theological texts, Bible study, instructional aids, and devotional and leadership training materials. It has published six major theological works together with numerous booklets, pamphlets, and tracts on the Lutheran Church, Lutheran Reformation, and various materials to aid the Bible student.

Evangelistic Beginnings

The missionaries who are now finishing their basic language study are beginning to undertake a program of direct evangelism. Personal contact has been guided, in part, by the heavy concentration of Correspondence Course graduates who have been requesting the establishing of Bible study groups. The Korea Lutheran Mission has tried to share its Lutheran heritage with the interested seeker. It has been careful, however, to underscore its primary objective of preaching the Gospel to the unchurched. It is because the challenge of Korea's future is so overwhelmingly great, its prospects so encouragingly many, that the Lutheran Mission joins the Church's forces in venturing out boldly and confidently to win tomorrow's Korea for Christ.

(Book Chat) from Page 2

after finishing the whole story of Jesus, the student should be able to go on into reading the Bible itself, which is the basic purpose. There is also a secular series of six graded readers, on various aspects of village life, health, citizenship and so on. These have all been re-written within the past several years, in the light of teaching experience. The latest one to be revised is #5, formerly published under the rather dull label of "Hangul Reader #5" and now appearing as "Mr. Cho of Saim Kol," with a picture of the gentleman and his bicycle in the midst of a Korean countryside. Mr. Cho does not appear in all the sketches but does carry on interesting conversations on government and the duty of citizens. There are several Korean folk songs included, a sketch about Henry Ford, another about one of the signers of the 1919 Declaration of Independence, and several stories. The new book is quite an improvement over the old one. If you have not kept up to date on the latest books of the Literacy Association, drop in at their office, in the CLS building, and ask about them. We have one of the best Literacy programs in Asia right here. Most of the books are obtainable at 100 hwan, though some are at 200 hwan each.

With Apologies to

C. S. Lewis



by Melicent Huneycutt

CHARACTERS: Hogswart, Devil in Charge of His Infernal Majesty's Department of Human Relations and Prohibitions of Missions

Splittoon, Undersecretary of the Asiatic Section, D (South, Korea)

Hogswart, a very personable devil, prided himself on running the most efficient department in Hades. Now, as he sat irritably tapping his melt-proof pencil on his desk sign which read: SECRETARY, Department of Human Relations and Prohibition of Missions of His Infernal Majesty's Kingdom, he realized again the immense pressure under which he and his fellow-devils labored.

Turning to his secretary, he bellowed: "Why isn't Splittoon here with his report on Korea? Where in heaven is he?"

Just as the normally rather volcanic Hogswart seemed about to erupt, the asbestos door swung open and a thin, scrawny little dried-up devil came in, accompanied by a puff of sulphur smoke.

"Splittoon, you lazy old angel you, d'you know you're twenty seconds late with that heavenly report? Every time we tried to get a good clear devil's-eye view of what was going on up in Chonju, things were so confused we couldn't make hoofs or tails of it."

"No wonder, boss." Splittoon's tone was conciliatory. "My orders were to confuse the situation as much as possible, and that's just what I've been doing. Boy, do we ever have those missionaries on their ear! All you can hear is 'church split', 'ecumenical', 'demonstrations' and such."

"Wait a minute, boy... that's old stuff. You fed me that same line last year, remember? Haven't you been able to dream up any new hinderances to their work?"

"Boss, you've got to understand. Those folks mean business. If you could see the number of things any one of them is doing to disturb the calm administration of His Satanic Majesty's Kingdom...! Now, you take Ocie Respass, for example. You'd think we had her fairly well tied down, wouldn't you? In that hospital lab ten, twelve hours a day, no chance to learn Korean... But just look at this list of things she's been sneaking in on us: trips down to the Kwangju TB Sanatorium, and out to the leper colony at Soonchun where she not only teaches the lab folks a lot of things about how to knock out our secret germ-warfare weapons, but also makes so many friends with her charming ways and self-forgetful manner that she makes people feel like Christianity is rather all right."

"Well, have you forgotten your elementary training? Can't you just swamp her with work so she doesn't have time to do what she feels ought to be done? A little discouragement at the right moment works wonders."

"They don't discourage easily, though—those missionaries. Now you take our old favorite public enemy number one: Bishop Hopper. We figured we'd take all the starch

out of him by making him the personal target of a lot of the good healthy hatred we stirred up during the church split. Then we sent his co-workers off to the four corners of the earth—Bob Smith to Mokpo, and Dave Parks home for an early furlough, and flung the responsibility of an entire province: four presbyteries, mind you, in his lap. Just to be sure and smother him entirely we added on the publication work and more committee work than most folks ever get called on to do."

"Well," growled Hogswart impatiently. "Go on. He broke, of course?"

"Boss, I'm trying to tell you. Look at this list: 264 catechumens examined; 103 adult baptisms, and 14 infant baptisms. More than 120 visits to churches, 41 regularly scheduled committee meetings and innumerable powwows. And does he break? Does he get discouraged? Not on your sweet life. He rejoices, instead, forsooth in the emergence of a few younger leaders in the church who may be able to reverse the habitual infighting prevalent among older leadership. He's concerned over the lack of fire and enthusiasm evident in the church right after the end of the Communist War, and the increasing lack of stewardship; and he feels that the Catholics are beginning to make inroads into the area... But when I went to gloat over the fact that here is one more man doing the work of six or seven very busy ones—I found him playing tennis!"

"Playing tennis!" echoed Hogswart, appalled. "Don't tell me you let them get some recreation started in Chonju! Don't you know that next to that blessed language barrier, tension is our best weapon against the missionaries?"

"Boss, it wasn't my fault. It was that Bess Dietrick. She practically built that tennis court single handed, and she kept people interested in getting out there on it, too."

Hogswart's tone was cold. "I see you let her have a successful year teaching the children, too. And here it says that she's been teaching physical education in the mission schools."

"Boss, I used the language barrier for all it was worth. But she kept reaching over that barrier and out to the people... You should see her sitting on a hospital bed holding the hand of some old country grandmother, or presiding over the punch bowl with a houseful of Korean guests... We'll never win at this rate."

The smell of sulphur was growing stronger in the room. Fear drove Splittoon's voice on.

"It's not just one person, though... it's all those people. Take those associated with the Presbyterian Medical Center. They do as much to foul up our carefully laid plans as is humanly possible. In fact, a little more than is humanly possible. Boss, do you suppose there is a grain of truth in what they believe about Him... the Enemy up there... living in and through them? How else can you account for how so few can accomplish so much?"

Hogswart's voice was harsh. "Stick to the facts, Splittoon. Nobody is interested in your feeble excuses. Just give me the hard, cold figures."

"Well, Boss. Here are a few: from the hospital there have gone out in the past year an evangelistic team for 27 field trips. Seven hundred and ten medical treatments were given, one new church was built—and to cap the climax, 210 of our stalwart soldiers, safely on the way down here, defected to the Enemy Camp as a result of these expeditions. Every one of these missionary doctors is battling us not only on their proper grounds of defensive action against our germ warfare, but they are also taking the offensive and evangelizing. Dr. Keller, the director of the Center, emphasized the importance of evangelistic field trips; Dr. Dietrick, who is interested in chest surgery, goes on record as feeling that the most rewarding phase of his work is the opportunity to do individual evangelistic work with his patients, since he has a chance to see each patient many times. As for Dr. Seel, the cancer specialist, Boss, just listen to this."

Splittoon brought out his Hell-o Listen-o-matic and passed the ear plug to his superior. Clear as a bell from the sulphur-free atmosphere of the earth came Dr. Seel's voice: "Life at the hospital is filled with daily incidents involving people, individual people who in trouble come to the Medical Center for help. The greatest satisfaction we derive is seeing these people come to know Christ as their personal Savior ... One lady now under my care received an operation here three years ago. She at that time made a decision for Christ. Today all of her five children and her husband are baptized Christians also."

With a harsh click, Hogswart snapped off the listening device. "Ah, you make me sick," he sneered. "Here we hand you practically a sure thing—a situation which the very old Harry had been personally stirring up for three years or more, a situation completely under our control and you let such sweetness and light come out within one short year. How did you manage to pass Old Stubgob's course in elementary temptation?"

"Boss," groaned Splittoon, "don't forget we're in this together. Unless you let me brief you on the situation, how can we even hope to win? The trouble is those people don't let any grass grow under their feet. Look at Mary Seel, for example. She's supervising the building of a new house (and, Boss, score one for us: we just didn't give them enough money to do it with!) and teaching missionary children and entertaining Koreans from all walks of life. So what does she do? Go and talk to a couple of bulldozer operators who're building a road up to her place, and of all things she persuades them to go to church with her and Dave! You'd think we were safe enough as long as we kept those two boys busy with bulldozers, wouldn't you... And Dot Hopper, missionary wife, mother, teacher, evangelist. The other day, visiting room to room in the hospital..."

"A situation you ought to have prevented, Splittoon. I shall report you to Satan himself for this."

"She went into the private room of an elderly Christian woman. Visiting with the old lady was her husband who felt it was his

duty to carry on the ancestor worship for the family, despite his devotion to his Christian wife. Suddenly Dot just forgot she was speaking a foreign language and she just poured out what was in her heart: all about what a terrible tragedy it would be for that couple to be separated—she, after death, enjoying the glories of heaven; he perishing in hell. What can you do in a case like that? I try to cool her off by getting her disgusted by Presbyterian politics, but..."

"Enough, enough, Splittoon. Spare me the details. Are you allowing any more of this unseemly visitation to go on?"

"Well...yes, I'm afraid so. Did you ever try to get Cora Wayland to do anything against her conscience? If you have, you know what I mean when I say I just couldn't stop her. She visited every room in the hospital once a week; once a week she visited at least one jail and sometimes two; Saturdays it was house to house visitation out in the city or else in some country village where she was teaching Bible."

"Isn't her major assignment Hanil Bible Institute? Can't you work up some kind of frustration there to keep her off the streets?"

"I tried, Boss, I really did. This time last year we'd lured away half her student body and all the men on her faculty. We thought she'd just shut down. But now she has one of the most lively and dedicated faculties in history and since the union with Kwangju's Neel School, a record-breaking student body: forty young ladies preparing to be real leaders in the church."

"Humph. Well, then, I won't even ask you to tell me about Margaret Pritchard's work. She's been a thorn in our collective flesh for more years than I care to admit having to be responsible for trying to frustrate her work." "The usual tragic story—for us, that is. Twenty more healthy, dedicated highly trained nurses graduated... That makes 136 in all, and all but nine of them actively employed in the combat of diseases! And again, national recognition of the superior quality of this institution—this time from a team of nurses from the University of Indiana who did a survey of the 24 schools of nursing in Korea for the Educational Department."

"Well, what about Betty Boyer? Has the combination of being moved from station to station, no time for language study, plus the thankless task of Chief Nurse at the Medical Center de-activated her?"

"Boss, I don't know what went wrong, but she's still the gentlest person with children, and she claims the Korean nurses are more mature and reliable than ever before. And Janet Keller...we thought we could get her out of that nursing school when the Enemy Above gave her the duties of wife, mother, and homemaker. But she is not only doing a serenely capable job of those home duties, but she also teaches surgical nursing, medical nursing, pharmacology and English."

By now the threat in Hogswart's tone could not be ignored. "In the face of all this testimony, haven't you anything to say for yourself?"

"Boss, there is one ray of hope. Now there is one red-headed girl up there that sometimes I'm not sure whose side she's on. She's spread herself mighty thin, and if we play it just right...Why, she's co-principal of a couple of schools, teaches English and Bible in four

other schools, teaches at the University and does so-called student work there, has classes for professional people in the evenings and ."

"Stop, stop! I'm not interested in anybody's time schedule even if it does promise us an interesting little interlude in the future. Brief me on the situation of the national church. Is there still a good healthy happy enmity there?"

"There's still plenty for us to rejoice in, Boss, but it looks like we are losing ground. An element in the church seems ashamed of the way they've been cooperating with us, and time is healing a lot of the wounds."

"Statistics?" asked Hogswart crisply.

"In Cholla Pukdo the United Assembly has 4 presbyteries with 207 churches with an average Sunday attendance of 10,624. There are 43 ministers and 95 evangelists and around

\$50,000 was given last year.

As Splittoon's voice droned on giving the statistics which marked the continuing triumph of the Enemy above, Hogswart pressed a buzzer on his desk. It gave a dry sound like the rattling of a snake. Hogswart sighed. It would be tough to find a replacement for the fanatical Splittoon, but the old devil had outlived his usefulness. They were fighting a battle that they were doomed to lose, but fight they would till the day the Enemy Above rattled the key to the bottomless pit while the Heavenly Host cried "Alleluia! The Lord God Omnipotent Reigneth. He has redeemed us by His blood out of every kindred and tongue and people and nation, and He shall reign for ever and ever. Alleluia!"



Forty Years of

YWCA Work in Korea

by Esther Park

As it is in many other countries, Christianity did more to change the life of the people than any other one movement in the history of Korea. It came at a time when new things were being sought to replace the old. Having lived in isolation for centuries, the people needed fresh vision of the outside world, new philosophy of community living, and education of the masses to free them from old traditions and superstitions which had bound them for so long. Christianity brought more rapid changes to an old country at the turn of the century when changes were needed for what was to come. The development of the new educational system was perhaps, one of the most significant contributions of the early missionaries, but of greater importance was the education of women and girls, and giving them status in the homes and communities. Their efforts helped to raise the standard of living and awakened the people to their own needs.

Out of these early churches came the leaders who in 1922 started the YWCA in Korea to help bring life abundant to people of this old country. It is interesting to note that the YWCA of Korea is one of the few National Movements in this part of the world which was started by indigenous leadership and was carried on for twenty-five years without much outside help. If they lacked trained personnel, funds and building facilities, they were rich in their volunteers who were willing to devote their lives for this work. These devoted women saw in this lay Christian

Movement of the YWCA that which was needed to supplement the work of the churches. The YWCA endeavored to reach out to women and girls not touched by the churches and helped bring a message of Christian love and fellowship to all.

From the beginning, the Korean Movement has sought to bring life abundant to all—by educating women and girls and giving them a new understanding of their place in the community, nation and the world. During the long period of Japanese occupation, the YWCA served as a haven of freedom where women learned to think for themselves and plan their own program. It gave them the experience in a democratic way of work which has stood them in good stead when Liberation came and the new Republic was established. Christianity laid the foundation for a new Korea, for it was those who came out of the churches and Christian organizations who were best prepared for their new responsibilities.

The Student YWCA's did an effective work in their fight against illiteracy, superstitions, old habits and customs, through their summer caravans. The village of Samkol near Suwon is a fine example of what the early YWCA leaders did. There is no illiteracy in that village today and with the exception of a few newcomers, everyone is a church member and the little school house built by the staff member still stands on the hill to proclaim the work done by the early workers.

It was after Liberation that the YWCA sought outside help. Through World YWCA Mutual Service, help was given to Korea from 1947, in the form of staff and a small program grant to restore that YWCA Movement after the Second World War and to help train its leaders.

Today, the YWCA is at work in 13 major cities and town throughout the country, working with some 18,584 different individual members and program participants. In line with the policies of the World Movement, membership is open to all women and girls of all ages, classes, color and creeds who accept the purpose of the YWCA. Teenagers, college students, business girls, factory workers, farm women and housewives come to the YWCA to fill their needs, be it meeting new friends or learning a skill, or learning about the issues of the day and what their responsibilities are as citizens of a new democracy. Whatever their needs, the YWCA has been quick to provide the needed service through formal educational classes or informal clubs and interest groups. Started as an emergency program during the Korean War, the YWCA still maintains orphanages, Home for Homeless Girls, Widows' workshop, Milk feeding station, Rural Training Center and a Hostel for girls in a very low income group. These welfare projects are integral parts of the YWCA program today.

The YWCA program often differs from community to community, from country to country, but the purpose which motivates the program is all the same: To help people grow in body, mind and spirit; to build a Christian fellowship of women and girls around the world; and to help build a world of peace. In its forty years of work in this country, YWCA has remained a "symbol of youth"—a Christian lay Movement that supplements the program of the churches. The YWCA looks to the future—to the next forty years of continued service to women and girls "that they might have life and that they might have it more abundantly."



THE BIBLE CLUB MOVEMENT

Francis Kinsler

Recently a student in the Presbyterian Theological Seminary put in a request for help in setting up a Bible Club in his little country church. He said he knew the value of this work because he himself had graduated from a trade school Bible Club, and he added, in his graduating class of twenty-four boys, twelve are now studying in Theological Seminaries in Seoul.

The first Bible Club began on a cold winter night in 1930 when a few homeless boys were gathered from the streets of Pyongyang and allowed to sleep in a warm room over the Christian Book Store. They came back night after night and gradually a program of games, and singing, and studying, and worship developed, and the first "Night Club" in Korea

was formed. Soon Bible Clubs were formed in Mission buildings and Churches in that city and the surrounding country for boys and girls who had no other opportunity for getting an education. A daily schedule was organized to give these children an elementary training for the Christian life. It was based on the pattern of the life of the Boy Jesus described in the Gospel of Luke: "JESUS INCREASED IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN..." It called for a training program in the intellectual, physical, spiritual, and social sides of the life of the growing child.

The number of Bible Clubs and children attending them grew rapidly until about three thousand "Club Members" were attending Bible Clubs every day. Then the work was interrupted by the Japanese government in its opposition to mission educational work in Korea before the second world war. It was reorganized in Seoul after liberation and again the Bible Clubs in various churches enrolled about three thousand children and the work was interrupted for a second time by the Korean War.

But the idea of the Bible Club had taken root in the life and thought of the Church and the sudden flood of refugees to all parts of South Korea, and the interruption of educational work in the country by the war, suddenly created a tremendous demand for Bible Clubs in churches everywhere. Overnight the number of clubs multiplied and the total enrollment increased to thirty, to fifty, to seventy thousand boys and girls. In the same way the Wesley Clubs grew in the Methodist Church and at one time reached a total enrollment of some twenty thousand children.

The Bible Club program in the Presbyterian churches centers in the "Club Day" observed each week. Regular study classes are put aside, and there is a schedule of the Worship Ceremonial, the Music Period, the Business Meeting, Physical Exercises and Games, and the Weekly Program, which may be one of any number of activities such as Election Day, Inspection Day, Song and Story Contest, Tract and Field Day, Connundrum Day, and the all-important annual Decision Day. The Club Day programs are based on the educational principles of Christ-patterned, child-centered, life-directed, and group-controlled activities. The purpose is to lead the children to put their faith in Christ, accept Him as their example, and grow up in Him in a full, well-rounded four-fold Christian life. On other than "Club Day" there is a daily schedule of classes in such subjects as Korean, arithmetic, social life, history, Bible, worship, and group game activities. Government-issued text books are used in order that the children may learn the same subjects as those in public schools while they also receive a Christian training for life.

With the tremendous increase in public grade schools, the need for Bible Clubs at this level has greatly decreased, but there has been an increasing development of Bible Clubs on the Junior High level with a rapidly increasing number of students enrolled. Church workers in different parts of South Korea report that the Bible Club has become an indispensable part of the life and work of many churches, and that most new church members come by way of the Bible Clubs.

The Island Field of

Yu Chun Kun

Rev Hugh Linton

The various island fields of Korea have always had a special charm for missionaries. This one is no exception to the rule. The superb scenery of this area always strikes you no matter how many times you may have visited it before. Many of the islands rise out of the sea like the tops of mountains whose valleys have been for some reason or other flooded. All are heavily cultivated because so many people live on them. The combination of mountains, rocks, cultivated fields, and villages by the seaside make scenery as beautiful as anywhere in the world.

Life in the islands is very difficult. Some of the villages depend upon fishing, but most may be considered agricultural. Because there is little level ground available, little rice is produced locally and the poor live on a diet almost entirely composed of sweet potatoes and barley. It is either feast or famine for those in the fishing villages. When fish are caught there is plenty for all but at other times things are very, very difficult. Many have gone through hard times on a diet of relief corn meal and seaweed.

The penetration of the Gospel in the island field south of Yosu, got its start with the establishment of the Church at Oo Hak Ni (literally Cow-Bird Village) on the large island twenty miles due south of Yosu. The church was started shortly after the first church in the Soonchun area was built at Moo Man Dong.

In the old days, people from the islands were considered second-class citizens by those living on the mainland. Word reached the elders of Oo Hak Ni that if contact were made with the missionaries, they might receive a teacher to help them raise their cultural and educational level. It was said that the missionaries rode around on horses, a symbol of high status.

A representative was sent to the missionary when he made his regular visit to the Moo Man Dong Church and he was asked to provide a teacher for the village. When the teacher went to Oo Hak Ni, he was used to win the leading families of the village for Christ. Through their influence, the village spirit house was torn down, the grove of trees around it cut and, in its place, the new church building was erected. This all came about several years before the missionaries began to live in Soonchun in 1911. For several years, a Presbyterian missionary from Mokpo visited the newly established church by sail boat.

During the next thirty years, two more churches were started at Kum Yei and Poyang, both of which were on the large island of Tolsan, just below Yosu. Of the three, the Oo Hak Ni Church and the Poyang Church quickly became self-supporting and have remained so until this present time.

During World War II, a very strong church was started on the tiny island of Too Ra which has since become the second largest in the entire island area. It was established completely independent of missionary or any other help, on Too Ra island where there are less than a hundred homes. Here again, the leading man on the island accepted Christ and more than half of the others followed his example. They worshiped in secret dur-

ing the war years and built their first church soon after Liberation.

During the time of the Communist occupation, several young men of the village with typical Communist zeal, chopped down the wooden pillars of the church and destroyed it. After the UN Forces regained control, these young men were about to lose their lives, when the deacon of the church pleaded for them. They were spared with the understanding that they rebuild the Church. This they promptly did within one month's time and the church building has the distinction of being one church built by a Communist. One of the young men has since been converted and is an active Christian leader today.

Since Liberation, the Lord has blessed the field greatly. There are now a total of twenty churches and six new preaching points which should soon become regular churches. Up until the second World War, there were probably not more than about 150 believers in the entire area. Now there are close to ten times that number in the 26 Christian groups.

Even the island of Ku Moon Do, eight hours by boat from Yosu, has been reached, and there are three strong groups of Christians there now. Eight years ago, a handful of believers held their first worship services in an old Japanese house. Last Easter Sunday, a combined worship service was held at the light house and nearly three hundred new Christians attended. During the past year, the churches there have made more progress than any of the others in Yu Chun Kun. Because of their isolation, they have especially appreciated our efforts to reach them and have responded in a very fine way.

Despite the fact that communication is unreliable and the work difficult, we have always found the work in the island field very gratifying. Because of many superstitions connected with fishing, there has always been an initial stiff opposition to the Gospel in all the island area, especially in the fishing villages. Believers are not allowed on the boats, church bells can not be rung at certain times and even worship services have been forbidden or interrupted. After a period of persecution, however, the attitude softens and it is always a great relief when this occurs and the church is accepted and finds its place in the life of the village.

Although difficult to win for our Lord, the islanders, after once accepting the Gospel make very strong Christians. Because of the hard life in the island area, the folks there have a high degree of self reliance and sense of independence which leads them to seek to achieve self-support as early as possible.

After working for the past seven years in this small island field, I have come to appreciate the fact that God has given me this opportunity of service with such an interesting and responsive group of people.

Notes and Personals

Adoption

Dr. and Mrs. Dick Nieuwsma inform us that Mary Ruth, born Jan. 1, 1962, has joined their family.

KOREA CALLING

ADDRESS: CHRISTIAN LITERATURE SOCIETY
CHONGNO 2-KA 91, SEOUL
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Yu Chung Ri Dam

A SYMBOL OF CHRISTIAN SERVICE IN KOREA

By Bae Ho Hahn

Information Officer, KCWS

A tent was pitched by the rice paddies and elderly farmers and women clad in 'white clothes were anxiously awaiting the arrival of guests from Seoul—Mr. and Mrs. Colin Morrison of Korea Church World Service, Mr. Lee from Save-the-Children Federation, and a few Korean staff members of KCWS.

This was a big day for the people in Yu Chung Ni village, a community of 1,092 population in Kwangju Gun, about forty miles southeast of Seoul, who had gathered around the tent to participate in the ceremony of the completion of a dam and dike built by these farmers.

The people of Yu Chung Ni have talked for the past ten years of the possibility of drawing water from a spring into their rice paddies by building an irrigation channel, but nothing was done about it until several young people in the village, under the guidance of Mr. Lee of SCF, took the initiative in making this dream come true with the help of the villagers. The work began last November, farmers in their leisure time carrying stones on A-frames, and completing the dam six months later. About 1,500 man-days of labour were put into the construction of the dam which is expected to benefit 86 acres of farmland in the area, and to increase rice crops by 2,000 bushels annually.

Korea Church World Service, in view of the need of the people, made a grant of 190 bags of wheat flour and cornmeal, 79 bags of whole wheat and 285 gallons of cooking oil. The Save-the-Children Federation helped the project with 200,000 hwan in cash. The two voluntary agencies are, in like manner,

helping the construction of two more dams and dikes in the area.

Perhaps the significance of the project was best summed up by Mr. Morrison who, in his congratulatory words, said: "I have done a little calculation on the way. I was told that 1,500 man-days of labour were mobilized for the construction of this dam. This means that it would take almost five years for one person to do it." But even more significant is the fact, as Mr. Morrison pointed out, that behind KCWS are thousands of Christians in America and other countries who have never seen the people of this village and perhaps never will, but who helped these people out of the Christian spirit of brotherhood, and helped them to help themselves.

Ever since the beginning of its operation, Korea Church World Service, serving as an agency through which the Christian love of the Protestant world is channelled to those in need, has carried out its service ministry during the past ten years to tens of thousands of needy people in Korea. Last year, KCWS distributed a total of 10,168,931 pounds of food to 52,500 persons in 131 feeding stations located throughout Korea. In addition, 3,092,969 pounds of food and clothing were distributed by KCWS to needy persons in Seoul and Pusan under the family relief system; 427,547 pounds of flour, cornmeal, bulgur wheat and used clothing were distributed to families made homeless by fire or flood during 1961. The largest portion of material aid went to 110,173 persons now placed in various welfare institutions.

Emergency relief work is not the only program to which KCWS is committed. There is the Ung Am Dong Community Center which gives "mental therapy" to those in desperate, destitute circumstances. The Community Center is there to help awaken them to a better life — healthier, cleaner, more

meaningful, with the joy and love of God in it. And then, the Amputee Rehabilitation Center, being shifted from Taejon to Seoul, has not only supplied amputees with needed limbs, but helped them to take their place as normal persons in their homes and communities, self-respecting and, in so far as possible, self-supporting.

Since last year, many plans have been made in the KCWS programs with an emphasis being placed on the need for shifts from the large-scale relief programs which were instituted immediately following the Korean War to the more basic long-term rehabilitation programs. For example, a large number of war widows and their children who were living in KCWS-sponsored widows' homes, have been placed in their own homes in the community and given the training and materials by which they could support themselves and their families. This is necessary if our programs are to fit the demands of the current social, political, and economic trends in Korea and to continue to serve the people in the vital areas of need.

Korea Church World Service is a symbol of Christian service to the Korean people and an answer to God's call to "serve unto others."

Taejon Presbyterian College

by J. E. Talmage

Taejon Presbyterian College is located just outside the city of Taejon in a 130-acre piece of farm and hill land. Since the beginning of the development of the college, the campus and surrounding hillsides have been developed into one of the scenic places around Taejon. It has become the favorite site for church picnics and school outings. Being far enough away from the noises of the city, the college is in an unusually fine location for the pursuit of higher learning.

Since the end of World War II, the Southern Presbyterian Mission in Korea had been urged by the national church to begin a college in our mission area. In 1948 the Mission first voted to begin a college, but plans to do so were interrupted by the Korean War. When the fighting ended, steps were once more initiated, and Dr. William A. Linton, serving as the first president, opened the college in April, 1956, with classes being held in temporary army barracks. The Korean Government granted the college partial recognition, but withheld full accreditation because of the lack of buildings and equipment.

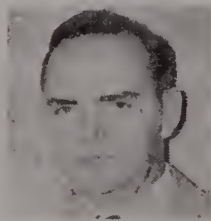
In 1959, after the main academic building had been completed and construction begun on the library and administration building, full recognition was obtained from the Ministry of Education. However, students admitted during the previous three years were not permitted to transfer to the new college, and had to be sent elsewhere to complete their education; and Taejon College began again. Now in December, 1962, the first graduates of the school will be sent forth.

The college has four departments—Sacred Literature, English Language and Literature, Chemistry, and Mathematics, and offers bachelor degrees in these four major courses.

Taejon College has as its purpose the training of Christian leaders in the arts and sciences. With that aim before it, the college has limited its enrollment to students who are church members in good and regular standing. The faculty likewise is chosen on the basis of Christian character and church membership.

The dream of the college is not greatness in size, but depth of character and quality of scholarship. The goal is for an enrollment of about 400 to 500 students when the physical plant is completed.

It has been said that only two reasons keep students from going to Seoul for their college training—lack of brains or lack of funds. Taejon College is geared to the needs of students with sufficient mental ability but lacking in financial resources. The fees are low and further reductions are given to girls and to children of church workers of the Honam area. About 70% of the students are given some form of aid through the college scholarship and work program, or through private aid from missionaries or through interested parties in the United States. All scholarships given through the regular college program are subject to review at the end of each semester, and are given to students doing well in their studies. It is not an accident that during the past semester about 80% of the students made an average of B or better.



The Korea Student Christian Movement

by Rev. Dale Robb

A few weeks after the Student Revolution on April 19, 1960, a member of the Chungu College SCM took me to see a stone monument on his campus. He pointed to the inscription written in Korean, and translated it for me, "Makers of New History." His excitement over the engraved motto is shared by many Korean students. The present generation of students in Korea lives with an awareness that they have been "new history" makers. Many Christian students share this sense of destiny and carry also the conviction that they, as ones who know Jesus Christ, have a unique contribution to make to the history which will be made by this nation.

Students who founded the Korean Student Christian Movement on April 25, 1947, could never have imagined the turbulence of history which led to the spirit of present-day students. In 1947 they were keenly aware of a bitter past. There had been forty years of repression by the Japanese police. Christian student groups could exist only in Mission schools and even then, under difficulty. Following Liberation in 1945, there was a spontaneous rush to form SCM's in every non-Christian school. By the time missionaries returned and national leaders began to survey the scene, Christian groups were already established throughout the nation. The members of the founding convention simply

federated and named an already existing nation-wide development.

But the future held unknown perils. The nation was divided and the dividing line soon became the focal point of a devastating war. Out of the chaos and suffering of war, the students arose and re-grouped, only to encounter a bitter schism in the church which divided the SCM from 1953 to 1957.

Since reunion in 1957, the movement has been extended and strengthened until its member units are now found in twenty-eight colleges or universities and in 115 high schools. The members are those who accept Jesus Christ as Lord and Saviour and who join together to serve Him through worship, study, evangelism and service on the campus and in the larger society. Active SCM members are virtually all zealous members of their home churches.

The first full-time General Secretary was appointed in June, 1959, and the writer became his associate in September of the same year. We have concentrated upon prayer retreats, study conferences, publication of literature, nation-wide campus visitation and the strengthening of each unit of the Movement. The response of students and leaders has been most encouraging. The base of support has been widened until five denominations and seven cooperating Missions now participate in building up the work.

On July 2, 1962, KSCM joined the Student YM-YWCA in forming a Korean Student Christian Council which later gained affiliation with the World Student Christian Federation. Through KSCC, KSCM members participated in the first truly national student Christian Conference in March, 1961. They have also shared in the publication of study materials and in launching an exchange of students and leaders with the Japanese SCM.

Out of a history of Japanese suppression, war-time suffering and division, the student movement in Korea has arisen in new unity and strength. It confronts a most challenging task.

One national SCM leader, viewing the scene in early 1962, commented, "We face the greatest opportunity since 1945." Virtually all campuses are open to non-sectarian Christian groups. These open doors, combined with the witness of thousands of eager and devoted Christian students, hold promise that KSCM may indeed help to shape the new history of this nation, and that this nation under God may become the first Christian land in East Asia.

[BOOK CHAT]

In the way of Bible Concordances in Korean, there have been three attempts to provide such, two of which have long since sold out and disappeared. The one which is still available is a rather large "pocket" sized book, under the title *Bible Concordance* (price 300 won). The first 619 pages are the concordance proper, giving references where a given word is to be found. It is not exhaustive, but is a very helpful tool for Bible study and highly to be recommended. Following this section, there is another of 129 pages on Bible names, giving the references where these are to be

(Continued to Page 4)

Child Evangelism

Fellowship



by John W. Cook

Jesus spoke concerning little children, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matthew 18:14) In answer to this portion of God's Word, International Child Evangelism Fellowship sent their first missionary to the children of Korea, Miss Mary Vaught, shortly after the end of the war. She was forced to return home almost immediately because of physical weakness.

In the year of 1957 ICEF sent a second missionary to Korea, Miss Eleanore Luncford. During the three years that she was here she did much to establish the organization in this country and through numerous Teacher Training meetings challenged many with the great task of reaching, winning and teaching little ones for Christ.

My wife and I came to Korea in the spring of 1959, answering personal calls from God to go to the children of Korea. Our work here is briefly in three categories. ICEF has flannelgraph Bible lessons covering almost all of the Bible, from the creation through Acts. One work that we are doing is selling to Koreans these Bible lessons as cheaply as possible and translating the accompanying text books into the Korean language. At present the text book for the Life of Christ, Volume I (14 stories) has been printed in Korean. Within the next year and a half we hope to print text books for the Life of Christ, Volume II (14 stories) and the Lives of the Patriarchs (15 stories) plus a children's song book.

The main objective of ICEF is to reach unreached children with the Gospel. This is done through home Bible classes held in Christians homes, open-air meetings and special rallies. Therefore our second job is to establish such classes. Our third and most important job is the conducting of weekly teacher training classes for the Bible class teachers and Sunday School teachers who are interested in receiving instruction on the use of flannelgraph and methods of teaching children. In this same line we are also constantly holding special teacher training classes for various churches and Sunday School groups.

One special project: we have started to meet the challenge of College students going out to country areas during the summer vacation months to hold DVBS type children's classes by having a week's special Teacher Training Course for those interested in a summer children's ministry. This summer such a class is to be held during the week of July 18th through the 21st. In this course instruction will be given on Child evangelism as well as supplying the students with six visualized stories, practical experience in child evangelism, and various other helps. Details of these classes may be had by writing to me, John W. Cook, Central P.O. Box 573, Seoul, Korea.

AN EXPERIMENT IN PASTORAL BROADCASTING

An interesting experiment in a local pastoral ministry has come to our attention, carried out by the pastor of the Naesong Presbyterian Church in Kyung An Presbytery, the Rev. Park, Chung Chule. He has set up a system for the parish whereby each home in the congregation has a radio speaker which is linked to the pastor's home, where there is a speaker and a good amplifying radio. This enables them to hear the programs broadcast over the relay system by the pastor.

The relay plan was set up for the parish because:

- 1) Most rural church Christian homes are still not CHRISTIAN HOMES, not because each home has no believers, but because the greater part of the family are still not Christians.
- 2) Most rural church districts have no radios of any description.
- 3) They need to hear the Bible daily. So many women don't understand how to read even the simplest reading material, and others are not trained in proper reading.
- 4) A Christian home truly needs some kind of religious music and literature. But some of them don't know what is music and what is literature suitable for their faith and life. Without this cultural interest, confusion can easily arise.
- 5) Most Korean churches have no means of mass communication. Mass communication saves time and space. With only one pastor usually to one Korean Church, the pastor is over-busy with many kinds of work.

How is the plan carried out?

- 1) The Sunday Morning Services are broadcast to each home. This means the shut-ins, ill, housekeeper, and other members of the family (not at church) can hear the Service.
- 2) Each Sunday morning (and any time) the Pastor can speak to unbelieving homes also if they have the speaker. This broadcasting can easily be tied in with K.B.S. over our amplifying system.
- 3) Conducting Sunday School Preparation Hour is done this way. Many teachers are busy with their household tasks, especially in the rural church, and it is difficult to gather in one place for the Preparation Hour. But each Friday evening at 7:00, with the Pastor speaking over the System, the teachers in their homes can study the lesson.
- 4) Introducing important Christian news and reading Christian religious stories and novels.
- 5) At other hours, when the pastor's program is finished, switch program to K.B.S.—later when we get HLKY, the pastor can switch the program there.

Mr. Park informs us that the testimony of the homes of the Naesong congregation already points up the usefulness of the plan and they are most enthusiastic about it. They feel that they are receiving many interesting and helpful programs. The experience of this pastor and congregation may prove suggestive for others to follow.

The equipment now in use is the following: one radio, an amplifying machine, a microphone, forty speakers and lines. They hope to add a record player and records for use over the system. This represents an investment, to date, of about 20,000 won (about \$150).

KOREAN BEATEN BRASS

The other day, I was buying some old Korean beaten brass bowls for a friend and was interested in the process of making these, as described to me. Much of the modern brass is machine-turned and tinny in texture. The finest of the old brass was beaten by hand.

The process is an ancient one which has been passed down from father to son over hundreds of years. The copper ore from which the brass was made was mined near the Yalu River where the ore contains small quantities of silver. The ore was brought to Ansung, about 60 miles south of Seoul, where craftsmen worked and smelted it. The rough ore was first melted over a pine-wood charcoal fire because this would give an even temperature and gave off no sulphuric acid gas. The ingot was beaten to a definite temperature. If the temperature was too high, the brass would melt; if too low, it would become brittle and crack when cooled. It is recorded that this work was done only on the darkest nights, when the temperature could be correctly determined by the color of the heated brass.

After being heated to the proper temperature, it was beaten to the shape desired. Because of the labor and skill involved, the bowls were very expensive and only the wealthy could afford to buy them. It is considered one of the finest arts of Korea.

(Continued from Page 3)

found. This should make a useful study help for yourself or for a Korean co-worker.

A small book of **Prayers** has been prepared by Chung Yong Ch'ul and Chung Yong Sup, based on the "Book of Common Order" (Price 90 won). It gives suggested prayers for many occasions, for public and private worship. This might be of help to language students and others who would like to improve the form of their prayers in Korean. It would also be a useful book for Korean church workers.

With the fall term of Language School starting up shortly, this seems a good time to remind people of the book, **Korean Grammar for Language Students** (price 150 won). This is a helpful supplement to materials prepared by the Language School itself, inasmuch as the grammatical explanations are given in clear English and the material is related to the English grammatical background of the student. The book endeavors to explain the point of view of the Korean grammarians, but also to make this intelligible to the average English-speaking student of the Korean language. The second half of the book gives a set of ten sample study sentences for each of the main verb and noun endings in common use. The verb endings are given first, then the noun endings, each section being arranged in Korean alphabetical order. It is assumed that the student can read hangul, but there are suggestions that also make it available to beginning students.

KOREA CALLING

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World Vision Children with
Dr. Billy Graham

KOREA CALLING

With the Voice of Singing

I am just back from an unusual experience. We took some friends to Hillside House, the Servicemen's Center, for the weekly "Back Home Christian Fellowship" program which has been running every Tuesday evening for nigh onto nine years past. This evening, the World Vision Children's Choir was singing and it was an amazing experience. I had heard them before, some months ago, though I missed the gala performance which they gave after returning to Korea from their tour of several months in the States. On that other occasion, they were dressed in eye-catching Korean clothes; this time they were in more summery western outfits of matching prints, but the music was the same, a satisfying spiritual experience, not just a concert.

The ages of the children run from 7 to 13, boys and girls. The director is Mr. Chang-Soo Chul who is also director of the very fine adult choir at the Young Nak Presbyterian Church in Seoul. With both choirs, his work is well worth hearing, but the Children's Choir has a special appeal of their own and is a joy to listen to. They sang part of their songs in English and part in Korean. Since they do not speak English, they had learned their English songs by rote, but their enunciation was so clear that it was very easy to follow them. What also struck me was that their enunciation on the Korean songs was also the clearest of any choir I have heard in Korea. All of us in Korea have noticed the forced, strident tones with which most youngsters tend to sing, with the apparent idea that the more noise produced, the better. The Chil-

dren's Choir is a refreshing contrast. There is a correctness and purity of tone which speaks of long and careful training.

The songs on this second program were quite different from those I had heard before. Certain ones stand out—"Franck's "O Lord Most Holy" and the hymn "How great Thou art". There were several Korean folk-songs, also.

The singing was interrupted for a short period of Scripture memory verses, for Bible memory work is part of the Christian training given in each orphanage. About a dozen of the children recited verses, first in Korean and then in English, ending with John 3:16 in concert. Many of the children in the orphanages have taken part in the national Scripture Memory Contest in which first place was taken by a blind orphan.

For one group of songs, the children were joined by a little deaf girl who "sang" the next songs with them, under Mr. Chang's direction, with her fingers.

A secular group included Schubert's lovely song, "The Trout", "Chiribiribin" others, and the final group was made up of hymns. The program closed with "God bless America", which had closed their programs in the States and, for those from Canada, with "God bless the Queen".

All these children are orphans from the various orphanages sponsored by World Vision and Dr. Bob Pierce. The final song, "God bless America" had a special poignancy because the Republic of Korea is free today largely because of the part played by America in the Korean War, and these children know that and are singing their thanks. Even more, they know that they are what and where they are because of the love and grace of God which has made possible the home and training they now have. The prayer offered before they sang, by one of the U.S. chaplains present expressed the feeling of all of us, that God would keep and guide them, as they grow, into a full understanding and devotion to the Saviour about Whom they were now singing. There have been many who have heard them sing and have come away drawn closer to this Saviour, for the message of these simple Gospel songs goes very deep.

They are leaving soon for a second trip, this time through Europe. We pray for their healthy and safety as they go and that the Lord will speak through their singing so that, once again, "a little child shall lead them".

Allen D Clark
United Presbyterian Mission

Ewha

High School's

New Leader



by M. L. Conrow

Completing the hour-long trip by air from Kangnung to Seoul after a Thanksgiving holiday, I hurried home from the airport to welcome a dinner guest—Mrs. Myunghak Saw, the newly-installed principal of Ewha Junior and Senior High Schools. She exclaimed when greeting me:

"You've been to Kangnung! That's my old home. I was eleven years old when I first walked over the mountain from Kangnung on the east coast to the capital city on the west. My father, an elder in the Methodist Church, had been urged by 'Uncle' Charlie Morris, the missionary who itinerated in our province, to allow me to attend Ewha Haktang, that fabulous and mysterious mission school in Seoul. My father and I took the overland trip over the high mountain passes on foot. What dreams I had of the future, and what fears! We spent thirteen days on the journey and you have come in an hour!"

Thus were dramatized for me that day the changes which have come to the schools named "Ewha". The primary school established by Mrs. Mary Scranton in 1886 was already famous; the high school had been opened in 1904, the year before Myunghak Saw was born; the college had graduated its first class of three in 1914, the year before she came to study. All things were set for growth and progress, and for the preparation of this young woman for service.

She entered the third year of the primary school, completed the course in 1917, the high school in 1921, and the college preparatory in 1925. She immediately became a teacher in the school she had entered with tears and trembling ten years before. Especially gifted in athletics, she needed further training, and was sent to Japan for study in Tokyo Women's College of Gymnastics and Music.

When she returned to Korea, she went steadily forward professionally:

1929 Teacher, Ewha Girls High School
1946 Dean, Ewha Girls Middle School
1947 Vice Principal, Ewha Girls High School
1951 Vice Principal, Ewha Girls High School

Her more than thirty years of work as teacher and administrator were officially recognized in 1960 when she received high honors from the Ministry of Education. The next step was a logical one, taken in 1961 when she stepped into the role of principal of both the Junior and Senior High Schools at Ewha.

As she thinks of the past and the future, she pays high tribute to those who have preceded her: to Mrs. Mary Scranton who started the school in the small Korean house which was residence, dormitory and class room building; to Miss Lulu Frey who triumphed over adverse public opinion and started the college; to Dr. Alice Appenzeller's strong leadership and the vision which built well for the future; Miss Marie Church who emphasized high standards of teaching and organization; especially to Mr. Pongcho Shin whose rare tact and diplomacy guided the schools not only through years of war and refugee life, but also in the difficult ones of reconstruction and rehabilitation. In his more than twenty years as principal of Ewha Junior and Senior High Schools, Korea saw great suffering: the cramping disciplines of a military ascendancy leading to World War II, the evacuation of missionaries in 1940, the Korean War in 1950, the tragedy and glory of refugee life in Pusan in tents and shacks, with no equipment, but with staunch determination and hope.

Always with strong support for Mr. Shin's stalwart leadership in those years was Mrs. Myunghak Saw. Ready now for the weight of new responsibilities, she knows what she faces, can stand confidently in this day of new and strange changes.

The school she entered in 1915 had 200 students and a staff of eleven teachers, with classes ranging from kindergarten through college, on a crowded and inadequate campus. Now on the same site, the former Ewha College building, Frey Hall, is used by the Junior High School; and on the expanded and extended site is the new Scranton Memorial Hall for the Senior High School work. For the two schools there is a faculty of 123; there are 1500 students in the Junior High School, and 1300 in the Senior.

The Christian community, the educational and civic leaders of the country honor Mrs. Saw for her services through the year; they pray that under her leadership new and steady progress may be made in this oldest of Methodist schools in Korea.



Yonsei

Dedicated

Medical Center

by Mrs. Ernest Weis
Methodist Mission

Because many American soldiers lost their lives during the Korean War, General Taylor, Commanding General of the Eighth U.S. Army, wished to establish a memorial. Severance was approached about setting up a Chest Hospital as a memorial. It was agreed to do this on the Yonhi (now Yonsei) campus. General Lemnitzer turned the first shovel of soil during the ground-breaking ceremonies on April 23, 1955.

Not only was a chest hospital planned but an entire new medical center which has now been realized through the combined efforts of the United Board for Christian Higher Education in Asia, The China Medical Board, The Eighth U.S. Army, local funds and various individual gifts.

Because of a number of obstacles that arose, including exchange problems, work was stopped on the hospital for almost two years. However, we have now reached the stage where it is time to move from Severance into the new complex and today we dedicated this new building for Korea for Christian Medical Service.

Those who took part in the actual dedication services were many, and we will mention only a few. Brigadier General Kim Pyung Sam, represented the Chairman of Korea and gave Prime Minister Song Yoo Chan's message. General Meloy represented the Eighth U.S. Army. Ambassador Berger, our American Ambassador here in Seoul, President Yun of Yonsei, Bishop Kim of the Board of Directors, and Dr. Weiss, the building chairman, were other participants of the service as well as Dr. Loucks from the China Medical Board.

At present, the hospital will be able to care for 325 patients plus temporary quarters for nurses training school which later will become hospital bed area, and quarters for 90 graduate nurses and staff. This will also become hospital bed area. The final total bed capacity after a new wing extension will be about 500 beds.

Besides this, we have a new medical school building in operation since January, a nurses' dormitory for 139 students which is completed, and an outpatient clinic for 1000 patients per day which is almost completed, and the CWS post-polio clinic which has been in operation for several years.

Before, during and after the dedication ceremony, we were favored with selections from the Eighth U.S. Army band and the Yonsei medical choir and orchestra. The weather was excellent.

We were specially blessed by having a downpour of rain the day before the ceremony with cool bright sunny weather for the ceremony itself. Following the ceremony there was a brief tour of the medical complex and a tea given by the Severance Hospital nurses and other staff ladies. Thus ended the day's festivities.

To ALL OF YOU who helped in any way with this great event, we THANK YOU.

BOOK CHAT

For those looking for a Book of Forms for weddings, Communion service, baptisms, etc., *A Handbook for Pastors* by C.A. Clark (30 won) is a helpful book and is to be recommended. Aside from the forms for the administration of the sacraments and other special services such as those suggested above, there are also selected Scripture passages for use in parish visiting, applicable to particular situations. There is also a very useful section made up of questions for the examination of candidates for church office or for ordination. Often a new committee is appointed to conduct such an examination but, being without

(Continued to page 4)

Life in Kangneung

by Rev. Roy Shearer

How about taking a trip with us while we go about our assigned work in Kangdong Presbytery? A week will be barely enough time for you to follow all of our activities, but we'll compress them into seven days typifying what we have been up to since we wrote you last. Here we go!

MONDAY Today we're in Andong (AHN-DONG), Korea, enjoying both fun and prayer fellowship with the two missionary families here, but tomorrow we must be 200 miles away in Kangneung (KAHNG-NEUNG) on the east coast where we have a temporary residence. This is a long day's drive over rough roads so jump in the Landrover, strap on your safety belt, and we'll start out for Kangneung. Incidentally, this Landrover is two years old and hasn't a drop of gasoline. It burns diesel.

As we travel along, you can see in the rice fields stubble left from a very good crop. Korea hasn't had such a good crop of rice in twenty years so this year most of the people will have enough to eat. We make a couple of stops visiting pastors, then the road becomes more mountainous, the hills steeper, and the car labors putting out black smoke until finally we come to the summit of the coast range. You can look down to the eastern shore and see the shining lights of Kangneung. This means that we've come to our home away from home.

We've rented two 9 x 12 rooms of a new house with papered floors which serve as living, eating, sleeping, and study space. Loris has fun accommodating Western cooking to a Korean kitchen but a little kerosene stove is a big help. You will see the kitchen is a sunken floor with low cement counters in which are set two great black iron cooking pots. These pots are good ovens for making brownies! Underneath the pots is the cooking fire which burns coal dust cakes that also heat the house by flues under the floor. There is a well in the sideyard with a handpump and we have sliding glass doors which sparkle in the sun and provide us with a picture window.

TUESDAY Let's take a trip up the east coast 12 miles to the town of Choomoonjin. It's a very beautiful drive along the high bluffs above the sea. On top of a hill overlooking the harbor of Choomoonjin is a church of 50 members. Their main occupation is fishing. The church is without a leader because the former evangelist felt the lure of the big city where economic conditions are easier. This year, though, the economic situation of Choomoonjin is looking up because they had a good crop of squid. There is a lingering olfactory sensation about the whole village that is witness to the good crop this year. No squidding. The odor fills everything.

You and I and the church elder sit next to a stack of dried squid in his home and talk together about the condition of the church. The elder also tells us about a memorial service he is to conduct tomorrow. In Confucianism one year after a parent dies the son must go to the grave and worship, and Christians, deep in their hearts, still feel the need for this worship service so it's been made over into a Christian memorial service.

WEDNESDAY This morning we'll get on the train going into the mountainous coal-mining area. We're going to the ordination service of two elders in the town of Iron Rock. After a four-hour ride the train stops and all the people start getting out. We ask the pastor traveling with us if this is the end of the line. He says no, we have a little walking to do. It's more like climbing as ahead of us we face a mountain path that goes straight up! We climb this mile-long hill to the top and board another train to our destination.

The installation of elders in the Korean church is very important because being made an elder is somewhat like receiving a university degree. Thereafter the elder is always referred to as Elder Kim or Elder Pak because his status has been raised. There is a service of worship and a laying on of hands by all the presbytery pastors. There are congratulatory messages, one of which was given by Roy, and the gifts are piled high in front of the church. Then comes the part we all like: the big feast that the elders must give by tradition. There is rice, tasty chicken soup, and at least 25 dishes ranging from fish, meat, Oriental vegetables and roots, to soy-bean products and sea cucumber.

THURSDAY Jump in the old hot-rod again and we'll go inland to a high plateau, where we see straight rows of about 100 one-room mud-walled houses being built. This is Reconstruction Village which has been planned and financed by the military government. People, who for various reasons want a new start in life, receive a place to live, a small ration of grain, and several acres of land that they must clear by hand and make ready for planting this spring. There is something missing in the village, though, a church. Eleven Presbyterian families in Reconstruction Village attend a church two hours walk away but they want one of their own. With some outside capital the villagers will build it out of lime-mud bricks. I hope the church can become the center of this pioneer community.

FRIDAY Let's go to a pastorless church nearby and call on its members. When there was a regular pastor many people came on to worship but now attendance has fallen off. One problem is that whenever a fisherman is converted to Christ, either the other fishermen in his boat are converted too, or this man has no job. Before putting out to sea there are prescribed pagan rites which no Christian can conscientiously attend. So if one person of the boat is absent from these rites because he's a Christian, any bad luck on that particular voyage would be blamed upon the "Christ-believer." It is not easy to be a Christian in a fishing village.

While Roy has been calling from house to house with the men, the women have been called to church by Loris and two Kangnung deaconesses who as a team represent the presbyterial. The women, full of curiosity and

excitement, listen as Loris talks to them about working together in the church. One of the deaconesses, a stout Mrs. Kim, then gives the presbyterial report and urges the women to send many delegates to the spring meeting with a program of Nutrition, Child Care, Bible Study. After the report, all play Charades, acting out the functions of a Women's Association, such as calling and sewing for the poor.

SATURDAY Today I'll work with my language teacher learning a sermon that is to be given tomorrow.

SUNDAY We walk on mud paths to the Eastern Light Presbyterian Church in Kangnung. Take off your shoes and enter the sanctuary. There's Loris directing the choir. There's the young pastor and up front sit the two elders who are real jolly at a dinner party. There's Deacon Min, an autoparts dealer, and stout Deaconess Kim again, who during the summer runs a restaurant that serves cold noodles. All these people take their church responsibilities seriously and have shown by their works that they are attempting to live by Christ's commands. It's a joy to preach here because we count many of the church members as our close friends. As the service closes and the pastor asks me to give the benediction, I'm reminded that I've said it in Korean many more times than in my native tongue.

(Continued from page 3)

experience in the matter, find themselves uncertain as to what should be included in such an examination. In this case, they are likely to stress only certain things and forget to cover others, thereby giving a very uneven examination of the candidate. The questions given here will help to avoid that difficulty, serving as a guide for the committee as well as for the one being examined, in his own preparation for such an examination. This book has been widely used for a number of years.

Booker T. Washington's autobiography, *Up From Slavery* (30 won), is well known in the English original. It was translated into Korean a couple of years ago and has been well received. The story of the life of this underprivileged boy who became a leader of his people is an inspiration to many Korean young people. His interest and success in working with a depressed agricultural situation finds many echoes in the Korean rural situation today and gives suggestions as to how similar problems may be met in this country also.

Women of the New Testament, by Oh Chun Young (whose translation of *Pilgrim's Progress* is well known) is worthy of your attention. (Price 65 won). He gives, first, the leading women of the Gospels under the general grouping of Mothers (Mary, Elizabeth, etc.), Helpers of Jesus (Mary and Martha, Mary Magdalene, etc.) and Unnamed Women (the Widow of Nain, Woman of Samaria, etc.). The next section gives women from the Acts and Epistles, as John Mark's mother, Timothy's mother, and so on. There is a good index for teaching and preaching material, which makes for ready reference.

KOREA CALLING

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John Steensma
Director Amputee Rehabilitation Center

Korea Amputee Rehabilitation

John Steensma

Rehabilitation has as its purpose the return of a disabled man to society as a productive citizen. It attempts to teach the handicapped to admit their limitations, but to recognize their abilities. The Korean Church World Service Amputee Rehabilitation Center is a witness to the love and mercy of the Christian. The amputee becomes a brother, and he receives help rather than charity. This interesting and unusual Christian service was begun by Dr. Reuben A. Torrey, Jr. shortly after the end of the war in Korea. It started as an effort to minister to a special group of war casualties for whom little was being done at the time. The early stages of the work included prosthetic shops and training departments at Chunju, Taegu, and Seoul. These three units provided on-the-spot medical service, since they were coordinated with the mission hospitals there. In Taejon, the purpose of the rehabilitation center was not only to supply amputees with needed limbs, but also to help them to take their places as normal persons in their homes and communities. The fact that more than 3000 persons have received artificial limbs speaks for the service rendered and the urgency of the original call for help.

Many of our current amputations are the result of train accidents. People seem to have no regard whatsoever for life or limb around the trains. Diseases also account for some of the amputations. Burgher's disease, left untreated until it reaches an advanced stage makes the wearing of an artificial limb more of a problem. Leprosy, or Hanson's disease, with horrible stumps which lack sensation and are liable to break down under the slightest pressure, demands a special type of prosthesis. Poverty, ignorance of public health and disease, lack of medical facilities, the lure of the Chinese herb doctor all contribute to our problem. Before coming to Korea, I had never seen an amputation caused by snake bite, but

it is not uncommon here.

Although I undoubtedly speak with prejudice, I believe that the Korea Church World Service Amputee Center produces the best prostheses in Korea. We take pride in the fact that our three limb-manufacturing units produce the best-fitted and the finest-looking artificial limbs that can be made with locally available materials. But although our staff has done well in dealing with the stump problems and the prosthetic challenges, we are at a loss to solve the social dilemma of the cripple. This burden plagues us. A handicapped person is rejected by his family, abandoned by his mate, despised by his fellows. Recently we admitted a thirteen-year-old boy, whose arms had been blown off by a hand grenade. His whole face had been severely burned and is now a horrible mask. His eyes are fixed in an unwinking red stare. His nose and ears are partly gone, and his mouth is pulled back in a permanent grimace. While he was in the hospital recovering from his burns, his parents deserted him. We can give such a child new arms and train him in their use, and plastic surgery can restore some of his face. But no one will accept him.

Rehabilitation must concern itself with the whole individual — and this is what makes Christian rehabilitation different. Christianity has the power to restore a man's self-respect. A poverty-stricken economy has no room for cripples and so they come to us from their broken homes and with their tragic experiences of family rejection. Most of them are beggars, caked with the dirt of months on the road and clothed in rags which are alive with vermin. They come to our clinic and they tell us their stories of beatings and wanderings and of their struggle against a society which begrudges them their very existence.

Such people need professional help. Initially, they require counseling and guidance. They have deep emotional problems and they have suffered to the point where they lack initiative and drive. The negative attitudes of others have become a part of the thinking of the disabled and they have accepted them as truth.

Rehabilitation is not an easy task under the best of conditions. In Korea, the structure of the Oriental society makes it an up-hill struggle all the way. There are many heart-rending stories in our files about tragic lives which have been changed by becoming a part of the community of the Amputee Rehabilitation Center. Everyone is moved with compassion at the sight of a person who is filthy, crippled, hopeless and helpless. Everyone is touched to see that same person standing up on two legs, clean-shaven and in clean clothing, walking with a smile. This happens daily at the Rehabilitation Center. The amputee finds it easy to fit into a group of people with similar disabilities. The adjustment to such a society is simple. Here he is not different—here he need not compete. Of course, rehabilitation has as its goal restoring the confidence of the handicapped in himself, but not in such a sheltered society. A long-term vocational training program within such a framework gradually undermines, and it increases the difficulty of returning to a normal environment. And such a program fails in its purpose. During its existence on the beautiful Union Christian Service Center outside the city of Taejon, the Rehabilitation Center had gradually come to mean only a haven to the despised and rejected amputee—a place where he could hide from his shame and find love and understanding among those with similar afflictions.

For this reason, and also because the area around Taejon offered very limited opportunities for training or employment, it was decided to move the Rehabilitation Center to Seoul. Here it could be connected with an on-going medical school, in order that it might carry out a professional program of limb-fitting, physical therapy, and evaluation by qualified social workers. It will also include a provision for vocational training, but this training will all be on a contractual basis with existing vocational schools and facilities and with professional instructors. This will allow it to employ a professional staff who can deal with the more basic problems that a handicapped person faces in his total adjustment.

The Korean Government has recognized the problem of the handicapped people, but it is only one of many problems in this country. Even the Korean Church has not yet reached that stage of maturity at which it feels its responsibility toward the masses of sick, diseased or handicapped people. Very few churches have volunteered assistance even for their own members. Korean Christians are a part of the general public which thinks that a disabled man is no longer productive. They smile tolerantly when they are told that amputees can be useful members of society.

During this year, the Amputee Rehabilitation Project has been reorganized and relocated. We are moving forward in faith; we shall continue to labor; we shall continue to hope; we shall continue to pray. We feel that the work has made advances over the years, but who can evaluate the results of a program such as this in terms of hearts who have learned to hope or souls who have discovered a New Life? Christian compassion in Korea is not only a witness by the churches outside its borders, but such an institution as the Amputee Rehabilitation Center also stands as an example to the Korean Church.



“He Shall Be Called A Nazarine”

Matthew 2:23

It may truthfully be said that the Church of the Nazarene has had two beginnings in Korea. Here is how it came about.

He was called Cho Tae Oku. That was his Japanese name, but his real name, that is, his Korean name, was Chang Sung Oak. He began attending the Church of the Nazarene in Kyoto, Japan, where Pastor Yoda explained to him the way of full salvation more fully, and led him into a deeper experience with God. Shortly afterwards, Chang felt a call to preach the Gospel, and enrolled in Bible School.

Although the Church of the Nazarene entered Japan in missionary activity as early as 1905, it was not until 1936 that the missionary and national leaders decided to do something definite about opening up a work in Korea. The great hindrance, of course, was that there was no worker to send. Now Providence had given them Chang Sung Oak.

The site chosen for starting the first Church of the Nazarene was Pyongyang, Chang's own native city. Working under the auspices of the Japan District Assembly as an extension of that mission field, Reverend Chang enjoyed considerable success.

A visit by Dr. W.A. Eckel, veteran missionary to Japan for forty-six years, and a Japanese leader, the Rev. Nobumi Isayama, resulted in starting another congregation in Seoul. Chang Sung Oak began holding services in a small dwelling in Suh Dai Moon, Hyun Juh Dong. He divided his services between Pyongyang and Seoul until after World War II. The Hyun Juh Dong congregation provided a nucleus for another church in the Yung Chun area. The Communist invasion resulted in the total loss of the Hyun Juh Dong meeting place, but that congregation became the backbone for the organization of a church in Young Deung Po.

This was, shall we say, the first beginning.

With the conclusion of World War II, the Japan District found itself wholly occupied in entering the now open doors of opportunity in that country, and rebuilding its former work. This, along with the poor liaison between the two countries, resulted in the two Korean congregations being left to their own devices.

Correspondence on file with the Department of Foreign Missions, Church of the Nazarene, in Kansas City, Missouri, shows that several Nazarene servicemen stationed in Korea visited Chang and his congregations between 1945 and 1948.

The second beginning must start with the visit of an outstanding Korean evangelist, the Rev. Robert Chung (Chung Nam Soo) with the Executive Secretary of Foreign Missions, Dr. C. Warren Jones, in June of 1948 at Kansas City, Missouri.

Robert Chung, a graduate of Asbury College in Wilmore, Kentucky, and a school mate with several men who later became leaders in the Church of the Nazarene, for many years had

conducted tent meetings and revivals all over the peninsula. In his frequent trips to the States, Chung made many friends in churches across the country and received considerable support for his work from Nazarene congregations. He expressed the desire to affiliate himself with the Church of the Nazarene, along with several of his friends who were pastoring independent churches in Korea.

In October of 1948, General Superintendent Orval J. Nease visited Korea, and after seeing some of their work, received Robert Chung and five other pastors into the Church of the Nazarene. Among them was Chang Sung Oak.

There were nine congregations, some without buildings, that identified themselves with the Church of the Nazarene at that time. This is considered the natal date for the opening of the work in Korea.

The first resident missionaries, the Rev. and Mrs. Don Owens, arrived on the field in May of 1954, just before Robert Chung left for the States for retirement. The need for trained workers prompted the purchase of property in Sajik Dong of Seoul for a Bible Training School. In 1958 this property was sold and the school relocated on the highway between Yung Deung Po and the Kimpo International Airport. Twenty-two students have graduated from the four-year course of the school, most of whom are pastoring in churches over the nation.

Two other missionary couples have joined the mission staff. The Eldon Cornetts came out in 1957 and the Charles Strouds arrived in 1961.

The national church, consisting of thirty-eight churches, is functioning under a District Assembly structure with its own Superintendent and Boards provided for by the Manual of the Church of the Nazarene. The strongest areas of work are in the Seoul-Kyunggi-do area, with ten churches, and the Pyung-taek Gun area where are eight churches. Membership exceeds 2,000 and over 3,000 children attend the Sunday Schools.

Here in Korea, as in all of the other forty-two world areas where the Church of the Nazarene deploys its 500 missionaries, the challenge still faces us, "We are debtors to give to others the Gospel in the same measure as we have received it ourselves."

The Rev. Donald Owens

KWNGJU Vocational High School for Orphans

One of my assignments as a missionary of the Oriental Missionary Society has been to work with the social welfare program of our Korean Holiness Church. Our Church has more than 72 social welfare institutions in which there are more than 12,000 persons. The great majority of these are orphan children. Most of these institutions were started during the Korean War. At that time, our major concern was to give them shelter, food, clothing and a spiritual environment. We little dreamed of

some of the complicated problems that faced us in the continuance of these programs. The psychological problems of the orphan teenager, his preparation for life as a father or mother, materially and emotionally, were problems that we never thought of in those days.

However, as the initial phases of this activity progressed, we began to realize these were some of our greatest problems. As early as 1956 we began laying the groundwork for a vocational school for orphan children. Land was purchased in Kwangju, Cholla Nam Do, in 1957. By the time of our return from furlough in 1958, the physical plant had been made ready. This was made possible by a very generous contribution from World Vision and it was established that this institution was to care for all of the eligible orphans in the 162 orphanages that World Vision supported throughout South Korea, and although World Vision's sponsorship support for an orphan normally stopped at 18 years, if they were enrolled in the Vocational School, their support would continue until the age of 20.

The initial years saw a great deal of heartache in our processes of learning. Orphanage superintendents, reluctant to send their better orphans since they helped manage the orphanage, were only too happy to send those that were causing trouble. To start the institution with 700 such recalcitrants proved to be quite an experience. For example, during the student uprisings of 1960, they broke all the Kimchi jars and 568 windows. Needless to say, the initial years proved quite a trial to Pastor Kim Shin Keun, principal of the school, World Vision who sponsored it, and yours truly, chairman of the Board of Directors.

The high school is fully accredited and recognized by the Government. It offers training in the following fields: agriculture, animal husbandry, industrial training, carpentry, and mechanical engineering, science and commercial courses, home economics, electrical engineering, and pre-ministerial training.

As the old saying goes, the proof of the pudding is in the eating." We were quite anxious to see the results of our first graduating class. Last April we graduated 200 students and, so far, have been highly pleased with the results. Six of these entered our Seminary here in Seoul, one of whom took the highest honors in the entrance examinations. Thirteen were given government scholarships to continue on in University training. Six of the girls were given scholarships to go to Germany for nurses' training. The rest were all able to find work and up to this present date are doing quite satisfactorily. So it is our feeling that this project has been well worth all the growing pains (which are not over yet) and we feel confident that this institution is beginning to help solve the vast problem of the orientation of the orphan into adult life.

We earnestly covet your prayers for this institution, that the now more than 1500 students enrolled might "seek first the Kingdom of God and His righteousness."

Elmer Kilbourne
Oriental Missionary Society
Seoul



One Arm Only

Hilda E. Weiss
Severance Hospital Laboratory

One day in the year 1957, Dr. R.A. Torrey, Jr. himself an amputee who was then director the CWS amputee work here in Korea, introduced us to a young man with one arm and asked us to take him as a laboratory student. Take a one armed man for lab work? Impossible! But one could hardly refuse Dr. Torrey or the smiling face of Mr. Choi.

After a month, we all realized that Mr. Choi could do the work of any man with two arms, was a good student, and besides, had courage that some of the others lacked. He entered our school of technology and later graduated in good standing. In the meantime, in order to support his family, he did his regular student work during the day and in the evening took on another laboratory job. It was a sad

day when we found out that Mr. Choi was suffering from TB, while his wife was expecting their first child. When we assured Mr. Choi that we would help care for his wife, he was willing to rest for a few months until he should be well. What was it that gave him all of this courage? Let me tell you what happened before 1956.

On September 28, 1950, Mr. Choi saw his house bombed by the UN troops and saw his mother killed and his sisters severely burned during the bombing. His sisters later succumbed to a disease which often follows the ravages of war. Mr. Choi himself was severely injured but somehow or other walked to an emergency center which happened to be a schoolhouse. It was there that his arm was amputated. From there he fled to Pusna where so many others refugeeed during the war. He heard of the rehabilitation work of Dr. Torrey in Taejon and felt that if he went there, at least he could get some food. While there he was very discouraged and had little hope for the future, and considered suicide, as many others did at that time. But he found CHRIST in the rehabilitation center and also a fine Christian wife. CHRIST DOES MAKE A DIFFERENCE!

After three years of training in Taejon he came to us with one arm.

Because of the good record of Mr. Choi, other amputees have joined our staff and made equally fine records, such as Mr. Whang who has both legs amputated, and Miss Song who has one leg amputated.

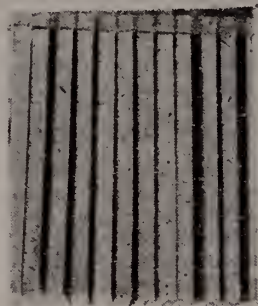
For men and women like these we covet your prayers and your giving.

Special Announcement!

A special project to which your attention is called is the series known as *The Layman's Theological Library* which is listed below. These are recommended for Christmas gift by our readers. 1 set (12 volumes) 720 W
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by Robert Clyde Johnson
by William Lee Miller
by Fred J. Denbeaux



Since Dr. C.A. Sauer's departure, many of you have been somewhat uncertain as to the handling of "The Upper Room," which was one of the numerous projects which formerly functioned under his capable direction. It is now being carried on from the Christian Literature Society, so send your orders here. The price is 10 won per copy, or 60 won a year (six issues). If you order 40 or more, you can get 10% off. The operating margin is too slim to permit discounts for smaller quantities.

I assume that all of you are familiar with "The Upper Room," but in case I am taking too much for granted, it is a bi-monthly daily devotional magazine developed by the Methodist Church in the States. The title page of the issue I have here in my desk lists 34 languages in which it is published and, under "English" gives editions in Australasia,

the British Isles, U.S., Burma and India, as well as Braille and Talking Book editions. That makes a grand total of 40, which is rather remarkable coverage for any Christian magazine. For each day, there is a Bible passage to be read and a text (not always from the same passage, though related in thought) and a one-page sermonette on this, followed by a short prayer and a thought for the day. At the foot of the page is a second Scripture passage suggested. Among the authors noted in this issue I find representatives from the States, India, Free China, New Zealand, Dominican Republic, Scotland, and so on.

Mrs. Stokes has been giving them out in the prison in Taejon. This might give some of the rest of you a useful idea or two. Anything that will help Christians to set up and continue a habit of daily Bible reading is to be encouraged.



KOREA CALLING



TAEGU BIBLE INSTITUTE CHRISTMAS

Katherine E. Clark
United Presbyterian Mission, Taegu

A tradition at the Taegu Bible Institute annually is its Christmas pageant. In previous years, this was referred to by some as the "bathrobe brigade" because the base of the shepherds and wisemen's costumes was often a bathrobe belonging to a fellow missionary or pulled out of a timely relief package for temporary use. Bedspreads and drapes of appropriate colors were borrowed for the occasion from long-suffering neighbors. Out-of-date neckties served very successfully to tie down colorfully the headdresses of the various individuals.

The selection of the cast of characters was made, not by the director of the pageant, but by the student body officers. After an initial discussion as to our purpose of making the meaning of Christ's coming very real to all in attendance, prayerful selection was made of the various characters needed. The cast included approximately 85 people.

Choir music is different from year to year in order to introduce our young people, many of them from country village communities, to some of the thrilling Christmas music of our Church. Scripture passages vary to some degree, both in the places from which they are taken, and also in their use. Last year, for the second time, we experimented with a choral reading group of men and women students.

My very able co-worker, Timothy Hong, prepared sectional footlights for the occasion, as well as painting for us appropriate large backdrops on unbleached muslin. In order to conserve funds, a large scene of Bethlehem was painted on a backdrop which was made up of about 25 pieces of sheeting or muslin which originally were wrappings on relief packages and then sewed together and dyed a solid dark blue color.

Because oriental etiquette does not allow a person of high social rank to carry his own heavy burdens, we took the liberty of adding to the cast attendants for each of the Wise Men who carried their gifts of gold, frankincense and myrrh until they were to be presented to the Christ Child.

Each year the climax of the pageant ties in in some way to the message of the Cross and to each person's commitment to Christ today. This last time this was handled by having a candle-lighting ceremony in which all present who brought candles could have a part. The names of the disciples were called — Judas being conspicuous by his absence—and after they lit their candles from the large Christ-Candle at the front, they shared their candlelight with those on the ends of the center aisle. It was, as always, a thrilling sight to see that large room of some 800 people on each of the three nights, brightened by those who had this chance to commit themselves afresh to Him.

Much of the success of this service was due to the faithful cooperation of stage workers and others in precision timing between music, readings, curtain changes, etc., but the greatest strength was in the daily volunteer prayer meetings for nearly a month every noon. Frequently we still hear of individuals whose joy in Christ began from that evening in our auditorium. Truly, visual aids are a very vital part of leading men and women into a knowledge of Christ's Redemptive love.

Another year, the climax of the service centered on the great Christ-Candle on a table at the front of the auditorium. The Reader took his place beside it and called the names of the fourteen provinces of Korea, one by one. As each province name was called, a representative student from that area stood up and answered the roll call. When all had answered, they went forward to light their candles and then began to pass on the light to the individual candles which the audience had been asked to bring with them. The spread of the light through the darkened auditorium was a striking call to witness for the Lord.



THE MAKING OF A SALVATION ARMY OFFICER

Commissioner Fred Harvey

Perhaps we should begin with the making of a Salvation Army Soldier (Member). After conversion (and we still use the old Methodist mourner's bench) our people are encouraged to testify, take part in open-air meetings and generally become fighting soldiers for Christ.

A system of six years Bible study and training is offered to young people in order that they may become good Salvationists. In Korea there are about fifteen hundred young people taking the courses at the moment.

It is usually young men and women from this group who offer themselves for officership in the Army.

Most people do not realize that husbands and wives must **both** take the same Officership training and that no officer is permitted to marry a girl who is not an officer.

After application there are some months of investigation and character study by the Candidates' Board, plus a thorough medical examination before the candidate is accepted.

Cadets (students) are in residence for two years, husbands and wives together, after which they are commissioned (ordained) and sent to the Field. For the next two years they must complete correspondence lessons every month, making a total of four years study in all.

The curriculum includes intensive study of the Bible, Doctrine, Homiletics, and the Orders and Regulations for officers of The Salvation Army. These latter are exhaustive and set forth what action should be taken in almost any given situation, from the management of a Corps (church) to the running of a Social Institution, from the dealing with someone whose name needs to be removed from the rolls because of unworthy behaviour to the way to defend and give after-care to someone brought before the police court.

An interesting class is the Field Drill Class. It is little use preaching to people if they cannot hear or if mannerisms irritate the listener. This class irons out those difficulties. Cadets are taught how to address a public meeting, deportment and stance, emphasis and expression, management of the voice. They are then called upon to make speeches before the class, after which their brethren (and the ladies, too) criticize their efforts. There is much fun and a great deal of improvement is seen during the course.

There are many lectures on the methods of working with young people and the use of visual aids. Competent officers and others lecture on a large variety of subjects pertaining to the life and work of Salvation Army Officer. How to deal with an earnest seeker after Christ. How to deal with one of the unorthodox sects, how to handle the heckler, the preparation of statistics and reports, the management of accounts.

Cadets are appointed for Field training to various Corps in Seoul and the Wednesday night meetings are entirely in their hands under the guidance of an Officer. Door to door visitation, the taking of the "War Cry" to the bars, open-air meetings, all are part of the practical field work.

Instruction in social service work, Homes, Feeding Stations, Schools, Relief distribution, After-care is an important part of the practical side of their training.

The Cadet's spiritual life is carefully nurtured by personal interviews and counselling, regular devotional meetings and a monthly day of retreat conducted by the Territorial Commander, the Chief Secretary and the Training Principal in turn.

So they work toward the Commissioning day. On that great day, after receiving their academic diplomas from the Training Principal (Lieut-Colonel Paul Kwon), the Territorial Commander calls them forward one by one before a capacity congregation, commissions them as Lieutenants and gives them their first appointments which may be anywhere in Korea. This is the first intimation they receive concerning their destination. You can imagine the tense interest and excitement in that occasion.

Even then the Officer is not "made." This is a continual process as the years go by as every preacher knows. Constant preparation and study and prayer in order to maintain and develop a successful ministry is essential. Regular devotional and inspirational meetings for Officers are organized by Territorial Headquarters and also by the Divisional Headquarters. So the Salvation Army Officer consecrates his life and gifts in the hope that one day he will receive the coveted "Well done" from the One who first called him to serve.

THE EVANGELICAL ALLIANCE MISSION AND KOREA

It must have been in the fall of 1904. Frederick Franson, founder of four missions, including what is now called The Evangelical Alliance Mission or TEAM, had been having meetings among missionaries and national Christians in northern China. He then dropped in for a few days with Dr. Hardie of the Methodist Mission, in Wonsan. As usual, Mr. Franson's message deeply impressed Dr. Hardie. Years later he wrote, "Frederick Franson taught me how to pray for a revival, during a revival and after a revival." Subsequently, Dr. Hardie was one of those greatly used of God in the revival of 1907.

This was the first contact of TEAM Mission with Korea. The second contact came years later, in the summer of 1952. The war was on here and missionaries had their families in Japan. While visiting them, the Korea missionaries saw our Japanese language students, who numbered 54 that summer. "Why can't you send some of these missionaries to Korea?" they asked. So we sent a survey team. They questioned, looked, prayed and waited. In the end, we decided that God was leading us to join in the witness of calling out a people for His name in Korea. Our first permanent missionaries arrived in February, 1953. Today we number 36 assigned to this field.

But what do we do?

(Continued to Page 4)

A Jubilee Celebration

On September 20, 1962, the Jubilee year meeting of the General Assembly of the Presbyterian Church of Korea opened at Young Nak Church, in Seoul. The retiring Moderator, Rev. Nah, Tuk Hwan, pastor of the First Church of Soonchun, presided and gave an excellent message in the opening devotional service of worship.

Earlier in the day, there had been another opening ceremony for the special Jubilee Exhibition which had been prepared in the Christian Education building adjoining the church. A large room on the top floor of the building had a remarkable historical display of pictures, books and various displays covering the development of the Christian work in Korea from its early beginnings. Some of the material had previously been on display in the Christian Museum, on Namsan. Valuable rare books of historic interest were included in the displays.

On the lower floors, there were smaller displays covering different types of Christian service in which the Church is engaged today. These included Bible Clubs, Scout organizations, Christian high schools, colleges and seminary work. Also the work of the Bible Society and its colporteurs, Christian literature and literacy work, industrial evangelism, rural and city church work, Christian medical service and so on. It was a striking reminder of the variety of Christian work which the Lord has been carrying on in this country over the years.

The text of the Moderator's sermon was the same as that used at the time of the organization of the first General Assembly, in 1912—Heb. 12:23, "the general assembly of the first-born". The emphasis was on the responsibility which goes with privilege. He warned against pride of past achievement or present attainment and spoke of the importance of a worthy witness for Christ. As the Jubilee Year in the Old Testament was to be a holy year, he called on the Church to be faithful to its Lord and to live in holiness of life and testimony during this important year of its history.

The new Moderator is the Rev. Lee, Ki Hyuk, pastor of the First Church of Inchun; the vice-Moderator, the Rev. Simeon Kang of the Saimoonan Church of Seoul. Both men are men of deep devotion to Christ and should prove a wise choice for the coming year.

There were fraternal delegates from the three Presbyterian Churches abroad which work with the General Assembly: the Rev. Colin Dyster from the Australian Presbyterian Church, Dr. Nelson Bell from the Southern Presbyterian Church, and the Rev. George Sweazey from the United Presbyterian Church. These friends took turns in presenting the devotional messages at the evening worship hours.

On the morning of Sept. 24th, there was a special Jubilee service, at which time official greetings were brought by the fraternal delegates mentioned, as well as by the U.S. Ambassador, the Hon. Samuel Berger, and representatives of other bodies.

It is interesting that the opening day of the Assembly was Sept. 20th, the 78th anniversary of the day on which Dr. Horace N. Allen, the first resident missionary to Korea, arrived in Inchun. At that time, although he did not know it, there was already a tiny group of Christians meeting in Sorai village, in the province northwest of Seoul, indirect fruit of the work of John Ross in Manchuria. These 78 years have brought vast changes to Korea, not the least of which has been the development of a Christian constituency of 1,233,000 Protestants and 450,000 Catholic Christians. The fact still remains, however, that 94% of the country still is untouched by the Gospel, and there is much work yet to be done. The task is urgent and calls for our single-hearted devotion to the Lord of the Church.

Allen D Clark

United Presbyterian Mission

STEADFAST

(To Lone Tree Mountain, after 50 years)
Marion L. Conrow

You stand, my mountain, as before,
Guarding the narrow mountain pass
A dip on top, wind-twisted pine,
A sheer, steep cliff, a long incline—
And there you stand.

I view you through the winter trees
When winds attack you ceaselessly;
Through spring and autumn, summer storm,
You seem as steady as before,
Though changing daily, constantly.

And yet as far as I can see
Through years of change for you and me,
I still am I, and you are you,
Doing what is ours to do.

Standing where we're supposed to be—
Within the Law, yet strangely free;
Our purpose still as staunchly true
As years ago when it was new.

The above poem was received from Miss Conrow, the day after she left Korea for retirement—as she put it, "the hardest thing I ever did." "Lone Tree Mountain" is the name by which the symmetrical mountain which stands out in the sunset on the west edge of old Seoul, has long been known. The one huge tree that stood on the peak is gone and new trees are trying to take its place. The "narrow mountain pass" is, of course, the Moo-hak Pass (also called the Peking Pass) by which the road to Munsan (and Pyongyang and Peking) makes its way out of the city.

That we will miss Miss Conrow goes without saying, but we are saying it anyway. Hurry back!

(Continued from Page 2)

Any missionary who loves Christ and who knows God has saved him through His Son is going to preach the Gospel. All of us try. During the summers of 1954 and 1955 Bob Livingston and others worked with a tent team making Christ known in the country areas of North Choong Chung Province. Six churches started from those meetings. We were unable to follow them up. Yet they went on and multiplied in the fellowship of other denominations. They now number nine.

But TEAM's emphasis has been on projects. Since Korea has thousands of evangelical churches spread across the country we have started various projects aimed at helping them in their witness. TEAM Radio in Incheon broadcasts the Gospel every day for sixteen hours in Russian, Chinese, Korean, and English. The Word of Life Press publishes books, tracts, and posters, while also running a correspondence course, and supplying English and Japanese books for pastors, students, and foreigners in Korea. TEAM's orphanages in Pusan care for 260 children, including a farm and vocational high school in which to train them. In Seoul, in a beautiful valley just north of the city, we have built up a conference area. It is used by many different groups. As many as 180 people have been fed, housed, and encouraged in the Faith as they have met to seek God. Then, on Korea's east coast, TEAM operates Kwan Dong College. This is an accredited college of commerce and Bible. Opposite to it, on the west coast, we are supporting evangelists in direct evangelism on the islands.

Is it worth it? Ask relatives. (And even some other missionaries.) But is that question germane? If Christ be Lord, and if 90% of Korean people still make no profession of salvation or even some faint psychological Christian faith, there is still a lot of believing and obeying to be done by God's Church and His followers. Yet, the question needs no evasion. For it is worth it.

This came to me afresh while down at the Beach this year on vacation and received a letter from a seminary student. I had preached with him in numbers of small churches. He wrote, "Come and hold a revival in our church. The elders and the 250 members all want you to come. Since they know I am a different man today than I was a little while ago, they want to hear you. They said I was liberal and theoretical when I went to Seminary. But, now I am conservative and preach the Bible. Truly, missionary, you brought me faith . . . for you believe the Bible and preach it." This same thought came to our Russian missionary who has preached by radio to his countrymen. On visiting Hong Kong he met a lady from Siberia. She said, "Oh, you are the man who preaches by radio from Incheon. Well, . . . many of the Lord's servants in Siberia for His sake listen to you regularly. They call you the 'Angel from Heaven,' for they are reminded of the word in Revelation which says, 'I heard a voice in heaven preaching the everlasting Gospel.'"

Is it worth it? How could we answer no?
Rev. William Garfield

Gift Certificates

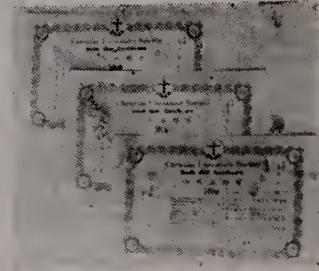
When you want to give books

GIVE CLS Book Certificates

Let them select the books they need.

Book value at	100 w
	300 w
	500 w

You get 20% discount on these prices



With Christmas coming up, may I suggest a painless way of doing your Christmas shopping. Give books for Christmas, of course. There is nothing that your Korean church worker friends will appreciate more and which will give them good service longer. But, in case you are wondering how to be sure you do not duplicate books they already have, the Christian Literature Society Gift Certificates are the answer to the problem. They are obtainable in 500, 300, and 100 won values. Give one of these to each of your Korean friends and co-workers and they can then select the books in which they are most interested, up to the value of the certificate. Write in and order a sheaf of the Certificates now, while you are thinking about it.

If you are looking for Christmas program materials, there are two "Christmas Preparation" books, one published in 1958 and one in 1961 (25 won and 45 won respectively). These give songs, recitations and dramatizations for Christmas program use which you will find helpful.

Those working with children are probably familiar with the "Tell me about. . ." books by Mary Alice Jones (Tell me about God, about Prayer, about the Bible, etc.) There is one that should make a good Christmas gift for a small friend, "Tell Me About Christmas" (40 won), with line illustrations and a colorful cover. It should also be useful material for any Sunday School or kindergarten teacher to have on hand.

Testament Greek, or encouraging some Korean

To go to the more "high brow" extreme, those who are interested in teaching New church worker to study it, will be interested to know that Pak Chang Whan has prepared an adaptation of Machen's very excellent book. The book is called "New Testament Greek" and sells for 200 won. The Greek type is very clear, the paper good, and the binding well done. And if you would like to review your own Greek, with a Korean context, this is your golden opportunity!



KOREA CALLING

FRONTIER STUDY AND SERVICE—AN EXPERIMENT IN MISSION

At Athens, Ohio, in December, 1959, three thousand students took part in a study conference on the Christian World Mission; one-half of them were international students representative of Asia, Africa, and South America. Together they studied the problems of mission effort in a world where new "frontiers", or unexplored, challenging situations are rapidly arising: racial tensions, uprooted and rejected people, communism, new nationalisms, technological upheaval, Christianity and militant, non-Christian faiths, and the university world. Each frontier was considered as an area in which we are called to witness to the Gospel, making Christ's Lordship known; the students resolved that to carry forward this mission, new patterns of work must be explored, and they recommended that mature Christian students be exchanged among many countries to form experimental study groups on the educational, political, industrial, and social frontiers of the world.

Such a proposal was approved by the General Meeting of the World Student Christian Federation at Salonika, Greece, in August, 1960, and the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. established a "pioneer" program called "Frontier Internship in Missions". During the summer of 1961, ten American college and seminary graduates prepared for work as Frontier Interns in Asia and Africa. This program differed from the short-term mission program in several points: 1) the invitation would come from a Church group or organization to work in a specific "frontier", not in a job such as could be filled by a short-termer. 2) the time of service would be two years, and the salary would be "subsistence level," equal to that received by a national for similar work. 3) the emphasis would be on serious study of the frontier situation and possible patterns of mission work in that area.

When the program was publicized through the World Student Christian Federation, the staff of the Korean Student Christian Council (Student YM-YMCA and SCM) became interested in the possibility of a special project in the frontier of the University World. It was the hope of the United Presbyterian Commission that many of the pioneer projects would become team projects under the direction of the World Student Christian Federation, but the Korean project is one of the few which has materialized. Newly named by the Bangalore Conference, the Frontier Study and Service project of KSCC, began officially in September, 1962, and will continue until June, 1964. Its program now centers around the work of three team members: Fujiya Kawashima, a graduate student in Political Science at Yonsei University who is supported by the Japanese Student YM-YWCA; Sook Ja Kim, a senior in Linguistics at Seoul National University's Liberal Arts and Sciences College, chosen by KSCC; and Marian McCaa, chosen by the United Presbyterian Commission as one of the Frontier Interns, now enrolled as an auditing student at Seoul National University's Fine Arts College.

These three students, each representing and responsible to a national Student Movement or Church in his or her own country, are living together in a Korean house; each receives the same salary, from which food and household expenses are taken. The house and the services of a maid were secured through the efforts of KSCC and interested Korean friends, and financial support for the project comes from each Student Movement which is involved, from the World Student Christian Federation's Ecumenical Assistance Program funds, and from the United Presbyterian and Methodist Churches in America.

The three "Frontier Interns" have defined their program in three areas: 1) As students, each one is involved in the life of the university, participating in student Christian activities, leading Bible study groups, or advising groups. Each tries to fulfill the responsibility of a student of serious study in his chosen field. By living among the students, and be-

ing a student, the team members can be particularly sensitive to, and understanding of student problems, needs, interests, and criticisms.

2) The team will, in conjunction with KSCC staff, conduct a seminar-like study on special topics relating to the university world, drawing on resources such as prominent people, written materials, and contacts with students, professors, and administration. Such topics include: The purpose and function of the university in Korea, the role of students in Korea's Five Year Plan, the relation between the Student Christian movement and the Korean Church, conflict between Japanese and American teaching methods in the university, the influence of Western ideas and ideals on traditional Korean values, and witness in a non-Christian, secularized society. All these topics will be viewed in relation to Biblical faith and Christian witness.

3) The team has its own devotions, Bible Study, and discussion, in order to strengthen and deepen the personal faith and spiritual resources of each member. The experience of Christian community will hopefully become a living witness to the unity in the Spirit of Christ. Personal devotions center around common Bible readings, a common book is read and discussed weekly, and a weekly Bible study is held. The Seminar meeting is also held weekly, with KSCC staff members in attendance.

In order to keep the team in touch with the student Christian movement, the team plans to visit campuses, church student groups, and others interested in its work; monthly reports are made to the bodies represented by the team members, and through personal contacts the purpose and work of the team is made known. The work of this project has just begun, but both the members of the team and of KSCC staff feel that vigour and dedication are promising signs that the project may contribute something vital to the mission of Christ to the university world. Study and service are bound together in this ecumenical and international project which strives to witness to Christ's love and to make Him known as Lord of the universe.

Marian McCaa

VILLAGE EXTENSION WORK OF THE CHRISTIAN RURAL LIFE INSTITUTE



In the eastern part of the Nolyoung Mountain Range, astride the North-South Cholla provincial boundary between Chongjeup and Sunch'ang lies a remote area of unusual scenic beauty. Here 10 to 15 boys work and study at what is called a "Rural Gospel School". They are very poor boys, most of whom have little other chance for schooling. Started about three years ago by a well-educated Christian young man with concern for the people of country villages, the project occupies a vast tract of cut-over forest, and is now almost completely self-supporting. The boys raise most of what they eat: soybeans, sweet potatoes, grapes, mushrooms, and livestock,

under the dedicated leadership of two graduates of the Taejon Christian Rural Life Institute. All share alike in the privations; they eat, work, worship, and study together. They have planted maples and other trees where badly needed, and gathered winter fodder for their goats and cattle from acres of luxuriant kudzu which blankets the slope above their animal sheds. In summer there are more wild berries on the higher mountain ridges than I have seen anywhere else in Korea.

Some of the young people in the adjacent village attend regular worship services held at the Gospel School. There is no church for miles around (except a recent pioneer church being started by a Christian doctor in the township village about three miles away). Most of the pupils are not Christian when they enter; but the practical witness of the leaders is a strong influence toward belief in Christ, both among the pupils and among the youth of the community. Simple, indigenous, self-reliant—the type of approach represented by this Gospel School deserves serious thought by all of us who ponder deeply our mission as Christians.



Thus serve two men from the Taejon Union Christian Service Center's Christian Rural Life Institute. What are some of the other graduates doing? A recent tally shows that, of a total of 129 graduates since 1956, 12 are evangelists in charge of churches, 12 teach improved farming or other subjects in various types of schools and night classes, and 88 are actually farming. We are pleased with the practical nature of these statistics; the men not only teach other people how to farm but farm themselves! Many of them are leaders of 4-H clubs and young people's groups and clubs both within and without the Church. Several are at work pioneering on hills and upland, in line with the government's efforts to reclaim land and conserve soil.

About 36 of our graduates have secured forage crop seed donated by Church World Service last spring, indicating a widespread interest in better pasturage and livestock among them. That such an interest should be developed at the Institute is indeed logical and wholly understandable to those who knew Dexter Lutz and his fervor in behalf of acacia, lespedeza, and better utilization of Korean uplands. It is a worthy trend.

The Institute's Rural Extension Department, including staff-members Ch'oi Yong Kyu, myself, and others as their time permits, maintains contact with graduates after they leave Taejon and return to their home. This contact takes the form of correspondence, visits to their homes with encouragement and advice, and movie programs in their villages when possible. The usual films deal with farming, health and sanitation, 4-H club work, co-

operatives, news, etc. Following Institute Director Dr. Pai Minsoo's motto: "Love God; Love Rural Life; Love Labor", the men who have gone out from the Institute have organized themselves into a group called Sam Ae Tong Chi ("Companions of the Three Loves"). A quarterly newsletter helps them keep in touch with one another.

In any discussion of rural reconstruction, the role of women, of course, cannot be too much emphasized. Recognizing the vital need for skilled and enlightened homemakers, the Institute normally holds two 2-month sessions per year for women, giving them useful instruction in nutrition, cooking, sewing, child care, farming, and general home improvement. To date, a total of 194 girls have finished these courses, many of whom have married and started homes of their own. Unfortunately we have not yet been able to pursue a follow-up plan with them to the extent we do with the men. An extension effort among women and girls is very much needed.

No one needs to be told that Korean rural life is beset by critical problems, nor that the problems are staggeringly complex. The Christian Rural Life Institute is convinced that effective, permanent rural improvement can only come about by an awakening of the village people themselves: an awakening to their own resources and possibilities, to independent thinking, initiative, and self-reliance, to honesty and public responsibility. The basic awakening is that of coming to know God in Christ. The village church, too, must awake to a more enlightened concern for the village folk who sweat and sin and suffer within earshot of its bell on Sunday morning. The Institute seeks to prepare young Christian farmers to go back to those villages and churches wisely. They are "extension agents" of a high sort; they are catalysts in the awakening process.

Paul Kingsbury
Presbyterian Mission

The Miracle Factory

Sometime in 1924 or 1925 Dr. R. M. Wilson wrote a pamphlet, concerning his work at the Graham Memorial Hospital in Kwangju, entitled *Fifteen Years in a Miracle Factory*. Now, almost 40 years later that same "miracle factory" is still in business, in spite of one fire and two wars. Day by day, those who are ill and in pain come to the Hospital for relief.

The present Graham Memorial Hospital is an extension of the medical work which was first begun in Kwangju by the Southern Presbyterian Mission on November 20, 1905 by a Dr. Nolan. This work was continued from its inception in 1908 until the hospital was closed in October of 1940 due to pressure from the Japanese. In the 1930's Miss Margaret Pritchard, now of the Presbyterian Medical Center in Chunju, was head nurse at the Graham Memorial Hospital.

Medical work had barely reopened after the second World War when it was once again closed by the Communist invasion, and the hospital did not truly get under way until 1951, when its present Director, Dr. Herbert Codington, arrived in Kwangju. Beginning with Dr.

Codington's arrival in Kwangju, the emphasis of the hospital's work was almost wholly on the treatment of tuberculosis. However, as the fame of the hospital grew, many patients with diseases other than tuberculosis came and were treated on an out-patient basis. Finally in 1958, due to the pressure of the need, in-patients of a general medical and surgical nature were admitted. Now the hospital operates with a capacity of 207 beds, approximately 120 of which are devoted to tuberculosis, and 80 being devoted to general medicine, surgery and pediatrics. Dr. Codington continues his fine work as Medical Director.

On the average day, the Graham Hospital out-patient clinic sees about 125 patients. Approximately one-half of these patients are new patients who have come for the first time, and the other one-half are returnees. The work-up of each patient included blood studies, other laboratory work, and a chest x-ray. In addition, every person who comes to the clinic is contacted by one of the hospital evangelists, and challenged to become a follower of Jesus Christ. Equally important in the evangelistic outreach of the hospital is the preaching service which is held in the hospital waiting room during the noon lunch hour each day.

On the in-patient side of the hospital, the evangelistic program is also carried on with vigor, and a more concentrated approach can be made to patients who are in bed for various periods of time. These patients, many of whom are facing a major operation, are often receptive to the Gospel, and willing to listen to the message of a new life in Christ.

During any one month, approximately 85 operations will be carried out in the hospital's single operating room, about one-fifth of these operations being on patients who are suffering from pulmonary tuberculosis. The hospital is one of the few in the Honam area where excisional therapy and thoracoplasty for tuberculosis is being done.

Another service which was begun this year is in dentistry. D. Dick Nieuwsma reopened the dental work which was closed when Dr. Kellum Levi returned to the United States. Dr. Nieuwsma is presently studying the Korean language in Seoul, but will return to Kwangju in the spring of 1963.

As the hospital looks to the future, there are several areas in which we hope that we may broaden the witness of compassionate healing in the name of our Lord. The first of these areas is in the institution of a better system of follow-up for tuberculosis and cancer patients, who have been treated at the hospital and then released. A limited system of follow-up is now possible, but our hope is to do greater and better work in this area as our trained staff is increased. Secondly the eyes of those in the hospital are turned more and more toward the poor in the country areas who, through their poverty, are often doomed to die for lack of treatment. So many of these people are not being reached. Thirdly the hospital is interested in cooperation with other related institutions, in a program of education for Christian doctors and nurses, in order that Korean medicine may become Christian in outlook.

Dr. Ronald Dietrick,
Southern Presbyterian

LEADERSHIP TRAINING

As Finis Jeffery wrote in the first issue of "Korea Calling," one of the tasks of the missionary is that of leadership training. In carrying out this task we find that the problem is not usually one of lack of leadership, but rather one of placement. Undoubtedly, the need for trained leadership is greatest in rural areas.

The church is not alone in the problem of how to get trained leaders to serve in rural areas. UNESCO, in one of its first community development projects, recruited some college-trained people to be village workers, gave them adequate budgets and sent them out. None of those selected remained in the villages. Nor were they able to make significant contributions to rural life. It seems that they were under a double handicap: First, their training had been in cities, cities rich in cultural opportunities that villages lack. The college-trained people had acquired tastes which could not be satisfied in the country. Second, the gap between low-literate villages and college-trained village workers was so great that communication between them was most difficult. UNESCO's solution, which has proved successful, is to select candidates for village workers from among rural people, to train them in or near their home towns, to make the training basic and practical, and then to send them back to their own villages.

There are those who think that I Corinthians 7:20 has application here. They point out that when a person with leadership potentialities is discovered in a village it is common to make it possible for that person to go to an urban educational center. Since such education tends to educate the potential leader away from village culture to city culture, he rarely returns home to serve. Leadership is thereby drained out of the village, leaving it weak. Perhaps you may be acquainted with men ably serving in city churches who came from village churches which are now dead or moribund.

In an attempt to train potential leaders in such a way that they will be encouraged to serve in their own communities, we have gone with teams to rural areas and have conducted leadership training conferences. These have been short, never more than one week long, and we try to have one main emphasis during the conference. Perhaps typical of this type of leadership training is a series of conferences held in the West Kyungnam District last February.

The theme of the conferences was Christian education, with emphasis upon the primary department of the church school. Our team consisted of the District Superintendent, the Rev. Kim Young Bae, the District Christian Education Secretary, the Rev. Yun Choon Byung, Miss Elsie Stockton, Miss Kim In Sook, and myself. We visited five communities in the West Kyungnam District and stayed three days in each.

The program was inter-related: Mr. Kim led our worship services and emphasized the spiritual aspects of the church school in the life of the church. Mr. Yun spoke of the importance of the church school and the need

for dedicated teachers. Miss Stockton, our key resource person, spoke on "The Goals of Christian Education," "Creative Teaching," and led sessions during which the participants practiced creative activities and planned lessons to be used for the following eight weeks in their home churches. Miss Kim, in addition to interpreting for Miss Stockton, also served as our demonstration teacher. She taught a lesson from the International Bible Lessons to a class of locally recruited children and used the methods we were advocating.

Various visual aids, including slides and filmstrips, were used, each related to, and/or emphasizing what was being taught in the conference. My function was to lead discussion and evaluation sessions, during which the participants made comments upon, and criticized what was being taught, and related it to their own circumstances. The participants were encouraged to make commitments that they would use what they learned when they went back to their own churches.

The importance of the local leader cannot be overemphasized. There is no distance between him and the people as there is in the case of the outsider; the people are much more willing to adopt what he advocates because he is one of them. They know that he understands their problems and that they can trust him, whom they know, far more than they can any outsider. We may make a bigger impression than he does when we visit his village, but his is the abiding influence that will win men to Christ. Anything we can do to help him where he is helps strengthen his whole church.

Rev. Charles Harper
Methodist Mission

Notes and Personals

Phone changes

U. Presbyterian Mission, Seoul

72-5656 is now Voelkel-May only

72-5828 Clark 72-7869 Kinsler

304-2889 Foreman 72-1226 McCaa

72-5905 Robinson-Parks 72-5829 Whitener

3-1893 McClain

(change Prayer Calendar pages 159-160)

Southern Presbyterian Chunju

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Rev. & Mrs. Marlin E. Baker have moved to Taegu Box 69, Taegu (p.21,31,152)
521-12 Pong Duk Dong

Iri changes (p. 136)

Baker-Findlay Ma Dong Pook Poo 165

Kernen-Pope-Underwood Pyung Wha Dong 39
add Pope, Miss Marion, R.N., here

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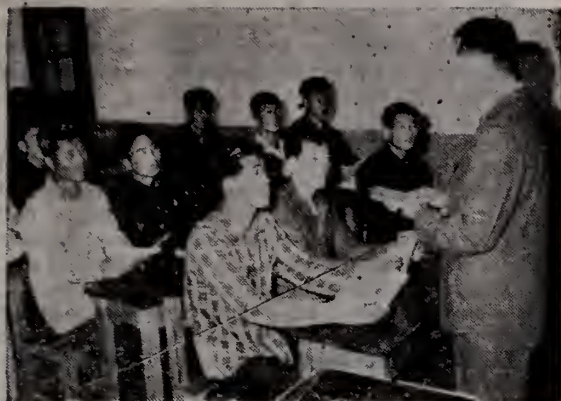
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ANDONG BIBLE INSTITUTE

Rev. B. E. Sheldon

United Presbyterian Mission

Andong is noted for its red peppers, its Confucian traditions, and the most famous clan of Kims in the country. But among the Christians, the Andong Bible Institute also holds a fair claim to fame.

The "B.I.", as we often call it, has seen a lot of changes in recent years. It is probably a far cry from what the founders of Andong Station knew, but changes are not only inevitable, they are often desirable. The Bible Institute is emerging as the center of Bible study and training for this whole area with over 300 Presbyterian churches and quite a few of other denominations as well.

The Bible Institute program can be divided into three parts, not of equal size but we think of equal importance. The first is the regular course which runs for three years and is offered for eight months of each year. In it are enrolled about 150 young men and women. The median age is 19, but there are 50 or more over 20 years of age, of whom 13 are over 25. They come from poor, underdeveloped rural areas and will return to their rural churches as well-trained lay leaders. The few of them who have completed high school (10 this year) hope to go on to theological seminary. Included in our present enrollment are two or three older, mature Christians who are not working for any kind of diploma but simply want to improve their knowledge of the Bible. This is the biggest part of our program and we have 4 full-time and 2 part-time teachers for it.

But a second very important phase is the evening Bible study program for laymen and women in the city. Some want us to call this an official "night institute" but we have resisted all efforts to do this, preferring rather to have a simple every-Monday-night study program with no formal registration, fees, grades, or certificates. Nevertheless, it has proved of great benefit to the average of 100 per season who have attended the weekly sessions for two months in the fall and two months in the spring. Last spring we taught two old Testa-

KOREA CALLING

ment courses and two New Testament ones to a group of city church lay men and women and a rousing two truck loads of young ROK G.I.'s from the nearby 36th ROKA training division. We are currently teaching a doctrinal course and one in audio-visual and Sunday School methods, and our young soldier friends are coming in as usual. Last Monday night, as I entered the building, I was thrilled to see the line-up of soldier boots at the door, and I prayed right then and there that the Lord would bless each soul represented by every one of those pairs of shoes.

The third part of the program is the lay leaders' training seminars held in the winter and summer for one week each. The enrollment for the past four times has been 120, 160, 170, and then a whopping 420 last summer. We were so flooded this last time that we had to move the sessions to the Andong Central Church because the B.I. chapel will hold only 200. Usually two Bible studies are offered, besides intensive courses in Sunday School leadership, child psychology, preaching techniques (for the scores of rural church elders who do the sermonizing each week in their churches), music principles and audio-visual evangelism. When possible, a special guest or two is invited to speak, and last winter, we planned three specials. The Korean Bible Society was asked to send a representative who could speak to lay leaders about the new translation of the Korean Bible, answering questions and helping to prepare the otherwise conservative minds of the rural people for the new version. Then, one of the delegates to the WCC-IMC meeting in New Delhi in 1961 was invited to come and acquaint the rural people with the ecumenical movement and Korea's part in it. Finally, the Korea Council of Christian Education sent a representative who ably presented the work of the Council with special emphasis on the graded curriculum that is under preparation. We are sure that this broad taste of the work of Christ's Church, including the crucial work of Bible translation and Sunday School curriculum preparation, was

helpful.

Our biggest need (besides money) is the re-thinking of our whole curriculum. In doing this, we realize we must take a more Biblical view of the Bible itself, have a humbler recognition of our inability to "teach every book of the Bible" in three years, develop a broader basis for our courses than just a verse-by-verse exposition of the vernacular Bible, and finally seek to meet more specifically the needs of the churches for more trained lay-leadership.

With the growing pains of the Korean churches apparent everywhere, a new approach to Bible Institutes must also be made. We are trying to do this in Andong.

WORLD VISION IN KOREA



Marlin Nelson

Dr. Bob Pierce, founder and president of World Vision, became well known in Korea following the outbreak of the Communist War, June 25, 1950. Korean pastors and missionaries who remained in Korea to help soon learned that Dr. Bob Pierce was one who cared for those in need. What has caused this man to sponsor five national pastors' conferences and hold city-wide evangelistic crusades, in addition to helping provide care for 14,940 orphans and widows in 156 different homes?

The story began in China in 1948. Dr. Pierce was sent by "Youth for Christ" to conduct evangelistic meetings in a country being swallowed up by Communism. While there, Dr. Pierce visited an orphanage managed by some dedicated missionaries. Already crowded beyond capacity, another child was abandoned at the door during Dr. Pierce's visit. He was amazed to hear the missionaries discussing whether they could keep another child or not. When Dr. Pierce finally asked what they were going to do, they placed the abandoned child in his arms and asked what *he* was going to do. On the flyleaf of his Bible he wrote, "Let my heart be broken with the things that break the heart of God." Foreign missions had become personal. A different Bob Pierce returned from China.

Missionary friends met in China invited "Dr. Bob", as he is known to many around the world, to conduct evangelistic meetings in Korea in the spring of 1950. God met the Korean Church in an unusual way. When the Korean War broke out, Dr. Pierce immediately returned as a war correspondent to see how he could help those in need.

Dr. Han Kyung Chik, pastor of the Young Nak Presbyterian Church, requested help for fifty widows, and their families, whose husbands had been killed or captured by the Communists.

Dr. Bob promised to try to get them help for one year. Films and speeches across the States brought a response from others who were also concerned. By urging people to do some thing even if they couldn't do everything, he encouraged people to give for this emergency. From this has grown the wide work that is now organized as World Vision. Knowing that God promised special blessings to those concerned with the orphans and widows, evangelist Bob Pierce lives an unbelievable schedule. Calling Korea his second home, he spends himself day and night reminding people of those in need.

World Vision is inter-denominational, seeking to provide emergency aid through the National Church and existing missionary organizations. It has helped in the ministry of the Word of God for Communist prisoners of war, for street girls being rehabilitated, in the work of the Republic of Korea Chaplains and of the Bible Clubs, and over Christian Radio Station HLKY, and extends the helping hand of God to hospitals and leprosy research.

"A little child shall lead them" was again experienced as the World Vision Korean Orphan Choir toured the United States and Canada from October, 1960, through January, 1961. As they gave over seventy concerts in more than sixty cities, fresh interest was aroused in the orphan children of Korea. People were amazed, not only with their singing, but also with their Scripture memory ability and their behaviour in the hotels. Conrad Hilton invited the children to be guests in his hotels throughout their tour. Though impressed with the tall buildings, wide roads crowded with cars, snow-capped mountains, the vast expanses of desert, their main impression was the generosity and love of the American people. This became personal as the children met their individual sponsors. "God Bless America" was not only a favorite song, but their secret prayer. Those who attended the concerts responded generously, while others regretted missing their unique performances. In response to numerous requests, the Choir is on tour again this year, making new friends and revisiting old ones.

Dr. Bob Pierce is also greatly concerned for those with leprosy. In 1959, he established the World Vision Special Skin Clinic located near the Seoul Railroad Station. Affiliated with the Yonsei Medical College, the work is directed by Dr. Joon Lew. The purpose of the clinic is threefold—treatment of those with leprosy, medical research to increase understanding of this dread disease, and informing the people of the new medicines recently discovered and assuring them that leprosy is now curable. In this way, hundreds have found not only a new place in society, but also entrance into the Kingdom of God by faith in Jesus Christ.

What is the secret of the faith and ministry of Dr. Bob Pierce? Perhaps it is best stated in the verse he used when autographing a friend's Bible—Philippians 2:13—"For it is God which worketh in you both to will and to do His good pleasure."

This is the heart prayer of Dr. Bob. Truly—"Where there is no vision, the people perish."

SEOUL WOMEN'S COLLEGE

by

Frances O. Foreman



Drive with me some crisp, bright morning out past East Gate, till the crowded shops give way to open rice land. We see the mist rising from the rugged Three Top Mountain on our left. We have gone nearly nine miles now and have left the hard-surface road to continue on a bumpy, clay road, and then onto the private college road. As we come up over the hill and through the cut, we see first the lovely new dormitory building and then the beautiful granite administration and class room building. Up on the rise to the right are ten new little faculty houses just being built.

Under the leadership of Dr. Evelyn Koh, the first president, the first class was enrolled in April 1961. From her we catch the spirit of enthusiasm, the sense of newness, the eagerness of fresh beginnings, the vision of opportunities. The sounds of the bulldozer, the hammering, and pouring of cement let us know there is activity at the Women's College. Is it just busyness or is there a plan? What are the aims, the hopes, the ambitions of those who lead these girls and of the girls themselves?

The girls are preparing themselves to go out into Christian service in the rural communities of Korea. Although there is not a Department of Christian Education, we could almost say *because* there is no department of Christian Education, the girls and teachers alike feel that the Spirit of Christ must permeate *all* classes, *all* activities, and not be relegated to one segment of school life.

The college is already reaching out in service to the community around it. The college nurse holds clinics at the college to check the children, and help mothers with problems with their babies. On Sunday, Elder Pak, a member of the faculty, with the help of a pastor, holds Sunday School and church services in the chapel for the villagers. The natural giving of service where the need arises does as much teaching to the students by indirection as many a classroom lecture.

But how is the college faring from an educational point of view? For our answer let us turn to the August-September 1962 issue of *Concern*. Here we have the expert observation of Renuka Mukerji, who is principal of the Women's Christian College, Madras, India. After her visit to the Women's College she writes:

"The thing that impressed me very much, educationally speaking, was that the institution is trying to introduce those courses for women which are not generally offered in Asian schools: home economics, sociology, and science. As an educationalist I was impressed by this because we have found that during the past centuries women's education has been a duplicate of men's

education. Now that is not a criticism. Women's minds can grasp all the things that a man's mind can grasp, but a man's education is in preparation for a vocation. There is a certain degree of education needed by women that is different from that needed by men. I appreciated the emphasis on things such as home science and rural science; and more the fact, the fact that Seoul [Women's College] is the first residential college for women in Korea."

"KOREA CALLING" NOSTALGIA

E.J.O. Fraser

Since it was my lot to be the manager and proof-reader and mailing staff, etc., of the original "Korea Calling," from its beginning to its sudden ending at the end of June, 1950, may I be permitted a word about that final issue? It never was issued!

In 1950 it was quite a chore to get anything printed in English in Seoul. English type was defective and uneven. Typesetters did not know how to read corrections. Proof reading, consequently, had to be done many times, and even then, at times, new mistakes would appear in the final printed matter, which had not been there before. But somehow we managed to get out the issues of Korea Calling, and also the Prayer Calendar for 1950, in not too bad a shape. For the Prayer Calendar, that meant a revival after a gap of eight years, the last one before the war having been issued by Dr. E.H. Miller.

The June, 1950, issue of "Korea Calling" was being pushed along as usual, with the expectation that it would be in our hands ready to be addressed and mailed by July 1. The last proofs had been sent back to the printer about June 23, and the issue was due in the office about June 26 or 27. Meanwhile, on June 25, Sunday, the Communists invaded from the north, and all was in great confusion. All western women and children were sent out by plane or steamer by the 26th. A call at the printer's that day found the work not yet completed. But after the night of the 26th, spent in suspense, climaxed by orders the next morning early from the Consulates, for all Westerners to get out at once, a final contact was made with the printer.

As I was at my home, outside the West Gate, the Canadian Mission House, Tuesday, June 27, after a very hurried breakfast, making such last arrangements as could be made with Korean men associated with our work, the printer appeared with his bill! But not even a single copy of the paper! These he had left, quite rightly, at the CLS, as usual. There he had heard that I was likely to be leaving with others, so he hurried to get his money. I was able to pay him, but did not feel it wise to drive in my jeep to the CLS to get a few copies to take along as a memento of the work done. All mailing lists were in the CLS office, so were not taken out.

Attempts were made in Japan, later in the summer, to issue again, but as I remember it did not work out. It is good to see "Korea Calling" again in circulation, this time in a better form, with cleaner type and with pictures. May it long continue, and increase in usefulness and size, even unto that of its excellent predecessor, "The Korea Mission Field."



TEAM Orphanages in Korea

James Cornelson

After World War II our Mission, the Evangelical Alliance Mission, was late in doing very much for the orphans of Japan. So when the Korean conflict ended in 1953 one of TEAM's desires in entering Korea was to do something immediate and lasting for the orphans left by the ruins of the war. Miss Mabel Cutler, just retired from the Christian Day School she had founded in Los Angeles, was asked by TEAM to go to Korea and begin the orphanage work. With her experience in the Mission work in both China and Japan and from her warm heart for young people, she was just the one to reach out for these little ones to bring them in for care and training.

She arrived on the field in 1954 and even before she located land, built buildings or took in children, the Lord sent her the couple that would be the parents of all the children. Mr. & Mrs. Matthew Kim, who had fled from North Korea, leaving a successful business and home there, now chose the better part of caring for little ones who could be molded into servants for Jesus Christ. They are realizing the results of their dedication more each day as they have given themselves to the work for the past eight years.

TEAM orphanages were begun in Pusan early in the spring of 1955. The first location was on a mountain side and it was rightly named Chook Pok San —Mountain of Blessing. The beginning was a humble one, with two quonsets and only twenty-five children, but God blessed and gave more buildings and more children so that today we are caring for and training about 230 children. We say "orphanages" because our work includes a baby home, a school-age children's home, and a farm home in the country for beggar boys. Providing food and shelter is but a small part of caring for orphans and so the Lord directed us to begin a Bible Vocational Junior-Senior High School which continues the training of practical Christian workers for the future.



In the picture you see to the extreme left a white-roofed building with several dormers.

This is the Baby Home in which we care for 90 pre-school children. The next large building to the right is our two-story Junior-Senior High School and Bible-Vocational building. One hundred and fifty orphans can study in this building. To the right of our big black warehouse you can see our two-story boys' dormitory in which nearly 100 grammar and high school boys live. Our worker's building and office is just above it with a dormer on the roof. There are many other buildings which are hard to point out, but they are all a demonstration that God has truly turned this mountainside into a "Mountain of Blessing."

We have a sponsorship program at all our orphanages which calls for \$15.00 a month per child. We have been very careful not to have the orphanage run on an American standard nor on a very low standard. The diet, housing, care and education has been a healthy Korean average. The families, Sunday schools, and churches at home that give their support have been encouraged to know that all they give is all sent to the field and is used for the care of their child. We have found that some years it costs more than \$15.00 per child and sometimes a little less. Above this amount we receive a little help from the government and surplus grains from relief agencies.

The Lord has blessed TEAM orphanages with a wonderful staff of workers. They are dedicated to the goal of loving these children to Christ. In doing this they work tirelessly, caring for the children. But even a greater effort is given as the children for six years in high school study regular academic subjects, Bible and Vocations each day. Vocations include farming, printing, carpentry, and ironwork; sewing, cooking, secretarial work, and hygiene. When the children leave us, we feel that the Lord's money has been well invested in young people who have begun their training in all areas of their lives, of Head, Heart and Hand.

Book Chat

Friends of Miss Kate Cooper, which includes all but the the most recent arrivals, will be interested in the story of her life and work in Korea, as presented in *A Life Lived for the Lord* (80 won), prepared by her friend, Rev Ho Woon Lee, with a foreword by Dr Helen Kim. Her nearly 50 years of service in this land, from 1908 to 1957 when she retired, have left memories that mean much to her Korean friends and associates. This is, I think, the first such book that I have seen in Korean. The book includes a number of illustrations which add to the interest.

Dr Chun, Kyung Yun of the Hankuk Seminary, has given us a useful book on the parables, under the title, *"The Parables of Jesus"* (130 won, cloth), which is definitely on the scholarly side. Dr Chun has apparently read everything in English and German which is worth reading on the subject and has given us a treatment that may be called a scholar's reference book. He has also added a list of the parables to be found in each of the Synoptic Gospels and a discussion of the recently much talked-of apocryphal Gospel of Thomas and the parabolic sayings included therein. There is also a chapter on the preaching values in the parables.



PILOT PROJECTS SUNDAY CHURCH SCHOOL ACTIVITIES

*Consultant in Religious
Education*

A new adventure story is being written in many church schools in Korea today. The adventure started with an experiment in the Nam San Methodist Church School in Seoul. The Pastor and the teachers were discouraged and realized that they needed help from outside themselves. Two workers in Christian Education, Miss Elsie Stockton of the department of Christian Education of the Methodist Theological Seminary, were asked to help.

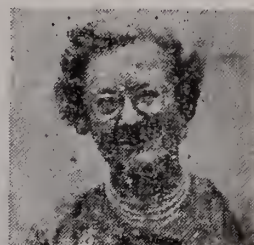
After consultation, it was decided that it was necessary to determine the purpose of the Sunday Church School. Having studied the goals of Christian Education, the biggest problem seemed to be the need for trained teachers. It was decided, first of all, to divide the pupils into age groups and to begin improving only one department as the initial venture.

The greatest need seemed to be in the Primary Department, so the teachers of that department and the superintendent met with the two leaders for an intensive course of study on the characteristics of the primary-age child, teaching methods, lesson preparation and how to evaluate lesson results. After the course of study, the teachers met weekly to evaluate the lesson just taught and to preview the lesson for the following Sunday.

The better-trained teachers also discovered that there was need for better teaching materials and for better equipment. Better teaching materials in the form of graded materials for the Sunday School, then under preparation by the Korea Council of Christian Education, were introduced. Better results were seen almost immediately. The elders of the church saw the need for the simple equipment, and low tables to write on were made. One of the greatest improvements was the construction of simple low screens to be used as dividers between the classes and as tack boards on which to place mounted pictures and work done by the pupils.

Teaching itself was greatly improved, to

KOREA CALLING



Elsie L. Stockton

provide pupil participation and the creative approach in teaching and worship. The teaching period was expanded from the usual ten or fifteen minutes with the teacher to thirty to forty-five minutes in class. Altogether the results in the Christian growth of both teachers and pupils were remarkable.

A number of visitors saw the department in action and suggested that it be made a "Pilot Project" to show the way to better teaching in the Korean church schools. The teachers continued their training and improvements were made little by little and, after a year, other teachers from other churches were invited to visit at any time. While there continue to be ups and downs, many people visit the Kindergarten, Primary and Junior departments of this church to see what they can learn by observation.

The two consultants have been asked by many churches to give guidance, and now several churches have started some of the improvements they first observed in the Nam San Sunday Church School.

Efforts are now being made to have other such programs in the Seoul area. With the help of Miss A. M. Rose in Seoul, Mrs. John Underwood at Chungju, Miss Katherine Clark at Taegu, Miss Jean Marie Powell at Wonju, Mrs. Charles Harper at Pusan, Miss Dorothy Hubbard at Taejon it is hoped that the idea of such Pilot Schools may be promoted and that many teachers will be able to learn much by observation.

Eager consecrated pastors, superintendents, and Sunday School teachers the world around are motivated by the desire to lead boys and girls to Jesus Christ and to guide them in Christian living. Success is varied. Many who are dissatisfied with the results reach out for help. They need to ask themselves the following questions, then seek the way to answer them in their own local situation.

What is the purpose of our church school?

Just how much Christian learning is taking place?

How can we divide the group by ages or school grades?

Is there space available for meeting by departments?

Where can we find teachers? How can we train them?

With a number of Pilot Projects under way in the above mentioned areas it is possible for many Sunday School teachers to see with their own eyes how they too might improve their own situation. They too may start a new adventure.

PHYSICAL THERAPY



Thelma Maw R.P.T.
Severance Hospital

Although Physical Therapists have been in and out of Korea with the Armed Forces since 1946, it was not until 1949 that physical therapy really came to stay. The Woman's Division of Christian Service of the Methodist Church sent out the first Physical Therapist in that year to work in Severance Hospital. The Methodist Mission also provided the first patient in the person of Miss Kate Cooper who was suffering from an ankle injury.

The work of the therapist, from December 1949 until the beginning of the Korean war, was that of "selling" the program to the doctors. Progress was slow but sure. Before long, heat, massage and exercises were being given to a number of patients and the seeds were sown regarding prevention of deformities, early treatment, etc.

From June 25, 1950 until November 1951, the program was temporarily interrupted. In November 1951, work was resumed, this time at the Presbyterian Hospital in Chunju. Here the facilities were expanded to include a homemade whirlpool which added variety to the program.

By July of 1952, work was reopened at Severance Hospital. In a short time, facilities were again expanded and included the beginnings of work with Cerebral palsy cases, post polio and others.

In 1952, added impetus was given to the program by the opening of the CWS Amputee project. Each patient who came for help was seen by our department, either before fitting, in order to prepare him for his prosthesis or after fitting, to provide training in its use.

In much the same way, the establishment of the postpolio clinics channeled more and more patients through our department. Diagnosis was the first step and then physical therapy provided the necessary training in physical rehabilitation.

In 1959 the services for crippled children were expanded to include the establishment of a home for 25 crippled children. This, in turn, necessitated an expansion of our services to include their treatment.

It is in this way that we have grown from a department which began with one heat lamp

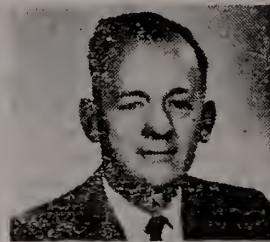
and a pair of hands to a large modern department equipped to give light therapy, hydrotherapy, electrotherapy, massage and exercise. Our latest addition in the way of treatment facilities is a beautiful treatment pool donated as a gift by the International Rotary Club of Seoul. It was dedicated last November. During our many stages of development, much of our equipment was made locally and modified for use here.

Since 1951, sixteen girls have had training in our department. At present we have a staff of seven Korean therapists, Marion Current of the Canadian Mission, who joined the staff two years ago, and myself. In addition, there are three young men who work in the department.

These past 13 years have shown tremendous advances in the field of physical therapy and in our department. For example, we gave approximately 400 treatments during our first full year of operation but over 19,500 treatments in 1959. Although the number of treatments has decreased since that time we feel it has been due in part to the fact that other hospitals in the city have opened departments of physical therapy. Three of these are administered by girls who have received training in our department. Another and more significant reason we hope, is that patients are receiving better care and that our services are used for early treatment rather than as a last resort.

It is our hope that our workers might all be filled with the Compassion of Christ and that through this special ministry of healing many in this land might be brought to a saving knowledge of Him.

THE KOREAN CHRISTIAN MISSION



Harold Taylor
Korean Christian Mission

This Mission dates back to about 1936 when two Korean pastors returned from Japan where they had met missionaries from Christian churches in America. Shortly afterwards, the mission in Tokyo extended its work to Korea. Later, as the message was spread here, the Korean Mission was established.

Evangelism, with emphasis on Bible teaching, described most of the work of the Korean Christian Mission until the Korean War. Then the heart strings of this Mission also felt the tug caused by the suffering of the victims of war and a program of relief work was begun, as was the case with other Missions. Several orphanages were started, some by Korean members of the churches. These received irregular help, and some have faded out with the passing of time. Three, however, were taken under the Mission's wing and assisted regularly.

One of these three Christian Homes is located at Pupyung, near the National Police College there. Because of the food and education given the children, this Home has a high rating. The old temple buildings are now being replaced

with new dormitories and facilities for the children.

Another wartime development was evangelistic in nature. The half dozen well-taught churches in the Seoul area were almost eclipsed by the sudden increase of about 75 churches from Choo Moon Jin, on the northeastern coast, to Chejoo Island. These churches have increased to about 95. However, the size of these groups is usually very small and their need for capable leadership is acute.

Need for trained leaders has always been self-evident and from near the beginning has usually been in the form of a school. At present about one hundred students are enrolled in a high-level Correspondence Course. This is designed to supplement the work of Seoul Christian College which is scheduled to begin classes in April 1963. Construction of the first stage of the development of this school is nearing completion. It is located off the Soo Sack Road, beside the road that leads to Angel's Haven Boys' Home.

Teaching is also given via "One Way", a monthly magazine for evangelism and inspiration. This has wide distribution across the country.

The organization of the Korean Christian Mission is unique among Missions. Each missionary is sponsored by a local congregation in America. His personal support comes mostly from the sponsoring church and he is responsible to the elders, or mission committee, of that church. (Larger congregations sponsor as many as many as eight or ten missionaries on foreign or home mission fields.) The work of each missionary is supported by various sister churches across the United States. In the case of each worker, correspondence and finances are channeled through a forwarding secretary who is a member of the sponsoring church or a friend. These friends of missions contribute their time to the cause.

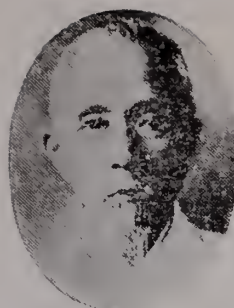
In Korea, we are a fellowship of five families. Workers in Pusan, Taejon and Kangneung are associates and have their own projects. The Korean churches are not organizationally tied to the Mission, which offers them only relief clothing, emergency medical help and teaching. We favor the indigenous type of work and hope that the churches we establish may have Korean roots.

In brief, we desire to have fellowship with all Christians and our teaching, organization and name are in harmony with that desire. Among 500 different kinds of churches in the world we believe that there is need for such a plan as Korea Christian Mission represents "that the world might believe".

Yi Sang Chai, Patriot and Christian Leader

He was born in 1850 of a family of scholars and early began his training in this same direction in the local "keul pang" school. By the time he was 14, he had begun to make a name for himself in the area and, in 1867, went up to Seoul to take the official Confucian examinations which were then the door to official advancement.

Some years later, we find him in the Inchun Post Office, then in the War Office and later in the Mint. In 1884, a government shake-up brought him into the Ministry of Education,



Yi Sang Chai

where he worked to establish the first normal, middle and primary schools on a Western pattern. After the murder of the Queen, he was urged to join a group bent on revenge, but refused to become involved in such a scheme. In 1896, he became head of the Ministry of State and all important state papers went through his hands. He was often able to forestall the efforts of

conniving groups bent on persuading the king to approve unwise decrees.

When the Independence Club was organized, Yi was one of the founding members and took part in public discussions on current political topics, a new departure in his career. Two of his close friends in the Club were Philip Jaissohn and Syngman Rhee, who had started a little paper known as "The Independent," whose aim was national reform. Yi was a staunch Confucianist and Jaissohn a firm Christian. The latter often talked to him about the Gospel and urged him to become a Christian, but with no immediate results.

Yi's oratory was stirring the young men of the country. He was effective in blocking Russian plans at many points, thereby arousing their enmity. The Independence Club sponsored rallies and debates in public places, one such rally, in October 1898, resulting in resolutions which were passed and later approved by the king. The success was largely Yi's work. Within a few days, however, he was arrested with a number of others, including Syngman Rhee. In 1902, he was again arrested, mainly through the efforts of the pro-Russian party, charged with trying to overthrow the government, and was placed in solitary confinement.

While in prison, with nothing to do and nothing to read, one day he noticed a bit of paper tucked into a crack in the floor. He drew it out carefully and found it to be a page from the Gospel of Matthew. He read, "Ye have heard it said, An eye for an eye and a tooth for tooth; I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also.....Ye have heard it said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies and pray for them that persecute you....." (Matt 5:38-49). He laughed. "Nice words, but quite impracticable", he said to himself and tucked the paper back in its crack. From time to time, he drew it out again and read it, and laughed. Oddly enough, it seemed as fresh each time as before. But always, "A fine idea, but impossible". Yet the thought kept recurring, "If one only could!" The words became imbedded in his consciousness and he finally knelt before the Word. He had been in contact with Christians and knew of the Gospel but had never paid any serious attention to it. Now the Word of God melted his heart and, in prison, he accepted Christ as his Saviour. "I was taken captive by that bit of paper," he said later, "And my acceptance of Jesus gave me a new purpose for the rest of my life". He was on fire for Christ.

Out of prison, feeling there was no hope for

the nation in the face of the growing Japanese influence, the 56 year-old Yi turned to work with the young men of the YMCA. In 1907, he was offered the position of Minister of Justice but refused it. In 1908, he became chairman of the Religious Activities and Educational Committees of the YMCA. His influence on young men was tremendous and his addresses at summer conferences had a deep effect on many, to the great distress of the Japanese government. Oddly enough, he was not involved in the Conspiracy Case which proved such a fiasco, to the embarrassment of the then government, which had planned it in order to discredit the Christian movement. For several years, they endeavored to eliminate the Korean YMCA by bringing about a merger with the Japanese YMCA, but Yi was instrumental in averting this.

In 1919, the Independence Movement broke out and Yi was one of the heroes, for his conferences with young men all over the country had made him well known. He was not one of the 33 signers of the Declaration of Independence, but the government considered him a ring-leader and kept him under arrest for some time. In 1921, the Korean Educational Association was formed and Yi was the first chairman. In the same year, he was one of the delegates to the World Christian Student Movement meeting in Peking. In 1923, he became adviser to the YMCA and head of the Boy Scout movement. He was becoming chairman or adviser of almost every organization worth mentioning.

In 1924, he became head of the Chosen Ilbo (Korea News) and that year, the first National Conference of News Reporters was held. Communist elements tried to take it over and use it for their own purposes and fights broke out on the floor. Yi's name was proposed for chairman and not even the Communists could take exception to this, so he was elected. It is said that, as he made his way to the chair, fights were still going on all over the hall and the confusion was terrific. Yi faced the group and broke out into a loud laugh which startled the group into silence and broke the tension, making it possible to conduct the meeting successfully. Probably no other man present could have done it. It was a testimony to the man's personal prestige and leadership ability.

He was always concerned for the improvement of education and discussed with friends a project for the formation of a national university. A Korean-sponsored national university, however, was hardly to the liking of the Japanese and the plan was stopped. Before long, Seoul National University was organized in opposition to this plan.

In 1926, the democratic and communist groups agreed to work together on a new publication and elected Yi chairman of the new society. Time was running out, however, and on March 29, 1927, he passed away at the age of 77.

A former student under Yi Sang Chai writes of him that he was a man of much misfortune, but victorious over it all. His "yea" was yea and his "nay" nay. He lived for Truth and the Truth truly made him free. Weapons could not deprive him of his real freedom in prison; money could not buy him. His character was incorruptible and widely respected. For the young men of today, he sets a worthy example of

Christian devotion to duty and integrity in public and private service. The Hankook Ilbo, in commenting on the YMCA celebration of the 112th anniversary of his birthday, heads the article "A Worthy Life." To which we may well add, "A Great Christian."

(Book Chat)

This month, I'd like to introduce you to some of the Christian magazines that are coming out. Some of these will be of more use to you than others, but you should know about them.

First, there are two put out by the Christian Literature Society. One is *The Children's Friend*, which is now the oldest magazine for upper-grade-school children in the country, having now passed the 10-year mark. This is no small achievement, for the mortality in the magazine field in Korea is considerable. (price 25 won per copy)

The other is *Christian Thought*, which has been going for some three years. This is intended to serve as a forum for pastors and seminary students and professors. In general, each issue centers around a theme, such as "Present and Future Education in our Christian Schools," "The Church and Political Problems," "Catholicism", etc. This usually takes up about half the issue, the rest being book reviews, a monthly sermon, and serialized Bible studies. (30won per copy)

The *Christian Home* magazine began under the CLS, but has been for several years under the women's Christian Home and Family Life Committee and has had a wide acceptance. A recent issue has an article by Dr. S H Moffett on "Who is my Family?" (30 won per copy)

The Lutherans have been putting out a small monthly called *New Life* which they have had the good judgment to make of general interest, rather than merely a denominational organ. The size is small and the price moderate (10 won per copy) which makes it available for you to pass on to church workers in your area. It includes general articles, Bible studies and book reviews, as well as News of the Christian World.

Some of the seminaries have been putting out magazines in the "learned journal" category. One of these is Yonsei's College of Theology's *Theological Forum*, vol. 7 of which has just been issued at 100 won, including four articles on Christianity and Korean History. One of these, on "Persecution of the Korean Church," is by Choi Hyun Bae.

Another similar one is *Theological Studies*, put out by the Hankuk Seminary (price 70 won), which includes a large number of reviews of books in English and German, and articles on such themes as "Mental Health and Christianity", "The Concept of the Word of God in Karl Barth", and "The Christian Life in Calvin".

A magazine of quite different character is *The Blessed News* which is published by Rev. Joseph Hopper of the Southern Presbyterian Mission, in Chunju. It is aimed particularly at their own field, but I have found it most acceptable to pass on to workers in my own district. The articles are on a pastor's level and aimed at his needs. There are also excellent serialized Bible studies, general Christian news, and other items. I recommend it highly. Order direct from him.



HLKY and the Christian Broadcasting System

The Christian Broadcasting System began, I believe, in the heart of God. It is common knowledge that missionary work in Korea has been especially blessed of God, not only with large, thriving indigenous Churches growing very rapidly in the seventy-seven years of Protestant work, but also great Universities and Medical Centers coming into being in this land torn by war and poverty. It has been common for missionary dreams to come true. So it was not surprising that one of the sons of early missionaries felt that the medium of radio also could be used effectively here. E. Otto DeCamp, son of one of the first pastors of Seoul Union Church, had this growing concern and after preparing himself at Wheaton College and Princeton Seminary, he took further specialized training in Religious Broadcasting and, came to Korea to begin this work.

The task was not as easy as it had seemed in the planning stage, however, and obstacles were many in those days, prior to the Korean War. However, God blessed his efforts and in June of 1950 a five Kilowatt transmitter with related equipment were on the water, the bill of lading marked "INCHON, KOREA". Then came the 25th and the Communist invasion. Through the providence of God, the ship carrying the equipment was delayed and diverted to Japan. There the equipment was stored for three years until the cease-fire brought it over from Japan, and HLKY went on the air December 15, 1954. Not only was the Gospel preached to a potential audience of two million persons every day, but the first independent station in the history of Korea was on the air, a milestone in the democratic development of the country.

The Christian Broadcasting Station, as it was called, took as its special theme the programming of excellent music, another first in Korea.

KOREA CALLING



David L. Parks

This resulted in an immediate favorable response, especially among the University students. While building a growing listening audience by emphasizing good music, Christ was being made known through sermons, hymns, meditations, Christian drama, interviews and Bible studies.

It soon became imperative that the outreach of the Station should be broadened. First, an increase in power from 5 to 10 KW insured that the Seoul area and many parts of North Korea could be reached. Then with the help of Mr. Donald Payne, an experienced teacher of electronics and an electrical engineer, Mr. DeCamp devised a plan to construct small but adequate branch stations in the population centers of the country to make up a regular functioning network, the program to be relayed by tapes sent over the fast and efficient rail system. The United Presbyterian Mission (then Presbyterian Mission, USA) contributed the first network station, HLKT, at Taegu, in March 1959. In December of that year a gift from the Women's Division of the Methodist Mission made possible the opening of the second, in Pusan, HLKP. In August, 1961, HLCL in Kwangju went on the air, having been donated by the Southern Presbyterian Mission. Then through a gift of the United Church of Canada Mission, HLKM was opened in Iri in November of 1961.

Thus, through the combined efforts of these cooperating denominations as well as generous gifts from almost every Christian group in

Korea, the Christian Broadcasting System has come into being and, as from the beginning, is controlled by the Committee on Mass Communications of the Korean National Christian Council. Through this committee, the major Churches of Korea are cooperating in this vital ministry not to two million, but now to a potential seven million people, who might not otherwise be reached with the redeeming message of our Lord Jesus Christ, who died that they might live.

David L. Parks
Southern Presbyterian Mission

THE SERGEANT AND THE NEW TESTAMENTS

Recently, my wife and I, while conducting worship services in the Seoul Reformatory, were delighted and surprised to see each teen-ager open his own New Testament and follow the reading of the Scriptures. Where did all these books come from? we asked ourselves. With some 1,400 youths in the Reformatory, to supply

each of them with a New Testament is no small undertaking, especially if the funds were to be raised personally. Who was the spiritually perceptive individual who recognized the need of having a copy of the Word of Life made available for each of the youngsters to read and study in the hours



Nick J. Padjen that often hang heavy on their hands; and who was the generous benefactor who secured the funds to purchase the books?

Interestingly enough it was not a missionary—that is, not a member of any of the Missions working in Korea, although nearly all of us are almost always involved in supplying Bibles and Testaments to some group. The “missionary” in this instance is an American soldier, 38 year old Sergeant First Class Nick J. Padjen, (*really* first class) a veteran of 17 years military service, and 19 months in combat in Korea.

Nick’s religious background is certainly “ecumenical” for he was born in a Roman Catholic home of Yugoslav parents, and was married to a Baptist by a Mormon Bishop! Nick reports that he became indifferent to spiritual things after his marriage and for five years did not attend church, but in 1955, at thirty one, he began attending Army Protestant Services and, the next year, he dedicated himself to Christ in a meeting conducted by a fellow sergeant, Robert Christopolus, whom Korea missionaries will recognize as our devoted and energetic “Chris” of T E A M Mission. As is frequently the case, Nick at his conversion took on the characteristics of the faith of the man who led

him to Christ and like “Chris” became zealous in “telling what great things the Lord had done for him.”

Nick considers his assignment to Korea providential in contrast to many G.I.’s who look upon their tour of duty here as a calamity, for it brought him into contact with his old friend Chris and a group of likeminded soul winners. Before long, Nick was preaching through an interpreter at a number of places, one of which was the Reformatory.

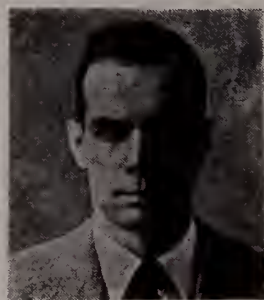
It is a source of greatest gratitude to God that doors to almost all government agencies and institutions are now wide open to Christian activity in Korea: schools, colleges, army, navy, air force installations, prisons, houses of correction, reformatories, etc.

The need of the young people in Seoul Reformatory for individual copies of the New Testament was immediately manifest to Nick and the cost of 1,400 copies was no deterrent to him. Funds were raised from friends in America in no time; the books purchased from the Korean Bible Society and placed in the hands of the young people. Since shortly after his arrival in Korea, Nick and his buddies have held meetings regularly each Wednesday evening in the Reformatory, opening the truth of the Scriptures to youth who so desperately need to have their lives redirected from the shady and sordid aspects of life to that which is true and noble. Nick, with his fine, big frame, his open, honest face, his warm heart and infectious smile is just the man by the grace of God, to lead these wayward young people to a saving knowledge of Jesus Christ.

Nick’s team also supplied hymn books and music to the Reformatory choir, and planned a Christmas party with gifts what transformed, for an evening at least, a juvenile prison into a happy family circle. It is Nick’s prayer and ours that the living, loving, regenerating Word of God will change these young lives from that of a social liability to exemplary citizenship.

Harold Voelkel
United Presbyterian Mission

The Cancer Patient : A Challenge to Missionary Medicine



David John Seel, M.D.

The procession of patients that streams through my office on Thursdays is a motley group: some bear purple markings on their

skin, outlining the portals of x-ray therapy. Others have hidden large tumors under scars or bandages. Still others look fit and healthy. They have one thing in common: in their bodies a battle is being fought, or has been fought, against cancer. These are Tumor Clinic patients.

A lad of 16 with leukemia; a school teacher afflicted with Hodgkins' disease; an old grandmother getting x-ray therapy for a lesion of the tonsil; a former national legislator who underwent radical surgery for stomach cancer; a housewife from Seoul with a malignant growth of the mandible, safely resected; a bearded gentleman farmer with cancer of the larynx; I get to know them well, I even know many of them by name, which in Korea is an accomplishment. They have rested all their hopes—often ill founded—upon what we might be able to offer. It is a grim, yet touching, responsibility.

The incidence of cancer in Korea, while appreciably less than that of tuberculosis, is nevertheless alarming, and may well be proportionately greater than the cancer incidence in America for any given age group. For this reason it is one area of emphasis in the clinical program of The Presbyterian Medical Center in Chunju. In recent years new radical surgical techniques have been initiated, several chemotherapeutic agents have become available, a limited program of radio-isotope therapy has been started, and continuing benefit has been received from the 250 kilovolt deep therapy unit. But perhaps the most significant development has been the establishment of a Tumor Clinic.

Why have a separate Tumor Clinic? Perhaps the most basic reason is that it is an expression of a philosophy of responsibility. Cancer is a subtle but relentless foe; it makes no concessions and prefers secrecy as it implacably plots the destruction of its host. It can be cured if detected in time and if adequately treated without delay. Once treated it may recur, but it may be again arrested or cured if the recurrence is local and diagnosed in time. The physician interested in cancer therapy must appropriate some of the relentlessness of his antagonist: constantly searching for disease, treating it with every weapon at his command where he finds it, ever seeking to improve his skill, carrying the struggle through thick and thin to the bitter end or to that ephemeral victory, the 5-year cure. We are anxious for our intern and resident staff to appropriate some of this sense of responsibility, so that however often the patient fails to keep his end of the bargain the doctor will track him down and hound him back for adequate therapy. A biopsy is more than just another test, for a positive biopsy is a sentence of death for the patient if not acted upon; the doctor has the responsibility to communicate, inform and exhort. A radical cancer operation is more than a skillful surgical exercise: it is the patient's "golden day", his one great opportunity to escape destruction. And Tumor Clinic is more than simply a follow-

up of an interesting case: it is a time of hope or reckoning as the doctor scrutinizes his patient for that early recurrence that he might yet cure.

Tumor Clinic provides an excellent opportunity for evangelistic witnessing for Christ. Patients who have undergone major radical surgical procedures had a full taste of hospital care: there need be no reluctance to talk to them about their spiritual needs at this point because, by this time, the Christian doctor has amply discharged his responsibility to the physical needs which brought the patient to him initially. Further, if such cancer cases have not yet made a decision for Christ, they are generally very receptive to the Gospel if the hospital has fulfilled its basic function of manifesting the compassionate love of Christ in its medical care. Patients who have incurable disease must of necessity constitute a special burden for the Christian physician, for he knows that the person whom he examines is living on borrowed time, that the clock of life is ticking its last days, and that soon the opportunity for claiming Christ as Saviour and Lord unto the remission of sins will be gone, and the patient must face his Maker. Faced with the critical issue of the eternal destiny of a human soul, the Christian physician knows the impact of Paul's exclamation: "Woe is me if I preach not the Gospel!"

David John Seel, M. D.
Southern Presbyterian Mission

ECUMENICAL ACTION A FRONTIER



Bishop John C.S. Daly

(Last May we published an article by Bishop Daly, under the title "The Call of the Coal Mines", which told of the pressing evangelistic opportunity in the recently-opened coal mining area in Kang Won Province, near the east Coast. In response to a request that he bring us up to date on that work, we present the following article.)

The ecumenical situation in the new coal-mining area around Hwangchi is full of interest and opportunities. Within five days of my going into residence there I was invited to the ordination of a Presbyterian Elder; this was followed by a lunch and it was a wonderful opportunity for meeting members of the Presbytery and the leading laity. When I was properly settled and while I was entertaining

a Korean priest as my first house guest, we had our first supper party. This was an ecumenical affair with five Presbyterian Ministers and two elders, a Methodist Minister and a lay leader, a Roman Catholic Priest and one of his lay leaders. One of the ministers, expressing his appreciation, said that this was the first time in his life that he had had a chance of speaking with a Roman Catholic Priest. The Priest confided to my house guest that the Protestant Ministers had always seemed to avoid meeting him and that he had enjoyed the fellowship.

The coal mines that we visit are generally some miles from Hwangchi, up in the mountains. In every one of them we have found a sprinkling of Christians, though never an Anglican. There is one mine towards which I generally cycle for forty minutes and then, when the gradient becomes too steep, I leave my bicycle in a cottage and continue for another forty or fifty minutes on foot. This mine employs about a hundred people of whom four families are Christian: we often have a picnic lunch there and visit with the people and then go over a pass into a bigger valley. The mine here employs three or four hundred people and the Company is building permanent buildings in the expectation that there will be work there for the next fifty years.

On one of our early visits to this larger mine we were greeted by a Roman Catholic lady who was rather dashed when she discovered that we were not of her communion; then we learnt that the Chief Accountant was a deacon in the Presbyterian Church. He was busy (it was the day of the currency conversion) but a clerk led us to his home. There we met his wife and family in their spotlessly clean, one-roomed dwelling. During a short visit we learnt that they had a baby that had not yet been baptised and that they had not had an opportunity of receiving the Holy Communion for two years: we read the Bible together and said some prayers and then we were directed to another Christian home. After a similar visit we went to a third home where a Methodist husband and his Baptist wife welcomed us and the party began to "snow-ball": neighbours came in and said "We too are Christians". That night, after work was over at eight o'clock, more than thirty adult Christians met in the Manager's Office for the first service held at the Mine since it had been opened three years previously.

As most of the Christians are Presbyterians I made certain that we were not trespassing on the local Minister's ground: he assured us that he was quite unable to find time to visit these scattered and unchurched Christians and was grateful that we should minister to them. We instituted a Sunday evening Service conducted by one of our Anglican team on Presbyterian lines. Our aim was to train this group to take over the responsibility for the service for themselves. We found that there were five families with babies to be baptised and some adults who were already prepared for baptism. To avoid confusion we provided a taxi to take the Minister there to do the baptising: we really could not say to the Presbyterian God-

parents, as our prayer book bids us do:—"See that these children be brought to the Bishop to be confirmed by him.....".

After six months or so I was told that the Presbytery had decided to send a paid Catechist to take over the congregation and so we faded out. Two months later, when visiting the mine with General and Mrs. Meloy, I learnt that, for some reason, the Catechist had left and the services had been discontinued: we were invited to return. The mine has already bulldozed a fine site in the mountain-side for a church that the Christians are proposing to build for themselves next summer. It is bewildering to try to know who should have jurisdiction over such a church and congregation. Unless outside agents step in and produce a rash of little churches, in these small mining settlements, the problem of a shared church must arise. We need your prayers.

Nearer home we have a growing group of adult catechumen, who wish to be trained as Anglicans, and a larger group of Christian friends who have no place of worship. All of us in our hearts would like best to club together and build with our own hands a church to the honour and glory of God and for the use of any Christian denomination. Would it be right to follow the dictates of our hearts?

Bishop John C. S. Daly
Anglican Mission

Notes and Personals

Degree

Rev. John Somerville having completed his study, was awarded the degree of M. A. by the Sunggyoonkwan University, Seoul, Feb. 22, the first missionary to receive such a degree.

Phone

Rev. Malcolm Cummings 73-3404
p. 19 and 147
Change p. 156 Seoul SDA house phone to 5-8534
p. 151 change Tai Wha number to 3-1544
p. 142 Change Assemblies of God phone to 73-3903

Births

Peter and Andrew, twin sons of Rev. and Mrs. Harvie Conn born Jan. 20, 1963, in Seoul.
William, son of Dr. and Mrs. Paul Crane, Chunju, born Jan. 27.
Tina Mae, daughter of Mr. and Mrs. John Hill, of Taejon, born Feb. 19.
Elizabeth, daughter of Rev. and Mrs. John Somerville, born Mar. 3, Seoul.

Korea Calling

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I. P. O., Seoul, Korea
Subscription \$1 a year (or 130 won)
\$6 a year for 10 to one address

KOREA CALLING

VOL. II, No. 5

M A Y, 1 9 6 3

₩130(\$1.00) Per Year

The New Testament Translation

Having recently spent a full day at the Bible Society over the current new translation of Luke, I think it might be well to pass on to you some report on the whole translation project. The sentiment calling for a revision of the Korean Bible has been growing for some years. To refresh your minds, the first translation of the New Testament was made in Manchuria by John Ross and a group of new Korean Christians, the most famous of whom was Suh Sang Yoon. About the same time, a translation of Mark, was made in Japan by a new Korean convert, Yi Soo Chung. The Ross New Testament was completed in 1887, but in that same year a Union Translation Committee was organized which completed a more adequate translation in 1900, the Old Testament being finished in 1910. Later, a revision was completed about 1935. After Liberation, in 1945, this was republished in the reformed Hangul spelling which we are using today. Aside from these, Dr. J. S. Gale, one of the most outstanding missionary scholars Korea has ever known, made a translation which was privately printed, about 1925.

About five years ago, an informal group was called together which met twice a month for about six months to discuss questions of what sort of style should be used in the event that a new translation project were undertaken. Rev. Richard Rutt, Rev. Francis Kinsler and I were members of this group, together with 8 or 10 Korean members. The time was not yet ripe for further work and the meetings were suspended. However, several of the Korean members were interested enough to go ahead on their own and this group later issued a tentative translation of the Gospel of Matthew, which was published about three years ago, being the first attempt in the nature of a modern-speech translation in Korea.

Meanwhile, the attitude in the Church at large seemed to favor a formal revision project on the part of the Bible Society and work was begun on this in September 1960. It might be well to outline the general procedure followed up to the present time. The basic first translation is done by Rev. Pak Chan Whan, who has been released from his teaching of New Testament Greek in the Presbyterian Seminary to give full time to this work. Thursday of each week is spent by him with the central translating committee of five, who have been at work on the same passage, and they go over the first tentative translation together carefully. The next step is to call in two sub-committees of three members each, one to check on accuracy of translation, the other on Korean literary style. As



a member of the first of these two sub-committees, I have just spent the day referred to at the beginning of this article.

The next step is to call in a larger committee of some 50 members, 32 of whom are denominational representatives from all branches of the Christian Church, and the rest of whom are invited as specially qualified for linguistic or pastoral reasons. The attendance at the two meetings of this group has been most encouraging.

After this, the manuscript goes through the same process again, through all three steps, up to the large Committee of 50 again. Only Mark has gone this far, to date. It has been printed in tentative form and is being sent out to about 1000 pastors and lay leaders to get their written reactions to what has been done. These will serve as a basis for final work on the text before reaching the point of printing for general distribution. Later parts of the New Testament should go faster, of course, since the basic problems of translation will have been largely worked out on this this first Gospel.

Although only Mark has reached this stage, the sub-committees have done their first work on each of the four Gospels, the central translating committee is at work on Acts, and Mr. Pak is on II Corinthians. It is hoped that the first rough translation on the entire New Testament may be completed by the end of 1963.

Years ago, a language student asked me if the current translation had been made from King James or from the Revised Standard Bible.

The student was obviously not thinking carefully, for neither one is correct. Every translation, from Ross on down, has been based on the Greek original. We are using Kilpatrick's revision of the Nestle Greek text, referring to all available translations in English, Korean Japanese, Chinese, German, Spanish, etc. Where necessary, commentaries are called into

service, as well as dictionaries of the Korean language itself.

The most difficult problem has had to do with the kind of sentences to use. Should we use direct discourse, as the Greek does and as all modern Korean narrative books do, or should we use indirect discourse, as the present translation does? If we use direct discourse, this intensifies the problem of the kind of honorific endings to use. What kind of verb endings would Jesus be likely to use to His disciples, to Pilate, to Satan, to His mother? What forms would all these people be likely to use to Him? Certain technical words raise problems—words for “baptism”, for “the Son of Man” (Whether to use the Chinese-derivative word now in use or to put it into the more readily understood pure Korean form; if the latter, does this detract from the reverence due to Jesus?), names of festivals, etc.

Along with the endings, is the question of pronouns. If you use higher forms for your verbs, you have to use higher forms for your pronouns, but this sometimes tends to make the passage sound stilted. Koreans usually use pronouns as little as possible, unless clarity demands it. How literal should one be in translating the numerous pronouns in the Gospel text?

These problems of a clear, reverent form are gradually being worked out, though we are by no means at the end of our discussions. On several points, however, all are agreed. A revision into more understandable Korean is very much needed. At the same time, if a revision should merely serve to add fuel to the fires of the unfortunate schismatic tendencies at large in the Church in these days, it would be better to delay the publication of such a revision.

This is a project which, if successful, can result in a fresh understanding on the part of many who already love the Bible. It is not a project of today or tomorrow, but one which will have its effect for years to come. It should be understood that the sale of the present version of the Korean Bible will be continued even after the new one is published. The old will not be automatically discontinued, for the new must be given time to make its way, and there will be great value in having two versions for study and comparison. It is unfortunate that the 1910 version of the Korean Bible is no longer obtainable, for it still has great value for Bible study and, in many places, presents a smoother wording than the present one. Since the translation project is one of such far-reaching importance, it is vital that the Lord who originally caused this Word to be written for our salvation should guide those who are now endeavoring to make its message clear for today's readers. We ask your prayers for all of us who are related to the project. There are few items which deserve so large a place on your prayer list. Let us pray together that the Lord of the Church will prepare His Church for the translation and will likewise guide the translation, so that the

Church may be edified and men may be brought to salvation through our Lord Jesus Christ.

Allen D Clark
United Presbyterian Mission

The Emerging Industrial Korea

This is a fascinating time in which to be in Korea, for the historical changes that have taken scores of years or centuries in our own countries are being compressed with kaleidoscopic speed into a few short years or decades here. In a tour of industrial plants one is struck by the contrast that is to be found between the new and the old, between strictly indigenous first efforts towards industrialization and the advanced type of ultra-modern plant, set up with or equipped by foreign aid funds. The one type tends to be crowded, make-shift, poorly lighted, poorly painted, unsafe and crude in comparison; the other is clean, spacious, bright, efficient looking, sturdy and integrated, showing potentialities for the future. The first type draws our admiration as we see the ingenuity, resourcefulness and energy of the independent entrepreneur who has sometimes built what shop he has literally with his own hands; the second type causes us to ponder the possibilities of more of this rapid change and its implications of increased mechanization and of unionization, of more consumer goods being available to raise the standard of living. Which of these two forms of industrialization is to be preferred? Is one inevitable? Are there lessons in this contrast for us who are concerned with finding the best way of helping the Christian Church in this land in its need for new buildings and in making a greater witness to this society? How can the local minister best speak about Christ and His salvation at once to the management of a progressive new plant and to the laborer who must be content to toil in one of the thousands of tiny unlighted, unenlightened handicraft shops?

Mr. Anthony Holland, of the Economic Section of the U.S. Embassy, points out that Korea, for its own sake, will have to proceed from the pre-industrial stage through a labor-intensive mechanization stage before stepping into the age of automation. This is necessary if the tremendous problem of unemployment and under-employment is not to be worsened by the coming of the machine.

The total labor force of South Korea is estimated at perhaps eight million. Of this number 6,500,000 are rural folks while 1,500,000 are estimated to be urban workers. Of these only about 150,000 are members of one of the fourteen national trade unions which comprise the Federation of Korean Trade Unions—the AFL-CIO of Korea.

Union membership may double itself in the next few years. We Christians could have a great influence in training the needed leadership for these unions which is so lacking today. The Chairman and Associate General Secretary of the FK TU have



Allen D. Clark



Robert C. Urquhart

been visited several times and show an openness to the Church which is most uncommon among their counterparts in countries where union organization is more developed. There is a wide-open door for Christians, both individually and corporately, to witness in these circles where as yet there are few believers. Personally, I believe more could be gained if the Church were to join hands with the labor unions and other groups in demanding a six-day week than if the Church continues to stand aloof in what might easily be interpreted as a holier-than-thou attitude. Concern for the physical rest and well-being of man is something shared by many other than just Christian groups.

In conclusion, efforts in safety education and in hiring the handicapped might be cited. Several of the more advance firms have the beginnings of a safety program but again the Church could do much if it would take the initiative in helping to prevent industrial accidents even as it has done so well in providing hospitals for the victims of those accidents.

Robert C. Urquhart
United Presbyterian Mission

Mennonite Central Committee

Mennonite Central Committee began work in Korea ten years ago for the same reason that it began work in the Congo in 1960 and in Ruandi Burundi in 1962. The news of poverty-stricken families and lives in the post-war period opened the eyes of the Mennonite Churches in the United States and Canada to the needs of Korea. Churches began contributions of food and clothing and sent "pax" and relief personnel to Korea to take care of distributions. At present, MCC is responsible for food distributions to orphanages and feeding stations in Kyung Puk Province.

Mennonite Vocational School and farm in Kyung San, ten miles out-side of Taegu, is our largest project. At the school, printing, metalwork, carpentry and agriculture are taught in conjunction with academic courses to 200 orphan boys. The boys come from orphanages all over Korea. The boys do much of the work at the farm on which the school is located and thereby learn by doing. Along with seeking to teach the boys respect for manual labor, the claims of Jesus Christ on individual lives are taught. We consider our work with the boys a success only if they become productive citizens of society and maintain an effective witness to the Christ they have come to know.

The farm is also the headquarters for another project. Mennonite Community Service Project is an attempt to provide farmers in the ten surrounding villages, with the latest agricultural information, as well as information on hygiene and family planning.

In Taegu itself, we have three projects. At Mennonite Widow's Project widows with families of small children are taught to sew and provided with a sewing machine, upon graduation, so they can make their own living.

Aware that many orphans come from families too

poor to support a child, MCC is making plans to support a few poor families so they can keep and educate their children. A new project called Christian Child Care Training is being started as well, to provide training for the orphanage staff on the care of children. We hope that self-help and educational projects such as the above will do more to solve the more basic problems of Korea than material aid distributions.

For many years MCC provided personnel to hospitals of Korea. At present a Mennonite staff member is working in Seoul Children's Relief Hospital and Pusan Children's Charity Hospital. Through instruction and demonstration, an attempt is made to raise the quality of medical service in these institutions. Several years ago, Mennonite Mission Boards decided not to begin mission churches in Korea as they have in other countries. Nor has MCC linked itself closely with any denomination here. It is our concern to add to the total Christian witness in Korea, to funnel Mennonite Vocational School boys into local churches and, in this way, relate our work to the Christian Church of Korea.

The work of Mennonite Central Committee is not large. It seems particularly small when one considers the difficult areas of need. However, what we do we seek to have done, as the MCC motto states, IN THE NAME OF CHRIST.

Karl Bartsch
Mennonite Central Committee



Chinese Work In Korea

Before 1912 there does not appear to have been any organized work done among the Chinese in Korea, although Christians were well aware of the need and had asked for someone to be assigned. Needs of Korean work and the language barrier effectively prevented anyone accepting the challenge to give help in this open field.

The first missionary to minister to the Chinese was Mrs. C. S. Deming, wife of a Methodist and a missionary to China before her marriage. With her support, work was begun in Seoul in 1912, in Incheon and Wonsan in 1917, in Pyengyang in 1923, and in about 1928 in Pusan. The Rev. Sen Lai Tsang, a Chinese, served for many years, but few of the other Chinese workers remained as long as five years in Korea. When Mrs. Deming and her husband were transferred to Manchuria about 1929, Miss Margaret Quinn, retired from China and newly settled in Korea, took up the work and directed it until her death in 1934.

With the political changes that have taken place, it is hard to realize a Korea through which thousands of Chinese poured every year on their way to seasonal jobs in Manchuria and Siberia. These itinerants often remained in Korean cities for one to three idle weeks while waiting to be hired in work gangs, and responded readily to invitations to attend Christian services. Thus evangelism was a strong feature of the early work among the

Chinese, both resident and traveling. Educational work was the other main emphasis, with small day schools for the children and a night school for adults in Seoul. Because of the migrant nature of even the comparatively settled Chinese and the lack of Christian workers, numbers never became large.

Japan-Korea-China political developments, such as the invasion of Manchuria by Japan in 1931 and the Sino-Japanese War in the late 1930's, caused the migration back to China of many of the 91,466 Chinese reported in Korea by the 1930 census. World War II and the Korean War resulted in further evacuation. Of course since then nothing has been heard of the groups formerly meeting in Wonsan and Pyengyang, North Korea. It is not likely that more than a Christian family or two remains in either place now.



Elfrieda A. Kraege

Properties in both Pusan and Inchon fell into bad disrepair during the wars, and the church building in Seoul was destroyed by a direct bomb hit. Reconstruction in Korea in the 1950's was slow at first, though a new church was constructed in Pusan with partial help from American Mission Boards and Army "AFAK" materials. By 1957 the Seoul church was beginning to be built, and the Inchon church had some repairs made. Another small building was erected in Pusan.

Even more serious than the lack of buildings was the problem of having enough personnel to minister to the needs of the work. A few were very active, among them Mr Li Ming Hsi in Pusan and the Rev. Paik Yoon Yup, Dr. Tien An Tang, and Mrs. Pak Pu Ok in Seoul, but there weren't enough people to conduct more than minimum Sunday services. The few Chinese-speaking missionaries in Korea were tied up with full-time assignments too. Those who knew about the needs of the Chinese churches felt rather discouraged, for the work of reconstruction of the little groups seemed hopeless in the face of the lack of personnel and money.

In 1956 the Presbyterian Mission assigned Miss Helen McClain, a former Shantung missionary, to Chinese work on a part-time basis, and after she had finished her Korean language study, she was assigned to the work full time. While many opportunities for work remain unfilled, the prospects now are considerably brighter than they were in 1955, with new construction in the old centers, and the formation of new small groups in Yung Dong Po, and Taegu, as well as those continuing in Inchon, Seoul, Pusan, and Suwon.

Elfrieda A. Kraege
former United Presbyterian

Book Chat

Inasmuch as the Mission study theme for this year is "The Rim of Asia", which includes Korea, I should like to call your attention to several books by Korea missionaries which bear on this theme. First, *The Christians of Korea* by Dr. Samuel H. Moffett (paper

\$1.95) gives an over-all summary of Christian work in Korea. The chapter on "Korea's Unconquerable Christians" gives thumb-nail sketches on Helen Kim, Han Kyung Chik and Noh Yong Soo, among others. After sketching the historical development, Dr. Moffett deals with some of the immediate problems and opportunities before us today.

Miss Peggy Billings "The Waiting People" (paper \$1.95) falls into four sections, relating to Korea, Okinawa, Taiwan and Hongkong. The idea behind the title is that all four of these areas are in social turmoil and that their people are waiting for something better to fill the need which they feel in their hearts but cannot always understand. Each section is in story form, a brief glimpse into the lives of young people of these areas. The one on Korea centers on the confusion of the student revolution and could only have been written by an eye-witness of the events.

Rev. G.T. (Tom) Brown's "Mission to Korea" (\$1.00) is a history of the work of the Southern Presbyterian Mission, a book which we have long been needing. There is some inevitable overlap with earlier books, but the material relating to the work in the Chulla Provinces is quite new and is here available for the first time.

A.D. Clark's "History of the Korean Church" (\$3.00) is a standard reference volume on the broad development of the whole Christian work in Korea. If you do not yet have a copy, you should get one.

There are also some copies available of W. N. Blair's "Gold in Korea" (200 won) which is an excellent picture of the growth of the work in the Pyengyang area and of the famous 1907 Revival. Also the translation of Kim Yang Sun's "History of the Korean Church, 1945-55", which is the only available source of information on the Church in North Korea at the time of the Communist take over. (100 won).

All orders for the above may be sent to A D Clark (Box 1125 IPO, Seoul).

Notes and Personals

Births

Jonathan, son of
Mr. and Mrs. J.B. Crouse
born Mar. 14

Stephen, son of
Rev. and Mrs. D.J. Neil
born Mar. 17.

Norman Bennett, son of
Rev. and Mrs. J.D. Stanley
born Mar. 20 Seoul

Phone

Change SDA house phone
p. 156 to 5-8534

Address

Jack Holm (p. 54.146) moved to
Box 34, Cheichun, Choong Puk.

Korea Calling

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. II, No. 6

JUNE, 1963

₩ 130(\$1.00) Per Year

The Methodist Committee For Overseas Relief In Korea

The Methodist Committee for Overseas Relief was the first denominational committee to receive and disburse funds for relief abroad, being authorized by the General Conference in May, 1940. But the work it does as a committee, it had already been doing ever since Civil War broke out in China in 1937, when the Methodists rushed to do their share in sending help for innocent sufferers, not dreaming that this was more than an emergency measure for a disaster which was bound to end in due time.

Now, for almost a quarter of a century, harried humanity has been bombed, driven from home, starved - by fast or slow degree - withered in body, mind and spirit. Because other thousands have cared and shared, thousands of these have been saved.

In 1940 MCOR was thought of as a temporary, emergency measure for "this period of human need-human misery." The optimism of those early years was doomed to disappointment, but there has never been a thought of quitting a task that has taken on a sad permanency. Though World War II finally ended, mankind has since endured the further tragedies of Korea, of Poland, India, Hungary, the Middle East.

To man-made disaster has been added natural disaster - floods in India, in Austria, in Holland; fire in HongKong; earthquakes in Greece, Italy, North Africa, Chile; a rat plague in the Philippines; hurricanes in Haiti and the Fije Islands; typhoons in Japan and Korea and Guam; a drought in Brazil. MCOR has met as many as fifteen emergency appeals from natural disasters in a single year!

Through MCOR, American Methodists have been ready and able to reach out without delay the hand of Christian love and kindness to the hungry, the ill and the homeless. Food, clothing, medicines, antibiotics, vitamins, blankets, shoes, and even barracks for temporary shelter have crossed the ocean in response to distress calls from almost every quarter of the globe. Often, when governments have moved slowly, or with circumscribed effort, MCOR has been able to get there in time to act without restriction.

During these past twenty-two years, MCOR has operated in fifty countries. Its work in Korea has



R. S. Pinkston

been especially rewarding, perhaps because of the great need for work in all three of the areas of MCOR's mandate: relief, refugee and rehabilitation. Presently in Korea, MCOR helps in the cost of operating some seventeen orphanages, completely subsidizes two beggar boys' homes and two widows' projects and gives emergency aid to some eleven others, and two old people's homes. In addition, MCOR does inter-church work for five relief projects, largely subsidizes a vocational school, and two different types of community development projects. MCOR also has a child placement service in an attempt to place the "average child" in work outside our orphanages, either in vocational training, in apprenticeship to some kind of on-the-job training, or in industry.

MCOR concerns itself with "group-aid," believing that it can thus serve more people more effectively; it also cooperates with those who take the individual approach in their outreach.

Especially does MCOR cooperate with other Protestant denominations. From the days of World War I and the China Famine of 1920, Methodists have worked jointly with other churches in order to get more help to more people. Now MCOR is closely allied to nine of the joint efforts of the churches, Church World Service, CROP, CARE, SOS, and others, in their outreach to meet the pressing demands of the distressed from whatever area of the world they may come. We are constantly aware that only by a concerted effort of all of



us, can the needs of the world be met in Christian love. MCOR seeks to share with others in this God-given task, that His Kingdom may come to all the earth, not alone in Korea.

*R. S. Pinkston, Director
MCOR in Korea*

The Seoul Foreign School

Visitors to Seoul often ask where our children go to school and are surprised to find that there has been a very fine school here for the past 50 years.

The Seoul Foreign School began its career in 1912. Prior to this, as early as 1901, Mrs. Homer Hulbert had taught a group of about 15 pupils in her home, near the present Chosun Hotel.

This little school moved from place to place for the next few years, but there was no school at all, from 1905 to 1912 and parents taught their own small children and sent the older ones to school in Chefoo, China.

In April 1912, a parent's association was organized and the Seoul Foreign School began its work in a room of the Paichai School, with Miss Ethel Van Wagoner (later Mrs. H H Underwood) as teacher of the little one-room school. In 1914, the "little red school house" was built, a square two-story brick building which eventually had 3 or 4 classrooms. It stood almost opposite the present Seoul Union Club, just inside the old city wall. At that time, the alley which leads in to the Seoul Union ran just along the outside of the old wall which, at this point, was like an earth hill, about 20 feet high, faced with square-cut stones, and with full-grown trees on top of the whole. The old gnarled tree at the west end of the Paichai athletic field is all that is left of the wall and its surmounting trees. Two Methodist residences adjoined the property, in the nearer of which lived the parents of Evelyn Becker (McCune) with whom I started first grade, in 1914. Her book on Korean Art is well known. Miss Van Wagoner was the only teacher for the first four years, during which time, the average attendance was 28. The school gradually grew and a high school department was added, in 1919, the first graduate, Minnie French, receiving her diploma in that year.

In 1923, the School moved to a new location in Chung Dong, to property made possible largely through the generosity of Mrs. W. P. Schell, who had visited Korea in 1920. A building on the property was remodelled for school use and, in 1924, a second story was added to this, which was named "Morris Hall" for Mr. J. H. Morris, an active Christian whose place of business stood directly in front and who was an enthusiastic patron of the school. This upstairs auditorium was used for a number of years for the Seoul Union Church services and Sunday School, which had previously been held in the Pierson Memorial Bible Institute, almost back of the school property.

For many years, one of the annual community events was the SFS concert and play, when the ballroom of the very swank Chosun Hotel was secured and the foreign community turned out en masse to applaud the Shakespearean play for which Father Charles Hunt of the Anglican Mission (who was later carried off by the Communists and failed



Allen D. Clark

to survive the experience) coached the students. I recall taking part in "The Tempest" and "The Midsummer Night's Dream"! I know of no more effective device for inculcating an appreciation for Shakespeare and am glad that this laudable custom has recently been revived. I can still recite pages of both plays. On these occasions, the best candy-makers in the community contributed the results of their skill for the benefit candy counter. "Fanny Farmer" was not in it with the really professional culinary prowess of Mrs. Genso.

The school continued its work until the outbreak of World War II. Other small schools were conducted, from time to time, in other places. The chief rival of the SFS was the Pyengyang Foreign School (in what is now the capital of north Korea), which had its beginning in 1900 in a small Korean-style building in the yard of the Moffett home (father of Dr. Samuel Moffett). A dormitory was added, in 1912, to accomodate children from outlying stations. The first high school graduate was Sarah Timmons, daughter of the Southern Presbyterian Mission, in 1925. In later years, many students came from China, as these were years when that country was in turmoil of wars and bandits. The school continued its work until the fall of 1940, when the Embassy recommended evacuation of families, in view of the increasingly tense situation which eventually led up to World War II.

Following the Liberation of Korea, in 1945, the Pyengyang Foreign School was, of course, never reopened. With the American occupation of Korea, the U. S. Army opened and operated the Seoul American School, from September 1946. This school was located in the Yongsan area of Seoul and was carried on until February 1949, when the withdrawal of many of the Army troops made such a school unnecessary for their personnel. The school was than transferred, in the fall of 1949, to the former SFS property, the title to which was still held by the Seoul Foreign School Association. The name "Seoul American School," however, was continued until the Communist War, in 1950.

Soon after the reoccupation of Seoul, in the fall of 1950, there were discussions by the school board in terms of opening the following year and of repairing the roof of Morris Hall, which had been hit by a bomb and badly damaged. This was when the UN troops were nearing the Yalu and before the Chinese Communists entered the war. One of the most active ones in all this was Mr. Robert A. Kinney, former teacher and principal of the SFS (married to Gail Genso, a daughter of the school), who has since been in U. S. government service. Events did not permit families with children to return to Seoul until the spring of 1954, when steps were immediately taken to clear the buildings of some 60 refugee families who were living there, and to put them in shape for classes. Miss Sally Voelkel, daughter of the United Presbyterian Mission, was appointed as the first teacher and principal. The original name of the school was restored and the control once again vested in the Seoul Foreign School Association, with voting power on policy matters accorded to the sustaining Missions, in proportion to capital funds contributed, in order to assure the continued Christian character

of the school.

The School opened in September 1954, with 18 students—just 3 more than the original beginning, in 1901. The numbers soon grew, however, as families returned and new ones arrived. Children of Embassy and business families swelled the ranks. By 1957, it was obvious that the building was not going to be able to house all those expected that fall. With the help of Dr. Bob Pierce, and a loan from the Methodist and Presbyterian Mission Boards, land was secured immediately over the hill behind the main buildings of Yonsei University, and the present school building was built. The quonset gymnasium was built in 1959 with money from a fund which had been held by the army, having been raised in the community before the Communist War. It was blithely hoped that the new school building would be ready for the fall of 1957, but this did not work out and Dr. George Paik, then president of Yonsei University, generously came to the rescue and allowed the School to function in the Graduate School building for that year. The new building had been planned for a possible 200 students, but was already bulging at the seams when the school year opened, for the projected Army school had not been completed and all the students who were later shifted to that school had to be accommodated by SFS. In the fall of 1959, the Dependents' School was ready and the pressure was considerably reduced.

In 1961, the school secured a full-time principal in the person of Mr. Richard Underwood, son of the first teacher and principal, back in 1912. There are now about 170 students, from kindergarten through high school, with 11 full-time and 11 part-time teachers on the staff.

The control of the school is in the hands of the Seoul Foreign School Association and the contributing Missions. The course of study is aimed at preparing the students for college entrance in the States, and standard Achievement Tests are given each year to check the quality of the work done. The regular College Aptitude Tests may be taken in Seoul, by those going on to college. The record of those who have gone to the States to college has been most satisfactory. In fact, the record of the graduates of the SFS and her sister school in Pyongyang, over the past half century, is outstanding in every field. The school also maintains a high standard of Christian character-training. Teachers are selected for effective Christian influence on the students, as well as for professional proficiency. Bible courses are given at every level, there is a weekly chapel and daily classroom devotions. The students are closely tied into the Sunday School and youth program of the Seoul Union Church, the personnel of which is largely the same as that of the SFS board and PTA. A high water mark of this centers always on the young people's spiritual retreat program.

Allen D. Clark
United Presbyterian Mission

MISSION TO THE UTTERMOST

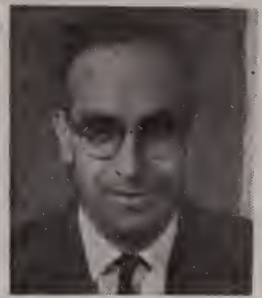
"Ye shall be witnesses unto me . . . unto the uttermost part of the earth." —Acts 1:8

I am not certain just what spot our Lord envisioned when He made this assignment, but the mountain village where our last Bible-and-evangelistic conference of the winter-vacation period took place could not have been very far from there. Across the Naktong River at Waegwan (where UN forces held and finally turned back the Communists in 1950), then winding through the hills toward the sunset until one meets the "river of no bridge" (impassable in the rainy season), into Changchun where one bids farewell to such luxuries as electricity and postoffices, and after a lengthy detour over the rocks of the river bed, our sturdy Jeep leaves the "main highway" and, with it, all hope of a pleasant ride.

The road leading up a narrow valley to our destination had been almost completely wiped out by Typhoon Sarah in September 1959, and the only traffic passing that way—trucks bringing firewood from the lofty "regions beyond"—had carved out a tortuous (and torturing) path back and forth across the now shallow waters and over the bare boulders which lined the valley floor. But after almost a solid hour of bump-splash-and-crunch, (the latter whenever we broke through the ice bordering the winding stream), the little hamlet of Choongni could finally be seen, and a smiling Bible Club leader came running to greet and guide us to a safe parking space. At last we'd arrived.

No problem with luggage transportation here: the eager students whose Junior-High Bible Club (the church day-schools for underprivileged children) graduation would mark the highpoint of our four days in this community, came running to haul our gear up the steep slope to the mud-walled manse where we would rest between meetings. Next to the manse, stood the typical one-room church with its aluminum-plate roof, already filling with small-fry eager to view the pictures of Old Testament Heroes which we'd soon be showing with the kerosene projector, and next to the church was a tiny mud-brick classroom (built with the help of a gift from Bible Club headquarters) and the miniature athletic field which the boys and their teachers had carved out of that mountainside with their own sweat.

In this "uttermost" village of our presbytery, high in the mountains of south-central Korea, not far from where two tigers were spotted (live and loose!) not many weeks ago, we were privileged to hold forth from pre-dawn until late at night, my Korean associate, Mr. Yang, operating the projector and helping with the preaching as well, and I with my junior-high-grade Korean trying each morning to take Paul's letter to the Galatians meaningful to folks whose Bible background had barely passed kindergarten. "Doesn't anybody have a question?" I'd repeatedly inquire, but even that was too big an order for my congregation, their rapt attention apparently due more to the auspicious presence of a big-nosed foreigner than to any real comprehension of what he was trying to get across. And yet the warm smiles and deep bows



William A. Grubb

of appreciation when the Bible hour had ended, and the earnest desire on the part of several for individual prayer (for healing of both mind and body) following each daybreak worship, made us feel that our time had not been spent in vain.

I now look back on those four days with feelings both vivid and varied. The sight of those white-clad *yangban* (gentry) with their black horsehair hats, crowding into the tiny church building for our Bible Club graduation, left an indelible impression. What a golden opportunity, through my brief sermon, to introduce to the nobility of that entire district the Living Christ! The sight (and the smell) of a freshly-killed pig being de-haired in preparation for the graduation festivities, and the delight of devouring red-peppered pork (barbecued on a charcoal brazier right in our little room) until midnight on graduation eve, will long be remembered. Not to mention the extra round-trip over that boulder-strewn stream-bed, with (of all things!) MIRRORS as part of our delicate cargo; we pled with the evangelist to purchase something a bit more durable for graduation prizes, but he persisted in his original plan. As it turned out, only the one on top was broken, and that was not because of the rough road, for one of our passengers, after helping us retrieve our Jeep from a hole in the ice, sat down on them (the mirrors) as he resumed his position on the back seat. But that was not all. As we departed on the last morning, we discovered that they had saved the biggest mirror as a going-away present. Despite all precautions, it did not survive even half the tortuous trek back to the main road!

After such an experience, the routine of classes and committee meetings, youth work and campus visitation will seem dull in comparison. But (after they fix up that road, so I promised them!) perhaps God will permit me another visit, someday, to Choong-ni, its church and its Bible Club, out there in the farthest reaches of Sungju country, not very far from "the uttermost part of the earth."

William A. Grubb
United Presbyterian Mission

Book Chat

On Feb. 19-20th, a Christian Drama Workshop was held in Seoul, attended by interested people from all over the country. Among other items presented was the translation of the first of 20 little "trialogues" or playlets which had just come off the press. These were prepared by Kenneth Bailey of Egypt with the idea of presenting the Doctrine of God in simple, sugarcoated form, under the guise of 20 little plays. The three main characters are the wise village elder, Yusuf (who has become Elder Han, in his Korean reincarnation), Abdu (who becomes Mr. Pak), a farmer with an inquiring mind; and the village dumbbell, Baseat (now known as Pong Mani). The mayor also appears, from time to time, and certain others of the village people.

In the first playlet the two friends, Pak and Pong-mani, come to the wise elder and tell him they'd like him to straighten them out on a prob-

lem. They would like him to explain how God can be One and, at the same time, be Three. The Elder, being very wise, suggests that the subject is a trifle advanced, and how about starting with something a bit simpler, like for example, "God is great"? So, through the 20 episodes, they talk together about God Who is great, is loving, is holy, is Three-in-One, is Father and so on. Mr. Bailey has an amazing gift for home-grown illustrations that you will want to steal for your next sermon or Bible class. Some of these, you have heard before, but some are definitely original and thoroughly delightful. All 20 playlets (trialogues) should be off the press by April. You will need four, one for each main character and one for the director or whatever fourth character appears at certain points. "*Elder Han and his Friends*" sells for 15 won, which should not break you up.

The first little book gives numerous suggestions as to how these may be used. Each episode is prefaced with a number of Bible passages to be used for study, a statement of the argument of this particular episode, and a brief outline of the discussion. At the end of each episode, there is a series of discussion questions on the material presented, and a Motto to sum it all up. It can therefore be used as material for a variety of discussion type meetings, for an evening service, for Bible classes, etc. To these, I would add one more. I think it would prove to be excellent material for language students in their second or third year. The present Yonsei course is somewhat weak on religious vocabulary and conversation. This would help to fill that gap in a readily assimilable fashion.

Although my name is on it (just why, I don't know), the work of translation is basically that of Elder Sim Chai Won, General Secretary of the Christian Literacy Association, with whom I have worked for years, and whose literary style is thoroughly delightful. He has made it as thoroughly Korean as the original was Egyptian, which is translation at its best.

Allen D. Clark

Notes and Personals

Births

Robert, son of
Rev. and Mrs. Walter Beecham
born April 15.

Kelly Ruth, daughter of
Rev. and Mrs. Hilbert Riemer
born May 6.

Judith, daughter of
Rev. and Mrs. Alvin Sneller
born May 10.

Korea Calling

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. II. No. 7

J U L Y, 1 9 6 3

₩ 130(\$1.00) Per Year

Fifteen Years of Christian A-V Service in Korea



Nightly in six areas of South Korea crowds gather to see and hear the message of Christ through Audio-Visual aids. The year 1963 marks the fifteenth birthday of the work of the Korean National Christian Council's Audiovisual Committee known as KAVCO.

From its beginning, it has continued its work of making Christ known through audiovisuals during war and peace. From the first it has been a cooperative venture between the churches of Korea and the churches of North America. Korean ministers and dedicated laymen have worked with missionaries in making this program effective. We are very thankful to God for bringing us to this point in our history.

The office of the Audiovisual Committee was established in Seoul in 1948. Mr. Lee was chosen as the secretary. He managed the small slide film-strip library. He also translated English scripts into the Korean language. Mr. Do Young Ahn, motion picture projectionist, worked out of Seoul by whatever means of transportation he could manage. In the Wonju area, Mr. Jin Whan Kim went about from church to church and school to school by bus, train or ox-cart, showing his Christian films. Everywhere the programs were received with enthusiasm.

When the North Korean Communists invaded South Korea, in June 1950, Mr. Lee, the Secretary of the Seoul office, was kidnapped along with some forty other Christian leaders, and has not been heard from again. Mr. Ahn, the Seoul projection-



James H. Moore

ist, fled south with his family carrying his projector and Bible films, holding meetings among the refugees whenever possible. Mr. Ahn died three months later. Mr. Kim buried his projector and film by his home in Wonju and fled to the hills. Later, under cover of night, he returned, dug up his equipment and fled south. In the Pusan perimeter he covered the refugee camps and churches. Later an evangelistic team was organized to cover the refugee islands of Koje and Cheju. Gospel films were used as a basic part of the program. During this time, also, a silk-screen set of pictures of the story of the Prodigal Son, drawn in a Korean setting, was produced.

With the signing of the cease-fire agreement in the summer of 1953, Christian institutions and projects began to return to Seoul. KAVCO followed and re-established its headquarters in the rehabilitated building which had been burned out by the retreating Communists.

Ox-carts and busses now gave way to fully equipped mobile units with generators, projectors and screens. The first was donated by the United Presbyterian Mission, for work in the Taegu area in 1951. The second unit was given by the Woman's Division of Christian Service of the Methodist Church and was assigned to the Seoul area in 1954. A third unit was made possible in Wonju by the Division of World Missions of the Methodist Church in 1957. A fourth was put into service by the United Presbyterian Mission in the Chungju area in 1961. A fifth then began operation in the Soonchon area through the kindness of the Southern Presbyterian Mission in 1962. The United Church of Canada Mission, in 1963, has now made a mobile unit program possible in the Pusan area, which makes six in the field. With these we are now realizing a plan made in the fall of 1950 by the Korea Committee at Stonybrook, Long Island, when six A-V Mobile Units were planned for use by the churches in Post-Invasion South Korea. If and when North Korea opens again, we hope that the full plan for four additional A-V Mobile Units in North Korea may be realized, making a total of ten!

In 1962, the five units in the field at that time reported 630 showings to an estimated audience of 425,247 people. When the services were held for the purpose of evangelism, 251 persons were reported to have responded as "inquirers". Many of the

showings were held for the purpose of Christian education and worship.

The films used in these showings are Bible and Christianity-in-life films which have been magnetic-striped and then recorded with a Korean dramatic sound track. This type of film, including full-length features such as JOHN WESLEY and MARTIN LUTHER have been the kind used in the mobile units since 1954 with very good results. With six units in the field now, we are in great need of more films to keep up with the greater demand.

Training the leadership in the churches has continued to be one of the most important functions of KAVCO. Instruction in the use of simple A-V aids such as pictures, maps, sequence picture stories and flannelgraph has been presented, with each student learning by doing.

During 1962 there were 62 workshops held in all parts of South Korea, with a total of 2,916 persons enrolled in them. KAVCO also advised Ewha Woman's University in setting up a course in Audio-visuals for Christian Education workers and then assisted by recommending experts for blocks of time in the teaching. The Methodist Theological Seminary made time available for the second successive year for elective courses to be taught in the spring and fall semesters to 64 beginners and 36 advanced students in their seminary.

Drama workshops have also been held by the KAVCO Christian Drama Sub-Committee. For five years this committee has been promoting the use of Christian Drama in the sanctuaries of the churches. They have expanded their sets of Hebrew costumes and helped scores of churches and institutions by providing costumes, training and scripts for their productions.

The Seoul KAVCO Center loans films, slides, filmstrips, picture story sets (Kamishibai) and flannelgraph stories. It also produces these for sale. A book on the technique of the use of audiovisuals in Christian education and general church work has been published. During 1962 the limited number of slide filmstrip projectors were loaned 76 times, with over 10,000 people seeing the Christian material projected. Our filmstrip library loaned out 160 filmstrips and slide sets with a reported 18,900 children, youth and adults viewing them.

In 1956-1957, until the Commercial TV station burned, KAVCO televised many of its films, gave flannelgraph and hand-puppet stories and other live programs on free Public Service time. With the founding of a government station, the KAVCO Television Sub-Committee has televised thirty-eight Christian programs during 1962. Public Service time ranging from fifteen minutes to forty-five minutes was given for our programs of choirs, panel discussions, dramas and films. TV has helped us reach a new audience with our visual aids. We are very thankful for this new means of witness in Korea today.

In winning new converts, in building favorable attitudes toward the Christian Church, in the training of church leaders, and spreading the Gospel message for all of life, KAVCO has been a useful tool of the Church. Korean churches give what they can to support the teams as they visit their

villages. However, this falls far short of meeting expenses. In spite of war and revolutions, the opportunity to witness has remained almost unlimited. Much more needs to be done, more can be done through the prayers and help of the many friends of Korea.

Since 1948, motion pictures have been shown 6,795 times to an audience of 5,708,676, resulting in 12,579 "inquirers". Slide and filmstrips have been loaned 2,939 times to be seen by 279,364 people. There have been 422 workshop days with an enrollment of 17,260, resulting in the issuing of 484 "Projectionist Cards".

We are humbly thankful to God for this opportunity to witness and to have a part in the nurture of the Christians during these past FIFTEEN YEARS!

James H. Moore
Methodist Mission

WITHIN THESE GATES

An Introduction to Tai Wha

Christian Social Center



Peggy Billings

Tai Wha Christian Social Center was first began in April, 1921. The present building was built in 1938—39. On March 1, 1919, thirty-three representatives of the Korean Independence Movement met in the "Blue Moon" Restaurant, which was located on the spot where our building now stands, to sign the Declaration of Independence from the Japanese. We feel it only fitting that a project such as Tai Wha Center, dedicated to the freedom of people's spirits and minds, should be located on such a hallowed spot.

The work of social service, which in 1921 was something new and revolutionary, was at first slow and difficult. At the beginning of this project, there was a period of several years in which missionaries of the Methodist Episcopal Church, South and the Northern and Southern Presbyterian Church worked together at the Center. These missionaries and countless Korean Christian workers gave years of devoted service to the development of this form of Christian service. Due to other commitments, the Presbyterian missionaries had to withdraw, and for many years now the Center has been the responsibility of the Methodists. This early period of union work set the work of the Center, however, and through the years the Center has been a gathering place for interdenominational groups.

Our membership stands at approximately 3,100 persons, ranging in age from small babies to

adults. These members may be divided into four program categories:

- (1) **Child Welfare Program:** Well-baby Clinics, pre-school nursery groups, and kindergarten. (Babies and children below 7 years of age.)
- (2) **Group Work Program:** Clubs and interest groups for all ages 7 years of age and above to adulthood.
- (3) **Class Program:** Afternoon and evening daily classes for children and youth who cannot attend school for financial reasons or because of work.
- (4) **Family Casework Program:** Counselling and financial assistance on an individual or family basis, medical aid included, with emphasis on referral process.

In addition to these activities we have a library, a music appreciation room, and a game room. Tai Wha Center owns and operates its own camp in Ipsuk, approximately one hour and a half drive from Seoul. We offer facilities for many community activities, mostly activities of the Christian community. Christian wedding ceremonies may be held in our chapel on Mondays or legal holidays, the chapel which many of you know well as the home of Seoul Union Church.

The work of Seoul Union Church has expanded from a small Sunday afternoon fellowship of missionaries meeting in the chapel to a full-fledged congregation requiring all the facilities of the Center for morning and afternoon activities and worship services. We are happy to see this church, which goes forward under the able ministry of Rev. Everett Hunt and Rev. James Laney.

Our program is carried on by a professional staff of fourteen persons, two missionaries among them. Elizabeth Kraft, a short-term missionary, joined our staff past September. Betsy is a member of the Congregational Church, but came to Korea under the Methodist Board, adding another strand to Tai Wha's tradition of interdenominational cooperation.

Tai Wha Center is a Christian institution. We believe in the brotherhood of man under the Fatherhood of God, as taught to us by Jesus Christ. Among our members are non-Christians as well as Christians, and Catholic believers as well as Protestants. Our membership is not based on adherence to any religious creed. We accept members on the basis of their need and desire for our services, and we seek to serve this person within the total framework of his community and his home. We have recently been engaging in study and discussion of ways in which such Christian institutions as ours can actively and directly evangelize. We see this as our responsibility and our calling.

Miss Peggy Billings
Director

Tai Wha Christian Social Center

THE OPEN DOOR TO REAL LIVING

"But if on the other hand you cut the nerve of your instinctive actions by obeying the Spirit, you are on way to real living". *Romans 8:13*
(Phillips Translation)



Peter Van Lierop

One summer afternoon I opened the door to three young Korean ladies, smiling and attractive in appearance, wholesome and gracious in manner. No one could believe that, less than two years previous, each of these girls had been earning her livelihood in prostitution. In a country where authorities estimate the number of prostitutes to be anywhere from 60,000 to 600,000 (including mistresses and concubines), prostitution has become the major source of income for the uneducated Korean girl. To escape this fact, each of these three girls had accepted the invitation of House of Grace to begin life anew, to receive the Grace of our Lord Jesus Christ, mercy for sin that is past and power over temptation for the future. Each of these girls had completed the program of orientation, Bible Study, emotional therapy, vocational training, employment, including follow-up visits on the job, which House of Grace offers to each member.

Miss Koh, upon graduating with honors from a Beauty School, had taken a job as a beauty operator in the leading beauty shop in Seoul. A few weeks later, a theft occurred which culminated in the last person hired being fired as a lesson to the employees. Miss Koh came in tears to the Director of House of Grace for counsel. The Director took her to the Beauty School from which she had graduated, requesting that they either reinstate her or help her find another job. The Beauty School took her on as a member of the faculty and she has been teaching successfully ever since. Miss Koh has attended church regularly since leaving House of Grace and was baptized last Easter. She came on this particular afternoon to announce her engagement to be married in the near future.

Miss Paik was also graduated from Beauty School, but was not as successful in finding employment. While waiting for a job to turn up, she began to work as a hospital volunteer in the Crippled Children's Hospital near the Home. She worked so faithfully and enthusiastically that her fellow-workers urged that she be hired on the staff. She has been working capably for a full year now and the changes in her, physically and emotionally, from the time she first entered House of Grace, are actually sensational. Miss Paik was also baptized last Easter.

Miss Kim requested permission to take office

training while at House of Grace. This kind of training is very expensive and our budget is too small. However, an Ewha University student, who was working as a volunteer case worker at House of Grace, had taken an interest in Miss Kim, and persuaded her own family to pay the tuition to a typing school. When she finished this vocational training and had secured a job, this same family invited her to live with them as a member of the family. Miss Kim also became a catechumen last Easter and will be baptized soon.

Since House of Grace first opened its doors (in April 1960) to girls desiring to leave the life of prostitution and seek Christian rehabilitation, forty girls have entered for help. Fifteen of these girls are still in residence. Ten girls have found satisfactory employment, five have returned home to their families in the rural areas, two were referred to other institutions from which they were returned to society, eight girls have run away before completing our program. Two of our employed girls have found work in needle workshops, three in factories, one as a nurse's aid, and one as a housemaid, in addition to Miss Koh, Miss Paik and Miss Kim.

House of Grace began with one cottage and one girl who wanted help. We now have two cottages, where fifteen girls are housed and cared for. In addition, last September, House of Grace opened a Gift shop at Severance Hospital where hand-crafts the girls make are sold, where the girls learn salesmanship and business, and where more than one-fourth of our monthly budget of \$200.00 is raised. Besides the Gift Shop income, cooperating Missions now supply one-half of the operating budget. The balance is still dependent on gifts of friends in Korea and America. House of Grace hopes within the next year to become a member social agency under the Korean Ministry of Health and Social Welfare. To do this, we must add one more cottage to our property, to a total value of \$10,000 and care for at least thirty girls or \$100 additional operating expense per month.

The girls come to us from a variety of sources; some have come at the urging of friends, a few have come on their own volition, most have been referred by missionaries; some have come referred by the Women's Bureau of the Seoul Ministry of Social Welfare; some have come from the Seoul Home of Correction (a detention home for girls arrested while soliciting as prostitutes).

A fine staff of both salaried and volunteer workers, Korean and American, are in many ways responsible for whatever successes we have had. Mrs. Myong Heung Rhee, our volunteer director, has her M.A. in Social Work from Ohio State University. Miss Ik Ok Chang, our case worker, is a graduate of Yonsei University with major studies in Christian Education and Social Work. Mrs. Hong Chong Suh, the house-mother, is a graduate of Ewha University with twenty years' teaching experience. "For by Grace you have been saved through faith...as a gift from God...by Grace you may reign in righteousness to eternal life through Jesus Christ our Lord." (*Ephesians 2:8, Romans 6:2*) are the foundation stones of House of Grace,

promising fulfillment in God's purpose and hope for continuing success in this program.

Mrs. Peter Van Lierop
Presbyterian Mission

BOOK CHAT

It will be interesting news to many that the Christian Literature Society in making an experiment in the way of stocking some Christian books in English. A number of these are religious paperbacks published by the Association Press, aimed especially students, in a series known as "*Reflection Books*", Which sell at 75 won each. One of these is an abridged edition of James Nichols "*Short Primer for Protestants*", the original of which has become something of a standard on this subject. Another is "*Why go to Church*" by Eva and Chad Walsh, aimed at three groups, according to the introduction: those who don't see much sense in going to church, those who are happy in church and can't imagine why anyone should object to going, and those who go regularly, but mostly from habit. There is also McLaren's "*What is Special about Jesus*" which attempts to answer such questions as "How do we know He is God's Son? How does one become a disciple? What did He talk about most? Was His death really necessary?" These are fundamental questions. Whether the discussion in so short a space is adequate to answer the questions will be a matter of opinion. The same question may well be raised regarding Williams' "*What Archaeology says about the Bible*" which seems to suffer from trying to discuss too much in too small a space. It might have been better had the author limited himself to a clearer explanation of methods in use in the field and a half-dozen clear-cut finds that bear on the Bible. The purpose of these little books appears to be that of stirring interest in the areas covered.

Among other books in Alan Richardson's "*Theological Word Book of the Bible*" in paperback, which has aroused much interest since it came out. Look over what is available, when visiting the CLS.

It is good to see this effort to provide Christian books in English and this is a commendable beginning. It is to be hoped that books of a more general nature may be added to the stock, to meet the need of a wider circle of readers. Two problems in such a project, of course, are the matter of money available for setting up such a stock and the need for trying to keep the prices at a saleable level, when put into Korean "won". A third problem is that of keeping a stock of books on hand, with the source of supply so far away. We are grateful for this beginning and will watch with interest to see how it grows.

Korea Calling

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. II, No. 8

SEPTEMBER, 1963

₩ 130(\$1.00) Per Year

OPEN DOORS FOR STUDENT EVANGELISM



Bearing an inter-denominational witness to Christ in twenty-six colleges and more than a hundred high schools, the Korean Student Christian Movement is endeavoring to meet the challenge of a vast new field of evangelism.

Prior to the Second World War, most Christian students and a large proportion of all students in Korea attended Christian schools. Because of Japanese restrictions, organized Christian activity was possible only in mission or church-related institutions. However, since Liberation, public and private education has expanded in such a way that today over half of the Christian collegians and more than four-fifths of all students are studying on non-church-related campuses. Thus, in less than two decades, the educational picture has radically changed, and a new harvest-field for the Gospel has emerged.

In Korea the traditional religions are generally quiescent and are not regarded as holding much promise for student thought or for the nation. Modern secular philosophies have not yet become deeply entrenched. In this situation, the crucial need is for trained Christian leadership. The Rev. Son, Myung Gul, Methodist pastor and national secretary of the Korean Student Christian Movement, has reported that "several administrators are pleading for workers to evangelize their faculty and students. Recently, a non-Christian counselor in a large university spoke of having numerous inquiries from students about Christianity and



William A. Grubb

asked for the names of Christian leaders to whom he might refer such students. Of 83 institutions of higher learning, 79 have open doors for Protestant evangelization."

On many of these non-Christian campuses, a specific time each week is set aside for various group activities, and the formation of voluntary Christian groups is encouraged. There is usually a believing faculty member who is willing to give of his limited time to advise such a group, and the missionary (either husband, wife, or single, with or without the Korean language) is greatly in demand as a teacher of English Bible - to young people whose lack of Christian background is matched by an amazing openness to the Gospel message. "I have never gone to church," said one lad at Chungku College recently, "but I want to learn about Christianity!" To many such students-repelled by the divisiveness or the excessive other-worldliness of some Korean churches and at the same time eager to study the English language-the Bible class on campus is an open door to a new awareness of God.

The only fear expressed by college administrators is that a purely denominational approach might lead to sectarian controversy. What is needed today (as expressed by one leader at a recent consultation) is "a dynamic, flexible movement aware of the Korean situation and unified on each campus, rather than personnel or funds being used for denominational expansion." This is where K.S.C.M., representing six missions and the five largest Protestant denominations in Korea, is seeking to make a decisive impact for Christ on the non-Christian campuses and is finding a warm response in almost every situation. Cooperating closely with the student YMCA and YWCA through the Korea Student Christian Council, the Movement is a national fellowship of those who accept Jesus Christ as Lord and Saviour and who witness for Him through worship, study, evangelism, and service on the campus and in the society as a whole.

Beginning, as the Korean Church has always done, with worship of the triune God, Christian students who comprise the SCM groups in high-schools and colleges throughout the country are sharing in the renewal and resurgence of Bible study characteristic of the Christian youth movement throughout the world. In week-end, winter and summer conferences, lecture series and seminars, prayer retreats and student "revivals," they

come to grips with the basic doctrines of the faith and then seek to apply them to the urgent problems confronting Korean society. And after school hours and during vacation periods they demonstrate this concern in various service projects-such as making mud-bricks for an orphanage building amid the sweltering heat of August, or teaching late into the evening in a "Gospel middle school" in the basement of a city church.

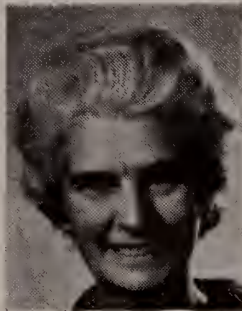
To assist the believing students and faculty of Korea in seizing the present opportunity, while doors are wide-open in this strategic area, the Churches and Missions are being urged to provide additional personnel and supporting funds. What will be the response to this challenge? Whatever the overseas churches may be able to do must surely be matched by a newly awakened concern on the part of the Korean Church, which is just beginning to think of assigning its own evangelists to work on the non-Christian campuses. (Chaplains have been serving in the church-related schools for many years.) What the Christian students of Korea want (and need!) are deeply committed comrades in Christ who will enter with them into the life of the university-not coming just for a single hour of teaching, but sitting down with them for frank discussion, living and learning and praying with them as they seek, amid the chaos and uncertainty of this age, to find their place in God's great Plan.

As a missionary community of God's people, doing His work in the university and high school, the Korean Student Christian Movement needs the prayerful support of all who love the Lord Christ. It stands today on an important frontier of national life, confronting a remarkable missionary opportunity. Truly "the fields are white unto harvest," but the laborers are still far too few. "Pray ye therefore!

William A. Grubb
Presbyterian Mission

A KOREAN WINTER MOTORCADE

5th February, 1963 Anglican party leaves Seoul at a chilly 6:20 to face 200 miles of icy roads via I Chon, Chungju, Chei Chon and Yong Wol, a 9½ hour journey which was not in the least boring. As dawn broke we passed oxen whose nostrils were completely frozen over; later we saw many different hued "icefalls" the loveliest being in translucent green, and further east, the Alpine scenery amply compensated for the cold which was probably most intense when we topped Mount Sang Dong in Tae Bac range (about 4,500 ft.). Safe arrival-thank you Driver!



Clara Bean

6th February Father Kim, who joined at us Chungju, has a busy day making many Catechumens who had been prepared for these services by John Lee, David O, and Moses Im, who, like the three Hebrew boys of yore, are faithfully following the Laws of God in a heathen land. Evensong was held and then a time of fellowship for women and children to whom Father Kim spoke at some length and who obviously enjoyed every minute of the spontaneous programme, mostly singing, in which everybody joined. Drama at 9:30 p.m.-the nurses respond to a call to visit a lone mountain hut where a woman had died in childbirth but the baby was still alive; it was 2 a.m. before they returned over the treacherous road (including three slippery narrow long bridges) carrying the new baby and enduring a very hazardous car ride, as the ice on the wind screen refused to go.

7th February Party visits Chang Sung where there is a very good hospital whose kindly doctors agreed to treat the lepers from Whang Chi Ni and a small boy with spinal T.B. Another dangerous journey in the afternoon to a small mining community 3,200 feet up the Won Jin mountain. The nurses and John Lee treated many minor surgical cases and even some that ought really to have been hospital cases-all this in a dark room approximately nine feet square into which small space twenty women, mostly with babies on their backs and toddlers by their side, crowded thus giving the workers about one square foot in which to operate-Nobody minded this crush, it was typical, and full marks must be given for the splendid way in which Miss Roberts and the team adapted themselves to these circumstances. An evening meeting with another group of women, this time at the home of Mr. and Mrs. Moses Im finished off the day. The new baby is thriving on New Zealand milk!

8th February Off to Chi Chi Ri for more house-to-house clinical work. Many of the sores treated in this district are caused solely by cold as little hands and feet are so inadequately covered. In the afternoon for the first time on this trip, we visited a valley rather than going up a mountain! This valley is going to mean happiness for many in the future as the Church authorities turn it into farming land on which the now unemployed inhabitants can work and thereby earn a sufficient income. Many of these folk only eat one meal a day now and have so little heating that children nurse babies on their laps all day to keep them off the too-cold floors. This day was a Spring Festival day and we saw farmers, colourfully garbed, dancing to woo fertility and small boys swinging lanterns in preparation for the evening celebration on a mountainside which would be bathed in the glory of full moonlight. This evening, whilst the nurses again talked to women about hygiene, two of the party visited a poverty stricken woman whose husband had just deserted her and her children. There was nothing in the hut which they could eat and no heat. Such was the depression

that the almost demented woman was threatening to eat the baby! Miss Roberts and John provided food and fuel and, like the Good Samaritan, left money to cover expenses for the next few days-so yet another Korean family awakes, in a practical sense, to the goodness of Christianity.

9th February Lepers and T.B. boy taken to Chang Sung Hospital the boy being particularly delighted with the trip and quite cheerful about undergoing an operation soon. Another mine visited, this time at 4,000 feet, a long climb almost all in four-wheel drive! Here, at Or Ryong, David O had organized a good reception, first by the would-be patients. This particular settlement is so bleak and bare that even in summer, when it may be 100 degrees elsewhere, up here there are just a few hours of afternoon warmth.

10th February Sunday School and Morning Prayers, willing practice of hymns, psalms and even part of the Mass. A trip to the temple at Chung Am in the afternoon over the slipperiest-roads-so-far where, at one point, Moses had to remove snow before we could proceed. After Evensong Miss Roberts showed slides of the Life of Our Lord which were much appreciated by young and old alike.

11th February Left Whang Chi Ni at 7 a.m. while a big moon was still in the sky! More ten-miles-per-hour driving on this return journey as there had been more snow and driving was difficult, in fact it snowed again long before we reached Seoul at 9 that night. So ended six profitable, eventful days in this mining district, a time which will be remembered with satisfaction by both teachers and learners, thanks to all the church workers from Bishop John Daly down to the latest catechuman, the good folk who support them in a practical way, and the tough English Land Rover which never once gave any trouble!

*Mrs. Clara Bean
Salvation Army*

Bibles Available

I was in the Bible House, the other day, and couldn't help wondering if all the rest of you were as unaware as I had been of the variety of Bibles available there. For example, did you know that there are Bibles, or parts of Bibles, in some 60 different languages at the Bible House? Of these, there are about 30 different languages that are sold (about 10 of each) in any given year, aside from the Korean and English ones, which go without saying. As a sign of changing times, the one of these which moves the fastest is the Japanese!

In English, you can secure the King James, American Standard, and Revised Standard, as well as the New English Translation. Portions may be secured for English Bible classes in both the small size and the larger illustrated one. The latter used

to be available in Korean, but the Korean is all sold out. The large English illustrated portions (page size about typewriter size) are available separately or bound together in a very attractive volume. If you have not seen it, by all means stop in and ask for it.



Allen D. Clark

In Korean, the variety of sizes of type, kinds of paper, type of binding are too numerous for me to go into here. You will need a catalogue for that. However, you may not be aware that we finally have a reference Bible in Korean (200 and 250 won), which came out last year. There is also a study Bible for students, with wide margins for notes, which has been out for some time. There is an English-Korean bi-lingual New Testament which is very popular with students and which you frequently see people around you using when you attend Korean services in the city churches. In this, the English is that of the Revised Standard Version, but has been adapted somewhat, to fit the Korean more closely, for the sake of students wishing to use it for a "pony" for learning English. "Pony" or no, so long as they read it, who cares! However, it is a point worth mentioning to those learning Korean, also. Then, the grand old original Ross New Testament (1877) is available in an off-set reproduction of the original. It is something of a literary curiosity, these days, but it is still used for consultation in the current New Testament revision project.

Those of you who have blind friends may not be aware that the entire Bible is available in Korean Braille, in 20 volumes (Braille paper is much thicker than ordinary paper), 5 for the New Testament and 15 for the Old. There is also a volume of selected Bible verses, since the blind have trained themselves to memorize readily. The entire Braille Bible makes a stack about 4 feet high, each volume the size and shape of a Sears catalogue, though not as heavy. Each volume sells at 10 won though actually costing 198 won to make (this is where part of your Bible Sunday offering goes). About 2,000 Braille volumes are sold each year, for there is almost nothing else available in Korean Braille. Oddly enough, you will find copies of the Braille Scriptures in the waiting rooms of the blind fortune-tellers in Seoul, placed there, like magazines in a doctor's office waiting room, to keep the clients contented until the great man is ready to see them and call on his expert knowledge of spirit wonders to solve their current problems. St Paul would have chuckled over this turn of events, for he was the one who wrote to his friends, "What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice (*Phil 1:18*).

There are a few things besides Korean Bibles that you can also secure at the Bible House. If you want a Greek Testament, Kilpatrick's revision

of the standard Nestle text is available. You can also get Souter's Greek Lexicon to go with it. There is likewise, in Korean, "Mary Jones and her Bible", being the story of how the Bible Societies got started, in the back of which are sample Bible texts in some 20 different languages, in case you have been wanting something to show a bit of the variety of the approximately 1,100 languages into which the Scriptures have now gone. There is also the little quarterly magazine, "The Bible in Korea", which goes to you free, if you are a member of the Society. At which point, may I urge you to make your interest in the Word of God concrete by signing in as a Life Member (at 2,000 won) or as an Annual member (at 200 won a year). You might as well do it all at once, while you are at it!

Allen D. Clark
United Presbyterian Mission

INDEPENDENT ASSEMBLIES MISSION

"Independent Assemblies Mission" is merely a common name used by various independent missionaries for registrations with Korean Government bureaus as is so necessary here in Korea.

The need for such a "name" came up when one missionary family arrived in Korea in 1959. They had very proper and official passports and visas but were without any board, organization or church officially sponsoring them. This caused quite some confusion in various visits to government offices in the months following. The necessity of a name and registrations with Korean government offices soon became evident.

The missionaries presently working in Korea who are registered under this name are of various Full Gospel independent churches in the United States. The work of each missionary is centered entirely around the calling and work of each individual missionary and not around the mission as an organization. Each work is separate and independent one of another.

ISLAND EVANGELISM is the main work of Ronald and Astrid Holm who came to Mokpo in 1960. Their purpose and aim is to reach the unreached islands with the Gospel. This is done by the missionaries personally with their workers, through such means as literature distribution, personal work, children's meetings and open air services. A close follow-up work is carried on with all who inquire and especially with those who desire to and frequently do become Christians. One island previously unevangelized has now been reached with the Gospel through literature and children's meetings and further work is being done presently through personal work and adult meetings. Two of the villages on this island now have

their own early morning prayer services in the believers' homes.

RURAL EVANGELISM is being carried on at the present time mainly in the eastern mountain area of Korea. This is the work of missionaries Jack and Kathy Holm who came to Korea in 1959 and now live in Chechon, Choong Puk. This work is also assisted financially by the Slavic and Oriental Missionary Society of Australia. The work is accomplished with the help of a "student evangelist team" who, together with the missionaries, spend the summer months living in the mountain villages and go from village to village preaching the Gospel. Personal work and open air services are the main channels through which the people in the villages are reached. As young men in these villages come to accept as their Saviour, some of them join the student evangelist team to prepare themselves to be rural evangelists. As missionaries, we have found this to be a real answer to the problem of getting preachers to go to rural areas! Thus far two churches have been established and are going forward. New unevangelized areas will continuously be entered.

BABY HOME work is the calling and ministry of Miss Jane White, who arrived in Korea in May of 1962. This work is also carried on in Chechon, Choong Puk. Even in small towns like this, there are an average of three to five babies abandoned each month. Miss White had four years of experience in children's home and school work in the United States and Canada before coming to Korea. She is taking the children into her own home as they are brought to her through the local government office here.

Jack Holm

Book Chat

In The May issue, we mentioned Miss Peggy Billings new book, "The Waiting People" (paper 230 won). Copies have finally arrived and may be secured through A. D. Clark.

For Those needing language study help, at This time of year, also, we suggest "Korean Grammar for Language Students" (150 won), published by the C. L. S.

Korea Calling

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. II, No. 9

OCTOBER, 1963

₩ 130(\$1.00) Per Year

YONSEI UNIVERSITY PLANS A THEOLOGICAL CENTER



When Severance Union Medical College and Hospital joined the former Chosen Christian University in 1962, the dreams for a Medical Center were soon realized.

Now that plans are advancing toward the formation of a proposed Union Graduate School of Theology here at Yonsei, the dreams of setting up a Theological Center at Yonsei are also being more nearly realized. Plans have been formulated toward the establishment of a Union Graduate School of Theology in cooperation with the leading seminaries in Seoul. It is hoped hereby to found a top level school which will strengthen, broaden and deepen the leadership of the Church of Korea. This will also make it largely unnecessary to send promising leaders in the Church of Korea to foreign countries for further training and education. We have the capability right here in Korea, providing we do the job together with the other seminaries and pool all the resources available.

In connection with this Union Graduate School of Theology, there is also envisaged a Center of Theological Research. There is a great need to foster and stimulate native creative thinking in the field of Theology, in Korean Church History, in Korean native forms of worship and liturgy and Church music, in Korean styles of architecture for church buildings, in audio-visual methods, mass communication appropriate for Korean church life. Yonsei University provides the proper setting for such a research center since one can call upon other departments to give assistance and guidance. Such departments as those of History, Philosophy,



Peter Van Lierop on the campus can be of service and by such means supply a true encounter and exchange of information between the life of the Church and other phases of the life of the community at large.

Through the undergraduate Department of Theology, at Yonsei University, plans are being made to increase its usefulness to the Church in the training of workers in church vocations. Through this department and with the help of the Department of Education it is planned to train Christian Education workers, school counselors in Christian high schools, Christian teachers of high schools, and through courses in church social work, it is hoped to better train workers in church social work which is in great demand right now in Korea. In conjunction with Severance Hospital plans are being made to train hospital chaplains and, in connection with the planned Social Work Department at Severance Hospital, it is hoped to train social workers.

The theological training at Yonsei University is being raised to a period of six years. The first four years will lead to a Bachelor of Arts degree with the first two years devoted to general cultural subjects, the two following years to courses in theology, Christian education and church social work and other related electives as a background for the ministry; the last two years of the six year program will be devoted to theology and Bible with a limited number of electives in cultural subjects in the Liberal Arts College or other Colleges. This will train men and women for the ministry who will not only have a better cultural and educational background, but who will also be more aware of social issues in the community as it relates to the Church. They will also be well trained in Christian education in the Church. This six year program will lead to a B.D. degree and will qualify one to obtain a Master of Theology in one more year of intensive study in the Union Graduate School of Theology.

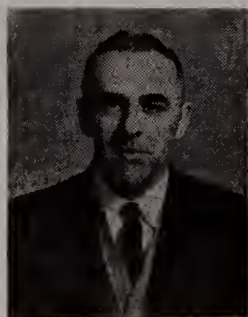
In this unique way, Yonsei University can fulfill its high calling to serve the Church at large in

training specialized workers who are better educated and equipped for leadership in the Church. Yonsei University is planning to increase its effectiveness in assisting the Church to accomplish its great task of evangelism in this critical day in the life of the Korean nation. The Church is called upon to give stability and certainty to the nation in its growth and development as a sovereign nation, but the Church cannot accomplish this noble task without a thoroughly and capably trained leadership. The Church must follow the trends in Korea and keep abreast of the advances in education in other fields of endeavor.

Dr. Peter Van Lierop
United Presbyterian Mission

OPPORTUNITIES IN CHAPLAINCY WORK

Opportunities in chaplaincy work with ROK military personnel and their families can well be termed "Operation Unlimited." Korea, world battleground of the mid 20th century has the 2nd largest Armed Forces in the Free World, 500,000 men and women in uniform. Serving with them are 300 Christian chaplains. Korea is the only oriental nation with a full military Christian chaplaincy.



Stanton R. Wilson

First, certain background facts which opened the doors of unlimited opportunity. In November, 1948, the fledgling Coast Guard was officially inaugurated as the ROK Navy with Admiral Won Il Son as its first Chief of Naval Operations. As a Christian, he wanted a Navy chaplaincy. This is what was done. The Rev. Dal Bin Chung, a Methodist pastor, was commissioned a lieutenant junior grade in the ROK Navy and made the Chief of Information in the Bureau of Intelligence. Thus by the "information door" the first entry was made for the chaplaincy, not only in the Navy, but in any of the ROK Armed Forces. From the very beginning, LTJG Chung conducted divine services for the Navy officers & men.

The ROK Army chaplaincy was launched through General 29, December 21, 1950. ROK Airforce chaplaincy officially began on Feb. 10, 1952. The ROK Marines for a time during the Korean War assigned officers of the line (who were Seminary graduates) to be combat chaplains.

The chaplains on the battlefields showed their mettle. This resulted in Dr. Syngman Rhee, President of the Republic, signing an Executive Order, March 1951, formally establishing the military chaplaincy. But a decade was to pass before the National Assembly, the Republic's legislative organ, took action. To have the whole Program based only on an Executive Order left the chaplaincy in a tenuous position. During the brief premiership of

Dr. John Chang (1960-61), himself a Roman Catholic layman, the National Assembly, without a decenting vote, endorsed the chaplaincy. High ranking general officers of the ROK Army, Airforce, and Marines, and top flag rank admirals of the ROK Navy took up the cause, appeared personally before the Assembly to give testimony and were a tremendous help in getting the needed legislation approved.

Second, what are the opportunities? There are many-focused on 500,000 of Korea's healthiest youth, the hope of a better tomorrow. I "localize" by viewing it through the testimony of a Commanding General in the Army, the hopes and plans of a Navy Chaplain, and certain thoughts shared with me by a number of enlisted men.

In June, 1963, Brig. Gen'l Ghang, Commanding General of the ROK 36th Reserve Division in Andong, said: Education and faith are blood brothers. We emphasize both here at our division. The chaplain is one my most important team members. We have 300 Christians in a cadre of 2,300. Chaplain Kwon has strengthened my own Christian faith; he has made the chapel program a key focus for our cadre and the 4,000 reserve trainees who come every few weeks for training. I have just done 2 things: I've visited the 2nd Army HQ in Taegu and pleaded with the G-1 to send at least one more chaplain here; I've sat down with my chaplain, and together we are preparing an advance program aiming at 1,000 Christians among our cadre! Is this big?" "Yes," I replied. "But," said smiling, handsome General Chang, a former judo champ, "we also serve a Big God!"

Or take Chaplain Lee of the ROK Navy who has served Navy and Marine men for 10 years. Recently he returned from a month's training exercise with US Marine chaplains and troops on Okinawa. He came back with a number of new insights and much inspiration. He has been led to make targets in his work. In his words: "My main plan this year is to make more Christians. My target is a 20% increase. We have 1,000 Christians in this Marine Division. My aim is to increase the number to 1,200 in 1963." (Note-on Easter, Chaplain Lee baptized 60 Marines in his chapels at Pohong. He is off to a real fine start on a task which must be near to God's heart.)

This same chaplain said: "The Korean Church is a young church. In order to keep our strength of youth, always we must stress firm conviction of our faith in Jesus Christ." For the most part because the 300 chaplains are doing just this, the Christians number almost 15% of the military compared to 8% in the civilian population.

Or take the testimony of a number of enlisted men as they speak of the special friendship they find in the person of the chaplain on lonely DMZ outposts; of the blessing which comes as missionary and other Korean pastors hold meetings at their units; of the gratitude of hospitalized servicemen for the ministry of Bible Women in all military hospitals.

The opportunities are many; the number of chaplains minimal. In a land where the "round-

about-way" is so conventional in speech, how refreshing it is to see the winsome way many chaplains use "direct discourse" like the Master in sharing the riches of Christ. With few items of equipment, but with God's help and the splendid co-operation of the military and the Churches, the chaplaincy may well be the route God has chosen not only to win the "uniformed man" to Christ, but also to teach Korean Christianity its most needed lesson, TOGETHERNESS IN CHRIST. Here men of many denominations meet, have solid Christian fellowship, and are leading others to real faith in the Lord of Life.

Would it be presumptuous to suggest that God has 300 picked men in the Korean Chaplaincy much as Gideon had only 300 picked men in the battle with the Midianite thousands. When God's picked men are small in number, and the opportunities legion, one thing is obvious- "The glory of the victory is not man's but God's!" Do we not thank God that 11 of the 15 Marine generals are Christians? Do we not thank God that in every rank of enlisted man and officer in all Armed Forces, God is gaining the victory? Having won 15% of the officers and men to Christ, the task is to see this group grow in grace and the remaining 85% led to Christ. Thanks be to God for our chaplains in the ROK Armed Forces! They deserve our admiration, prayers, and support in their "Operation Unlimited."

by *Stanton R. Wilson*
United Presbyterian Missionary
and
Reserve Chaplain, US Navy
Reserve June, 1963

LEPROSY IN KOREA

Nobody knows how many leprosy sufferers there are in Korea. Some have never seen a doctor nor been diagnosed. Some are ashamed of their condition and keep hidden as long as possible lest their neighbors, through fear of the disease, drive them out of the village. Others, unaware that there is now a cure for leprosy, never seek treatment, but let the condition develop for years, meanwhile, if they have the infectious form of leprosy, transmitting the disease to family or friends.

Leprosy, though not as prevalent as tuberculosis, is Korea's number two public health problem. A survey conducted a few years ago by the World Health Organization at the request of the government estimated that there were between 200,000 and 400,000 victims of leprosy in the country.

This disease as seen in modern times does not resemble the leprosy mentioned in the Bible and it is thought that in those pre-scientific days there was no precise diagnosis but several skin diseases were lumped together as leprosy. Enlightened people no longer use the term "leper". Victims of the disease are patients like sufferers from any other illness.

Now that it is known that leprosy is the least infectious of contagious diseases, and can with adequate treatment in the great majority of cases

be cured, it should be largely robbed of its terrors. This information should be widely publicized.

If treatment is begun before complications develop, these can to a large extent be prevented. Even after crippling or other results of neglect have occurred, modern methods of treatment will do much to overcome them. Lack of this knowledge often leads to despair. Missionaries and church workers can help in the control of leprosy by passing on information about it in the country districts where the disease is most prevalent.

About half the leprosy patients in this country have the non-infectious type. It is cruel and unjust to treat them as outcasts. Unfortunately, some of the most infectious patients are not obvious as such to the untrained eye. But even in such cases no one is going to get leprosy from an occasional casual contact.

There seem to be two main factors involved in contracting the disease. The first is immunity. Ninety-five per cent of individuals in various countries are believed to be immune to leprosy and will not contract it even though exposed to it. The second factor is contact, which usually is both frequent and close before the disease is transmitted. Thus only about five per cent of marriage partners develop the disease from the affected one, but the children of a parent with leprosy may inherit little or no immunity, and thirty per cent of them, if left in the home with an infectious parent, are likely to get the disease. This explains why it is often advised to separate children at birth from a parent with the infectious form of the disease until cure has taken place.

One unfortunate feature of the situation in Korea is that when one partner is discovered to have leprosy, whether infectious or not, he or she is often obliged to leave home and community. He or she soon meets up with another in like circumstance and the two marry. Their children have little or no immunity and more chances of infection. This is one of the problems in trying to bring the disease under control.

Treatment and control are being undertaken in various ways and by various organizations. The government is doing more than ever before and has the largest leprosy colony in the country with about six thousand residents, among whom are said to be numerous healthy husbands, wives, and children.

There are also resettlement areas where those who are cured but not wanted back in home or community and unable to find employment may live and earn at least a part of their living off the land.

Missions and individuals provide treatment, and care for old and helpless people in leprosaria.

In addition there are leprosy villages where patients themselves get together to help one another and build themselves homes in a segregated village. If registered with the government, anti-leprosy drugs will be given them, though without medical supervision, the wisest use is not always made of these.

The Mission to Lepers has had a part in leprosy work for more than fifty years in this country,

at first by grants to other missions engaging in this work, and more recently with a staff of its own. A fine small hospital was opened last December on the Kyungpuk University Hospital grounds in Taegu for the treatment of acute conditions and complications of leprosy. The staff of the University Hospital gives valued cooperation, and the Mission Hospital in turn gives clinical instruction in leprosy to the medical students.

Four clinics are held monthly in the city of Taegu and in twelve other places in the country. An average of more than thirty new patients a month are registered and more than a thousand are receiving regular treatment.

Following the example of the Great Physician who went about teaching, preaching, and healing, while the illness of the body is being treated, the mission staff endeavors to enlighten the minds of the sufferers as to precautions to prevent infecting others and how to care for themselves. Daily the Gospel is preached. One happy circumstance in this work is that many of those who feel themselves outcasts, rejected by the world, accept and believe the Word and find comfort, peace, and joy. In colonies, resettlement areas, leprosaria, and segregated villages the church is serving the patients and while pointing to the life everlasting is making the life on earth worth while even to these rejected ones.

Florence J. Murray, M. D.
Mission to Lepers

THE CHURCH IN OUR HOUSE

Two years ago we moved from the center of Pusan to the edge of the city near Tongnae. Though at that time the community around our house was predominantly rural, now new houses are being built and we are becoming suburban.

From the very first, since there is no church in the immediate neighborhood, we felt that we should make a special attempt to present the Gospel to the people who live near us. We soon learned that a few of our neighbors were already Christians and in addition that one couple had expressed a desire to become Christian. Our Christian neighbors all live a long way from the churches to which they belong, and they often urged us to start some sort of worship service, but at that time we were reluctant to do as asked.

Then one day last May, Mrs. Harper, went calling in the neighborhood to see if there was still interest in a neighborhood worship service. Everywhere she went she received a warm welcome, whether or not the folks she called upon were Christian. Encouraged, we felt led to start, and began with a prayer meeting on Wednesday evenings in our home.

Elva went calling again and called on just one section of the neighborhood, inviting to come. Many said they would, but acquainted with oriental politeness we were prepared to be happy if only fifteen people turned up. Over one hundred came that first night! There was standing room only-outside. Naturally some of them came just out of curiosity to

see what a foreigner's house looks like, but we have been pleased with the results thus far.

About twenty adults come to the worship service which is held in our living and dining rooms. Since most of them have little or no Christian background, the service is conducted in such a way as to give instruction in the Bible and in basic Christian beliefs.

At the same time that the adults meet in the living and dining rooms, about 80 children attend the church school Elva holds in the basement, my study and our guest bedroom. She has a staff of five or six volunteer teachers working with her. Three or four of them come from other Methodist churches, and two are from the neighborhood. One Wednesday night, I overheard Elva giving instructions to a new volunteer: "These children have no background in Christianity," she told the volunteer, "therefore you must explain *everything*. If the word 'Pharisee' appears in the lesson, tell the children who the Pharisees were; if the word 'disciple' appears, explain what a disciple is." With students with that sort of background, none of the study materials available in Korean are suitable, for curriculum writers assume that the children who will be studying have some knowledge of Christianity. Consequently, she has had to write the lessons and to plan coordinating creative activities as they go along. It has been most satisfying to have a part in the spiritual guidance of kiddies who at first did not even know the name of Jesus.

Those who are coming to our services are eager to have their own church, and we are in the process of trying to secure some land in the vicinity. Undoubtedly we are going to have some problems, but the church in our house" is the most exciting thing that has happened to us in a long time. We ask you to remember us in prayer as we seek to bring the Light to those who have long walked in darkness.

Rev. Charles H. Harper
Methodist Mission

BIRD RECOGNITION

Common Sparrow or Tree Sparrow (*Passer montanus*) Very like the European tree sparrow. 6 in ches. Chestnut crown, brownish back boldly streaked blackish and grey rump. Conspicuous black spot on white cheeks which extend to nape and from whitish collar. Under-parts dull with black throat patch. Wings and tail brownish with two distinct though narrow whitish bars cross the wing. Bill black. Sexes similar.

Korea Calling

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription \$1 a year (or 130 won)
\$6 a year or 10 to one address

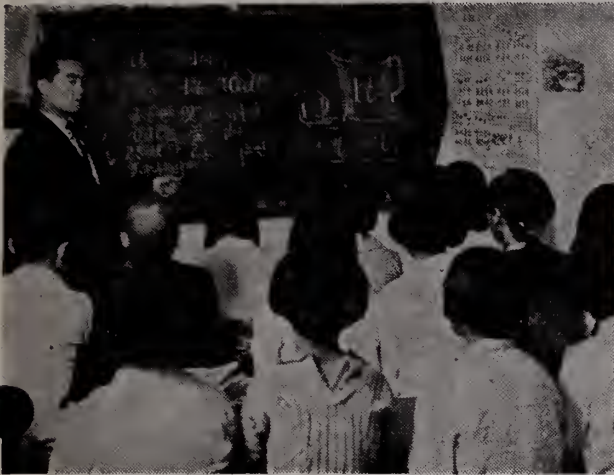
KOREA CALLING

VOL. II, No. 10

NOVEMBER, 1963

₩ 130 (\$ 1.00) Per Year

THE WESLEY BIBLE CLUBS



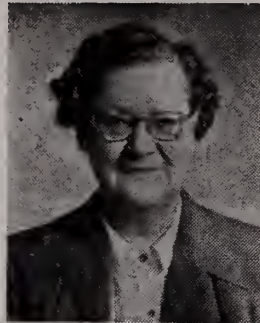
In a land where learning is almost revered, it is a tragedy for any family if not one child is able to get an education.

The education of children who are too poor to attend the regular schools because they are working, or because they cannot afford the excessive fee which is required for registration in school, has become the burden of the church.

Wesley Clubs are not new to post-war Korea. During the Japanese occupation and before, many churches had organized small schools for teaching primary boys and girls. Now, about one-third of the Methodist churches have organized schools for these poor children.

In 1954, a Methodist missionary was asked by the Board of Missions of the Methodist Church to explore what could be done for the thousands of refugee and under-privileged children who could not attend the overcrowded public school or pay the excessive fees required.

At first, fifteen Bible clubs were organized in the Suwon and Inchon East districts. The churches were asked to start and sponsor these schools. The purpose was to teach the basic subjects, the three R's, reading, riting, and rithmetic, plus Religion, and social studies. In no other schools except the mission schools are the children permitted to study



the Bible. In the Wesley Clubs, part of the regular teaching is a period of Bible study each day. The children learn the stories of Jesus and other Bible stories, and are given training in "daily Christian living." They are not only taught about Jesus and Christianity but they are given the opportunity to practice it in their clubs. On one day a week, special time is devoted to the conducting of Club business and worship. At this time, the students have the opportunity to practice conducting meetings and participating in club procedure. They also learn the true meaning of democracy and what it means to live and work as Christians in an uncertain situation.

Now there are three hundred clubs with 700 teachers and an enrollment of 15,000 pupils. Some are primary level and some are Junior High level. Most of the schools are held in churches. Many do not have desks or blackboards. Some have barest necessities of charts and used books, bought second-hand. Often the teacher is the only literate person in the community.

The schools receive a subsidy for the first three years to help them get started but after that the churches are encouraged to assume full responsibility. In a large measure, the subsidy amounting to \$5.00 a month comes from interested churches in America and from funds raised in the churches in Korea.

In recent years, the number of primary clubs has decreased and there has been an increase in the number of Junior High clubs. The reason is that while the government has been able to set up primary schools in places that had had none before, the need for the next higher level of learning has increased.

Often the congregation becomes so interested in a club that, as the congregation grows in size and interest, the church is able to pay a small remuneration to the teacher and to provide some rice or other food for his living. Many schools are now continuing without subsidy.

The teachers are consecrated men and women of the local church who give of their time and their means in order that the poor children of the community might have a little learning. They give of themselves, often living on a mere pittance so as

to continue the work. It is a source of pride to realize that most of the teachers are graduates of teacher's training high schools. About ten are college graduates. Many have no other work, so are happy to help their church in this worthy program.

The schools are run for six days a week in three sessions of three hours each. Some classes meet during the day but the majority are held in the evening so to the children who work in the fields or factories may attend.

Much help for the schools comes through gifts of clothing for the poor children and crayons, pencils and other materials for the teacher. Such gifts often come from America, but the Korean churches are now making a yearly contribution for the support of the schools.

One of the largest programs of the Methodist church is to provide training for the Wesley Bible Club teachers. This is done on a national basis through yearly training institutes which are conducted each fall, and through district training conferences conducted in connection with the district training conferences for local church leaders.

Often the clubs head up the literacy program in a village. The government has been emphasizing the reconstruction of villages and the clubs have done much in this line. In several places the clubs have received government citations for the community service they have rendered. In one community, the teacher, who is also the pastor, helped with the improvement of agriculture.

Since 1954, there have been over 90,000 graduates from the Wesley Bible Clubs. Some have gone on to high school. One of the present teachers is a graduate of a Wesley Bible Club. He went on to take teacher's training and now is giving commendable service.

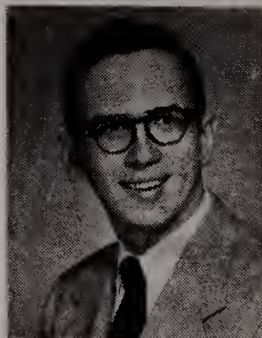
Sometimes the pupils take the government examinations and often rank high enough to receive scholarships to a government school. Last year, one of the students ranked first in an entrance examination to a technical high school. He was one of 1,500 who took the examination. In one club, every student passed the government examination with high marks.

In one district, a Bible woman started a Wesley Club in a tent church. She visited the homes and the parents were converted and now there is an organized church of over forty members. Often the Wesley Clubs bring new life to a church which, in turn, branches out to other villages.

These fine Christian Clubs, which are in reality schools, deserve your prayers and support.

Miss Elsie C. Stockton
Methodist Mission

CHRISTIAN CHILDREN'S FUND, INC.



James C. Hostetler East Relief and the National Foundation for the Blind, was moved to organize relief funds for the children of China and, in 1938, The China Children's Fund was incorporated in Richmond, Virginia.

The work of Christian Children's Fund goes back to 1938, when there was represented to Dr. J. Calvitt Clarke the needs of children in China, victims of the Japanese army invasion in Central and South China, which took place in the three years that followed July, 1937. Dr. Clarke, an ordained Presbyterian minister who had been active in the Near

The organization took an interest in Korea when the Communist armies overran the China mainland in 1948-49 forcing the withdrawal of CCF from that country. Rev. V.J.R. Mills, Overseas Director, visited Korea in 1948, and met Mrs. Horace H. Underwood, who had established a home for teen-age girls in cooperation with the Women's Christian Temperance Union. Further contacts with the Salvation Army and with Mrs. Harry J. Hill of the Presbyterian Mission, U.S.A., resulted in CCF extending regular assistance to five homes in Korea by the summer of 1950. In 1950, the organization name was changed to Christian Children's Fund in recognition of the broader geographical scope.

As a result of the Korean War which began in 1950, there was an emergency need for the care of thousands of children who had lost home and family. CCF, through the Overseas Office in Hong Kong, organized a Korea Committee to recommend homes and administer funds for the organization in April, 1951. The first members of the Committee were Dr. H. D. Appenzeller, Mr. George A. Fitch, Rev. H.W. Lane, Rev. C.A. Sauer, Dr. Edward Adams, Mr. John T. Underwood, Dr. K.S. Oh, and Dr. Y.S. Lee. This Committee, in conjunction with Mr. Ro Chin Bak, executive secretary, established an office in Pusan to handle allocations to homes. From April, 1951, to March, 1954, when Miss Arlene Sitler came to Korea as the first Korea Director, the number of children assisted grew from 400, in five homes, to more than 7,000 in 70 homes.

In December, 1954, the CCF office was moved from Pusan to Seoul and shortly afterwards Miss Helen Tieszen, who carried out staff-training programs, and the writer, who served as treasurer arrived. In 1955, a juridical body was organized and approved by the Ministry of Health and Social Affairs.

Christian Children's Fund operates on a "sponsorship" principle, which was first formulated by Dr. Clarke. Each child assisted has a sponsor who is welcome to keep a personal relationship with the child through correspondence, visits, and gift packages. Assistance often goes beyond the monthly support in the form of scholarships, medical assistance and special gifts. At the present time, CCF works in 52 countries and supports, through sponsorships, 42,000 children. About half this number of children are in the Far East. CCF is a member of the Foreign Missions Division of the National Council of Churches.

In Korea, assistance has been centered on children in institutions. However, a home-relief care program for children living with widowed mothers has been carried on since 1951, and in recent years has been expanded. Out of a total of 13,400 Korean children now subsidized by the organization, approximately 800 are non-institutional children. It is planned that as conditions permit, institutional assistance will be diminished in favor of assistance to needy children in economically deprived homes. A staff of professionally trained caseworkers administers this part of the Korea program, working closely with the social work departments of hospitals in Seoul and Kyunggi Do. It is hoped that this part of the program can be extended to outlying areas within the next few years.

Besides this direct-care program, CCF in Korea operates in Pusan a 60 bed convalescent home for primary stage tuberculosis and chronic diseases. Also in Pusan is an industrial vocational school, and in Seoul a temporary-care home for mixed-blood children. In co-operation with Christian Herald Industrial Missions in China and the Social Work Department of Seoul National University, it also operates a family-unit cottage system home in Seoul. At this home 225 children live in 15 cottages each under the care of a housemother. Administration is decentralized as much as possible, with housemothers assuming the role of mother for 15 boys and girls ranging in ages from four to eighteen who live as a family unit. The results have been most encouraging and it is planned that the home will be used as a training and demonstration center for staff training. Work done at this home is co-ordinated with similar CCF projects in the Philippines, Japan and Hong Kong.

James C. Hostetler
Director, Christian Children's Fund

GIRLS WELFARE ASSOCIATION

The people poured off the train and up the stairs to the big square before the Seoul Station. Kim Young Ja was bewildered and not a little afraid. This bustling raucous city of three million was nothing like the small country town where she had



Horace G. Underwood set off. Young Ja found herself being swiftly led through the dark by-ways of the city to a house and shown a room already occupied by five other girls. The girls went to sleep. In the middle of the night they were awakened by a drunk man who swore he had bought them and thus they discovered in what kind of house they were.

This and many such stories reached the ears of an interdenominational committee who had long wondered what could be done to implement the rehabilitation work with prostitutes which was being done at the House of Grace. Here, then, was the place to begin, with young girls running from home to come up to the city to find jobs, with young girls who had no thought or desire to enter into this degrading way of life, but who might be betrayed into it.

Late in April, when the warmer weather encouraged this "running away," a group of eighteen volunteer Korean women from various denominations met together under the leadership of Mrs. Young Hee Kim and began the task of meeting daily the four country trains on which these girls were most likely to come. These women soon discovered that during these warm months the slow trains bring approximately 32 girls a day up to Seoul. Some of these girls need help in finding the address of a relative; but many more, feeling unloved at home, have come up to the lure of a job. Some of these latter have been persuaded to go back home, others have gone to jobs, many have just disappeared into the mass of young girls in the city.

From a small office in a quonset hut in the old Severance grounds across from the main Seoul Station, these women, during their first three months, contacted almost four hundred girls. The problem was not to find the girls, but what to do with them. There are no low-income hostels in Seoul, no place where such girls can be taken for counseling, for job placement or for gentle persuasion that home is, after all the best place to go. The need for a hostel has been so great that the House of Grace Committee bought a third house near them where they are able to keep fifteen girls long enough to train them for jobs. An over-night stopping place near the station is, however, still needed, for there is little that can be done to keep in touch with the girls once they have been sent on.

The cold weather has cut down the number of girls from the country, but the poor condition of the summer harvest has kept the procession from entirely drying up. The time has now come for follow-up work on those girls who were placed in jobs, an attempt to help them keep their self-respect as well as their jobs

The very first girl brought into the little office in the quonset hut was a blind orphan, who until a short while before had lived on the meager earnings of her mother, but who was now alone and on her way to the blind home in Taegu. While at the Seoul Station waiting to get her ticket, she was approached by a young man who offered to get her ticket for her. She gave him 300 won, all she had, and never saw him again. In despair she sat down, not knowing what to do. Just then our Mrs. Kim approached her, bought her a ticket, and putting her in the charge of the guard of the train, sent her on her way. A few days later, much to Mrs. Kim's surprise, a dumb man from that same home visited the office and wrote a note of thanks. Such is the work we do.

Soon Hi was thirteen. Her mother had died when she was seven and she and her brother and elder sister lived with her father and stepmother, who maltreated them. Soon Hi's sister had managed to leave home three years before and get a job in Seoul, and now soon Hi with her friend, Ok Soon, decided to come up to Seoul to look for her sister. They looked everywhere but could not find the sister, and as they did not want to go back home, began looking for a job. Ok Soon, older than Soon Hi, went off on her own leaving Soon Hi to wander alone around the streets in front of the station. It was here that Mrs. Kim found her, took her to her own home, and kept her while she wrote to Soon Hi's father. When he came to Seoul to pick up his daughter, Mrs. Kim told him of our work and why we were doing it. A week later Mrs. Kim received a letter from the father thanking her for the trouble she had taken over his daughter, promising to return the money spent on her, and saying that the whole family had decided to become Christians. Such is the work we do.

Mrs. Horace G. Underwood
United Presbyterian Mission

BIRD RECOGNITION

Larger Chickadee or Lesser grey Tit (*Parus major*) Same family as the American Chickadee but larger. 5.5 inches. Big white cheek patch. Rest of head, neck and a line down the middle of the breast black. Back, wings, and tail grey to bluish grey with whitish bar on wings. Between the shoulders the feathers are slightly washed with yellow greenish. Very brisk and acrobatic in feeding, hunting through the trees, sometimes hanging up-side-down. Insectivorous. Roams in flocks frequently mixed with other birds in nonbreeding season.

Varied Titmouse (*Parus varius varius*) Total length 5.3 inches. A colourful tit that is generally found in the mountains near Buddhist temples. Distinguished by creamy-buff cheeks, forehead, nape belly, and by chestnut brown on breast, flanks and rump. Back slaty-grey with wings and tail blackish. There is no white bar on the wings. Chestnut brown band back of black cap.

Book Chat

One of the problems in the Korean Church today has to do with the activities of the Jehovah's Witnesses. The fact that they recently held an international convention in Citizen's Hall, in Seoul, and housed the delegates from abroad at Walker Hill is indication enough that some literature on the subject is needed. Several years ago, Sim Chai Won's book on different off-beat religious included a chapter on this movement, also.

Now Kim Kwan Suk has prepared a pamphlet which he has entitled "A Critical Evaluation on the Jehovah's Witnesses" (15 won). This gives the historical background of the movement, then sketches the doctrinal position of the group, and goes on to show why this is not in line with Scripture. It is intended for Christians who are in danger of being led astray by this very enthusiastic group, as many have been.

A.B. Rhodes "Book of Psalms," in the Laymen's Bible Commentary series, has just come from the press in Korean (200 won). We have had nothing of the sort available on the Psalms, as two former books have long since sold out. Furthermore, these two were on the scholarly side, whereas the present volume, as the title of the series indicates, is intended to help the average Christian understand and appreciate the message of this part of his Bible. This should make a helpful Christmas gift for a friend.

A book of quite different type is "New Testament Theology (200 won), prepared by a group of five men from different seminaries, and intended for reference use for seminary students and pastors. The contents cover the basic theological ideas in the Synoptic Gospels, John, Acts, the Pauline Epistles and so on, as one would expect in such a book, together with a discussion of current trends of thought in the field. It is encouraging to find a book of this kind being written by men within the Korean Church itself.

Korea Calling

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. II, No. 11

DECEMBER, 1963

₩ 130 (\$1.00) Per Year

THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN KOREA

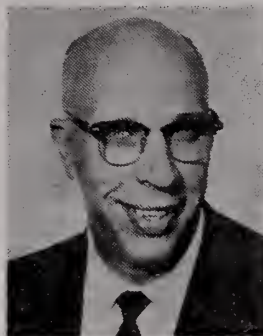
by Robert Baker



The Young Men's Christian Association of Korea celebrated their "hankap" (60th Anniversary) on October 28 of this year. Since it was established on October 27, 1903 the YMCA has trod a long and difficult path to celebrate this birthday. Now, after more than half a century, the YMCA of Korea can look back at its past with a genuine sense of accomplishment and pride.

From the start, the YMCA accupied a unique and important place in the modern history of Korea, for its establishment marked the beginning of modernization for Korea. The idea of a YMCA was first suggested by several early missionaries who inquired of the International Committee of the YMCAs about procedures to start the organization in Korea.

When these missionaries, along with Yun Chi-ho, and Yoh Byong-hyon founded the YMCA the fate of the Korean nation was in the hands of the Japanese. It was from this situation that the YMCA discovered its mission, and symbolized the then fledgling youth movement in Korea. It was the place where the aspirations and vigor of Korea's rising generation of the time gathered and rallied. It provided a forum where patriots and anti-Japanese resistance leaders appealed to the general public.



It was here that civic leaders, politicians and journalists, including Mr. Yang Ki-taik, then chief editor of the newspaper Daihan Mailshinbo, launched caustic attacks upon the pro-Japanese Iljinhoe. The building was the only place where public meetings which were banned by the Japanese colonial authorities were freely held. Frustrated young men and intellectuals sought a haven in the Chongno YMCA hall. Interested foreigners found it a window through which a look at the internal agony and smouldering nationalism of the Korean people could be had.

The YMCA was the seat of educational and training institutes; its technical classes were the cradle of our technicians and craftsmen. Its secondary school courses taught young students the country's cultural heritage and nationalist sentiment and the rapidly developing civilization of the outside world.

Pioneer educator Lee Sang-Jae founded Chosun College in the YMCA in the face of all difficulties and against the unenlightened Japanese policy of suppressing higher education in Korea. It was an undertaking that called for unusual courage and perseverance.

The YMCA took the lead in introducing and encouraging modern athletics in Korea. It may well be said that the YMCA nearly monopolized all indoor games and sports.

As for the cultural achievements of the YMCA, the foremost literary magazine Taesu Munyeshinbo, was first edited there and the first Korean-English dictionary was printed with the YMCA presses. It was here that agricultural extension work for the farming community, which accounts for the largest portion of Korea's national life, was first initiated. It was at the YMCA building that public lectures on Korean history were given continuously for ten long years in defiance of the injunction of the Japanese colonial government. Through publishing and through lecture meetings, the YMCA contributed immeasurably to the cultural awakening and progress of the people.

The idea of a balanced intellectual, moral and physical education as proposed by the YMCA found a nation-wide response. It supplied a guiding principle for the rising nationalist movement. Thus the YMCA of Korea played a unique and diverse role, apart from its religious mission. Japanese gendarmerie besieged the building when the Samil (March 1, 1919) Independence revolt broke out because the YMCA had had something to do with it.

Mr. Lee Sang-jae, who was once the chairman of the YMCA, was honored with a public funeral when he died. More than 2,000 celebrities were in the funeral procession. This alone is enough to illustrate what the YMCA had meant to the Koreans in the procession.

The original building was built on ground donated by Emperor Kojong and erected by private donations of which John Wanamaker, the Philadelphia merchant, gave \$100,000. This first YMCA building was reduced to ashes during the Korean conflict, and for the past few years, reconstruction of the ruined structure has been under way, thanks to donations and aid from the International Committee of YMCAs in Canada and the United States. When completed, the grand seven-story building will cost \$1,250,000 of which the Korean YMCA will have raised \$900,000. It will include all the features of a modern YMCA and, as one of the finest YMCAs in the Far East, will be a proud landmark in Korea. In addition to the roofed space and various facilities that will contribute to cultural and religious advancement, it will prove a moral and spiritual stimulus to all who know its history. With a proud record behind, the YMCA now looks forward to the bigger problem ahead with its mission of giving leadership and providing a rightful cause to the restless post-war generation.

The Christian religion has done much to hasten the pace of Korea's modernization, and the best part of it may be represented by the social and educational work of the YMCA. As much good as it has done in the past 60 years we expect it to do still more in the future. True to the Christian tradition, the YMCA will rekindle the torch of national regeneration and moral revival here.

Robert Baker
YMCA

BIRD RECOGNITION

Daurian Redstart (*Ruticilla (Phoenicurus) aureus*) 6 inches in length. Sexes unlike. Male:- crown and nape whitish grey, back, face and throat black, wings black with large white chevron on the wings. Rump, tail and rest of underparts are bright rufous. Two center tail feathers are brown on top. Female has dull yellowish brown upper-parts and paler underparts with white wing patches and rusty rump and tail. Seen most often in the winter, arriving in October and leaving in March. This is the pretty little bird that says "dut-dut" like the sound of two stones hitting. Solitary, feeds on ground from vantage post of low branches or shrubs.

Korean Green-backed Woodpecker (*Picus canus jessoensis*.) 12.7 inches in length. The usual woodpecker which is seen in Korea. Feeds on the ground a great deal. Red patch on forehead, head and under-parts grey, back and wing coverts green, rump and tail coverts light greenish yellow and best seen when the bird is in flight. The female is the same except that she does not have the small red crown patch.

THE SAE KAJONG'S TENTH BIRTHDAY

by Lois Sauer



It is with pardonable pride that the tenth anniversary of the Sae Kajong or Christian Home Magazine was recently observed. Since its first publication in December, 1952, the magazine has progressed from being a subsidized magazine of the National Christian Council to a self-supporting magazine with a circulation of 5000. Dr. Harold Hong, in his address for the anniversary service, noted ruefully that the Sae Kajong is more popular in his church than the denominational magazine and that it really is the best of all the Christian periodicals being published today.



But perhaps even more noteworthy is the fact that such a magazine exists in Korea. The Christian Home and Family Life Committee was formed after a visit from Dr. Irma Highbaugh, in 1952. Under the devoted guidance of the Korean leaders and a few missionaries, the whole program of Christian Family Life was encouraged. The leaders felt that a magazine similar to one published in the U.S., but designed to meet their own needs would further this movement, and it has. The magazine regularly features articles encouraging depth in Christian living in the home as well as informative and interesting materials for homemakers and their families. Responsibility for the quality of the magazine rests with an editorial board and the capable staff, particularly Mrs. Pang (Kim Jong Hi) who is in charge of the Family Life program as well as the magazine.

Not only does the existence of the magazine seem gratifying but the whole Christian Family Life movement is. Dr. Hong compared the family situations of several countries, both African and European, with Korea's and felt that Korea had made considerable strides toward being among the more advanced. He pointed out, however, that life in Korea, though traditionally family centered, is more likely to be aristocratic and autocratic, whereas the Christian family is loving and democratic. Therefore a magazine like Sae Kajong and the movement it represents has a real mission to reform family life in Korea.

The circulation of the magazine is not the only evidence of the vitality of this program. Representatives came from all over the country for a national Family Life meeting last March, and again this fall for a leadership training program. Churches often collect old copies of the magazine to send to country churches and in many churches and homes regular meetings using the family life program take place. It is with real respect that we, too, salute the Sae Kajong on its tenth birthday.

Mrs. Robert Sauer
Methodist Mission

ST. BEDE'S HOUSE

by Richard Rutt

The name of St. Bede's "throws" Koreans and Americans alike, though there are some advantages in having a name that does not commit you to too much in the eyes of the public. We are frequently called St. Peter's and sometimes St. Benedict's; at times we are even addressed as an orphanage.

St. Bede was an English scholar, one of the great Doctors of the Church, who was known in his day as the light Europe. In spite of papal blandishments he spent his whole life on the edge of Christendom in northern England, teaching the young. His Bible commentaries are not to modern taste, but they still inspire a pure affection for the Sacred Word and sometimes enlightening insights. His interests were, however, far wider than the technically theological and the ecclesiastical. He was the first historian of the English, he wrote in lucid Latin on poetry and on astronomy; and he never became a prelate.

All in all, he seemed a very good patron saint for the Anglican Church's venture in doing something for the students of Seoul. We were fortunate in getting such a well-placed site, on the threshold of the National University campus. It was small and expensive,

but the architect was skillful in making the most of it and we have a building containing several meeting rooms and a church. Its greatest disadvantage is that, being on the main street, it is too noisy in the summertime when the windows are open.



The work we are trying to do at St. Bede's is of a kind that is necessarily unspectacular. We are not attempting to duplicate the work of the KSCM in training Christian leadership among students, nor are we trying to build a specifically student church. Indeed we deliberately try to make our Sunday congregation into a worshipping family with all ages represented, though inevitably we do have a high proportion of undergraduates.

We are more interested in the problem of the student who is not in touch with the church at all and is resistant to the Christian faith, often nurturing wildly wrong ideas about it. Our programme is therefore aimed at giving students a chance to discuss matters which are of interest to them, whether religious or not, and then see that they hear the Christian point of view on the subject before the discussion closes. It is hard, sometimes even dull, work. On occasion it is deeply rewarding, but one has to be prepared to discuss the same matters over and over again.

Most of the subject matter will be familiar to all missionaries who work with young Korea: family planning, atomic energy, literature, foreign influences, difficulties about the Bible, atheism, the ethics of suicide, adaptation of modern living habits to Korea in such things as house design and diet as well as family relationships.

The greater part of the groups are self-formed, and choose their own subjects for discussion. We have few Bible groups apart from people who are already committed to the Christian life, and although we tolerate English-speaking groups if they are really able to speak reasonably freely in the language, we generally discourage them. I have not much confidence in English language Bible classes, and the number of students I have met who have previously attended such classes and have little love for or knowledge of Christianity left tends to confirm my opinion.

We have a lay music teacher on the staff, and there are two priests, my assistant being Korean. We have lately begun to limit the numbers of students in our groups and the number of groups meeting in the house. In term time we usually have a dozen or so a week, which is as much as two of us can properly manage in combination with other church duties.

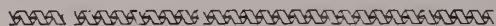
We discourage the playing of parlor games since they do not often help in producing the kind of serious

discussion which is our purpose, and tend to retard the social development of students whilst putting off the best and toughest thinkers on the campus-most of whom, I regret to say, still do not come near even so unchurched a place as St. Bede's, but do their discussing in the wineshop down the road. Since their discussions are likely to be important for the future we ought to get out among them a good deal more than we do.

We have contacts with the faculties, mostly the English or National Language faculties. We take any opportunity that comes for simply being Christians in the academic world, writing articles for student papers and the like, attending functions and giving lectures, trying to let the Christian voice be heard on occasions when the minister as such would not be invited, sometimes even not welcome.

Perhaps St. Bede's is not so much preaching the gospel as preparing for the preaching. We do not get mass baptisms here, though we hope that some of the people we meet may be baptized elsewhere. Our assurance that we are doing a job worth while comes from the number of personal calls we get and personal problems we answer for people who have found in St. Bede's contact with the Church.

Rev. Richard Rutt
Anglican Mission



※ Book Chat ※

With Christmas just around the corner, books make the best gifts, especially to friends who have limited libraries. One very new one which seems to offer a real bargain is **"The Children's Pulpit"** (60 won), containing 157 two-page sermonettes for children, arranged by months through the year.

If you have read Parker's **"Portrait of Calvin"** in English, you know what a thoroughly delightful book it is. It is available in Korean (60 won). It does not tell all there is to know about Calvin, but is an excellent "portrait" and sketch of his work and character.

Christian fiction is not too plentiful, but **"Changsung's Confession"** by W. N. Blair (Korea missionary for many years) (price 40 won), is a short historical novel centered around the great revival of 1907. It will give pleasure, as a good story, and information on an important period of the Korean Church's history.

For young people, **"Sources of Power in Famous Lives,"** by Walter Erdman (also a long-time Korea missionary) (price 35 won) is a book of short radio biographies which discuss these people from the point of view of their Christian experience, showing the sources of power that made them great.

Graduations are also coming up and two excellent little books that could serve as gifts to a whole class of graduates are McConkey's **"Prayer"** and Torrey's **"How to Pray"** (20 won each). They are clear and interesting and have already had a wide acceptance.

If you prefer Wesley to Calvin, **"John Wesley"** (60 won) is a pocket-book which will give a helpful understanding of the work of one of the great Christian leaders to whom we are all indebted.

If you have not been in the CLS recently, you may not know of the Christian books in English which are available. This is still in the experimental stage and we carry only one copy of each title, so it is out of the question to send you a list. Come in and look them over and buy what interests you for yourself or for Korean or Western friends.

There is a set of 7 books of Bible stories, with pictures to color (only 6 are now available, unfortunately) (price 10 won). These would make a good gift for a child or to teachers of small children.

For those who are recent arrivals in Korea, **"The History of the Korean Church,"** by A. D. Clark (price 350 won) has had a good sale. If you do not own one, by all means remedy the matter (Also available in Korean at 80 won). Also A. D. Clark's **"Korean Grammar for Language Students"** (150 won) has been a help to many.

There are also **CLS Gift Certificates** in 100, 300 and 500 won values, which you may purchase and give to your friends, thereby allowing them to select their own books as a Christmas gift from you.

"There is no frigate like a book
To bear me worlds away...."



KOREA CALLING

EDITOR: Mrs. Horace G. Underwood

BUSINESS CORRESPONDENCE: Rev. Allen D. Clark
Box 1125 I. P. O.
Seoul, Korea

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\$6 a year for 10 to one address

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KOREA CALLING

VOL.III, No. 1

JANUARY, 1964

₩ 130(\$1.00) Per Year

EWHA WOMAN'S UNIVERSITY HOSPITAL

by Roberta G. Rice

High at the top of a long hill overlooking the ancient East Gate of Seoul stand the gleaming white buildings of Ewha Woman's University Medical School Hospital, long known as the East Gate Hospital. From this hospital, each Saturday afternoon, teams of young Christian women doctors, medical students, and nurses go out into the country east of Seoul, to areas where there are sick poor who cannot come to the hospital clinics.



And so today a wonderful dream is being realized, the dream which led Dr. Helen Kim, then President of Ewha Woman's University, to open a department of Medicine on October 23, 1945. For long years of planning and effort she had looked forward to providing a place where, in the Christian spirit, women might receive modern medical training, and thereby become Christians as well as doctors, and thus be challenged to go out to provide modern care to the needy villagers of Korea.

In 1945 Ewha Woman's University opened its first two year pre-medical course and by 1947 had acquired the East Gate Hospital to be the training hospital for its medical students. Miss Elizabeth Roberts, a Methodist missionary nurse, came to work with the nurses at the hospital. Thus, the East Gate Hospital was brought back to the purpose for which it had been founded-to be a witness to the Christian ministry of healing.

The first medical work in Korea "for women and by women" dates to 1887 when Dr. Meta Howard of the Woman's Foreign Missionary Society of the Methodist Church, working with Mrs. Mary Scranton, the founder of Ewha, opened a small clinic for women and children in Chung Dong, Seoul. In 1892, this clinic, the Baldwin dispensary was moved to the East Gate under the direction of Dr. Lillian Harris. She died in 1902 at an early age and in 1912 the present "old hospital" building was dedicated as the Lillian Harris



Memorial Hospital. Early missionary doctors of the Methodist Mission who served there include Drs. Rosetta Hall, Mary Cutler, Emma Ernsberger, and Mary Stewart. In 1930 the East Gate Hospital, as it came to be known, was made a maternity hospital and, since 1936, has been self-supporting. During World War II, as the result of Japanese government actions, the hospital was lost to the Methodist Mission.

After World War II Dr. Helen Kim was able to obtain this property for the Ewha Woman's University Medical School Hospital. The first 27 graduates finished their training in the refugee tent hospital and school set up in Pusan in 1951, during the dark days of the Korean War. Six of these graduates have received further training in the United States. One has been awarded the Doctor of Medical Sciences degree from Ewha Woman's University. Since the first graduation until 1963, 250 young women doctors have completed their training at the Ewha Woman's University medical school.

At the hospital, with its new annex dedicated on Nov. 26, 1958, an average of 75 patients in the in-patient department and about 20,000 new patients are treated in the out-patient department each year. Few in Korea can afford to come into the hospital, so that the out-patient department load is always much higher. Last year, over 50,000 patient visits were recorded in the outpatient department, which provided many training opportunities for the student doctors who are guided by a professional staff of 24 Korean doctors. Each week the medical students are trained in the care of tubercular patients in the Church World Service tuberculosis clinic at the Hospital. This month, there are 175 poor patients with tuberculosis who have received treatment at this clinic. Dr. Roberta G. Rice, a visiting Professor of Sur-

gery, and Mrs. Lyman Hale, a nurse, both of whom are Methodist missionaries, give part-time help to the Medical School, and nursing school.

Last year 16, of the girls who stood highest in their class were accepted for internship training at the hospital and many later join the 45 doctors who are taking training to become specialists. Last year, the first of Ewha's medical graduates passed the Korean specialty board examinations—one each in Internal Medicine, Obstetrics, Pathology, and two in Pediatrics.

There is a need for women doctors in Korea. By ancient custom, women prefer to be treated by women. It is easier for women doctors in Korea than in the United States, for there is always plenty of help at home to take care of the household routines.

Dr. Marion Conrow, in writing the history of the first fifty years of missionary work in Korea, writes of the East Gate Hospital, "Through the work by Christian doctors and nurses there has been administered to thousands of mothers and children, the healing draught for body and soul, binding the wounds, passing a smile, and words of love to the women and children of Korea." Today, some 25 years later, we can add that it is hundreds of thousands of women and children, along with their husbands and fathers, who are being ministered to by the young women doctors and nurses who have been and are being trained in the Christian ministry of healing at the Ewha Woman's University Medical School-East Gate Hospital.

Dr. Roberta G. Rice, M. D.
Methodist Mission

Prayer Calendar Changes

- p.56 insert Mr. & Mrs. Norman Grusy Seoul
TEAM Lang 1963
Norma, David
- p.59 insert Mr. Samuel Heeringa Seoul
SFS Foreign School 1963
- p.65 spelling "Hunt"
- p.67 add Hobert Johnson children
Kathy, Rebecca, Beth
- p.97 insert Mr. & Mrs. Mark Richelsen Seoul
UP-affil Engineer 1963
- p.146 Steensma phone(73-3406)
- p.150 Paiwha number is 21 (not 12)
- p.152 Mrs Crouse is "Bette"
- p. 21 and 157
UP office phones 74-0757, 74-0364
- p. 174-5 phones
Bible Society 74-0610
CLS 74-3092, 74-1792
HLKY 74-1761
KCCE 74-4902
Pierson Bible Institute 72-7958

NATIONAL CONVENTION ON CHRISTIAN EDUCATION

by David Y. Hahn



The current development in the Christian World may be understood in terms of the transition from an age of missionary and church expansion to an age of a universal church and an understanding of the total meaning of the Gospel.

The Church in Korea is likewise going through a process of internal transformation. Christian education is heavily influenced by the expansion of general education and by the new development in modern psychology, as a result, it has made astounding progress through the modern media of mass communication.

Therefore, it is perfectly timely that the Korean Church is planning to call a National Convention to serve the educational mission of the Church in Korea and to set forth a new direction. To do this, the Korean Church should honestly review her past experiences in a spirit of self-examination and also faithfully mobilize all her resources with obedient stewardship.

This National Convention on Christian Education will meet at Ewha Woman's University from July 28 to August 2, 1964, under the auspices of the Korea Council of Christian Education. Its purpose is to study and analyze the philosophy and method of Christian education which may be relevant to our rapidly changing situation; to make the mission of the Church, which is to propagate the Gospel, more effective by exploring new ways in which we can fulfill our task in a new age.

This is the first meeting of its kind to be held in thirty years and people are anxiously awaiting this event. One thousand delegates, drawn from the churches throughout the country, will participate. They will be divided into four groups, each group dealing with a specific problem: Home and Family, School, Church, and Mass Communication. The main speaker will be Dr. Elmer G. Homrighausen, Dean of Princeton Theological Seminary. Seminars have been conducted during October, November and December to provide an opportunity for the churches to voice their opinions and concern for this Convention and we are looking forward that great day with tremendous anticipation.

David Y. Hahn
General Secretary
Korea Council of Christian Education

Program Of COMPASSION, INC. For Over-Aged Orphans

by Everett Swanson

The problem of the future of grown orphans in Korea is a cause for concern in society, and especially for those of us who are endeavoring to alleviate their plight. There are several phases in Compassion's Program for these young people, and we are constantly exploring new possibilities. Some of the projects are initiated by the organization itself, while others are initiated by the orphanage superintendents.

First of all, Compassion is providing 50 scholarships to Seminaries, Bible Institutes, colleges and nurses' training schools. The largest group of over-aged orphans would be those who are finding jobs in local areas through the efforts of the superintendents themselves, usually on an apprenticeship basis. In many cases we continue their sponsorship even while they are in apprenticeship.

At the present time two organized efforts are especially worthy of mention. For the Kimpo Farm School the Government has given 275 acres of rolling land for development, and in the first year each boy has brought under cultivation for the first time 600 pyung or $\frac{1}{2}$ acre. Compassion continues the support of these boys (58 at present) and has built buildings, furnished equipment and supervised their efforts. This winter, Compassion will furnish them with ten rice-straw rope-making machines and fifteen bag-making machines. They will work three hours a day and spend several hours a day in class rooms continuing their academic studies right at the farm school. Farming techniques are at present being taught them, and a good yield from the ground was realized the first year. Each boy will eventually be given one thousand pyung of land which will be his own. The Korean Government started this project by erecting several small mud houses, but ran out of funds so that no children were ever brought there and it was turned over to Compassion. This program will continue to be enlarged and the Government has offered us more land as we are able to develop it and settle the boys there. Rev. Lee Kwang Sik is the superintendent. He has founded two other successful vocational schools and was superintendent for some years of the third orphanage that Compassion has supported throughout the years.

The second project is the Young Jin Girls Christian Vocational Center which has been built by Compassion during this year on the south edge of Young Dong Po with help in materials and equipment from American Army units. There are 42 girls there at present, brought from our orphanages throughout the country. They are being trained as seamstresses, hairdressers, typists, and receive Bible instruction. Other courses are planned for the future including home economics, with the idea of future placement in foreign homes. The enrollment

will be enlarged to 100 shortly. In each case, the course is for one year. The former head Chaplain of the Korean Marine Corps, who, together with his wife superintend one of our orphanages nearby, gives Bible training and goes to the school daily to conduct services.

The plant is a modern two-story building with plans for expansion as funds are provided. Mrs. Lee Chin Hi, the principal, is a former Korean Army Nurse who has had training in the States. She also was formerly employed by the Ministry of Health and Social Affairs for several years.

Many individual orphanages have developed their own projects. Eastern Light, in Taegu, is engaged in wood carving. All that they can produce is sold in the P.X.'s. One home for uninfected children of lepers is manufacturing organs. Silk worm culture is being encouraged by some. Love Nurture Orphanage is training their children in stock raising in the mountains between Chinju and Kuchung. We have provided rice mills, orchards, several small textile looms and thread-making machines. The orphanages themselves are developing many projects in which they are training and employing the older-age children.

We are seriously considering reclaiming some large sections of tide-flat land in cooperation with the Korean Government, which would provide income for the orphanages as well as land which the children could use in the future.

Among those we have been cared for in our orphanages during the first ten years, five have become pastors; twenty-seven have become evangelists; forty-seven have become seminary students; one hundred and forty have been graduated from college; seven hundred and fifty are in military service; 1134 have married; and 1433 have jobs.

Rev. Everett Swanson
Compassion Inc.

BIRD RECOGNITION

Brand's Jay (*Garrulus glandarius*) 16 inches in length. Sexes similar. Easily distinguished by white crown streaked black, bold black broad and rounded, from lores (base of beak) to mustachial stripe, cinnamon color with white throat and rump. Black tail and wings with a white patch in the middle of the wings. The primary coverts are finely alternately barred with dark blue, medium blue, and light blue. This bird does not have the long tail of the magpie.

Pheasant (*Phasianus colchicus karpowi*) Male has white neck ring; under-parts and back brownish-purple and golden orange variously marked with black; greenish black body. The female's whole plumage is yellowish brown mottled with blackish brown, with a shorter tail.

HILLSIDE HOUSE

by Myrna D. Stanley

When a serviceman walks into Hillside House, the Christian Servicemen's Center, he usually registers surprise at finding such a place in Korea. He never dreamed of finding such a comparatively luxurious home in which to spend his spare time. One of the first questions that comes to his mind is "Who sponsors Hillside House?" It is with pleasure that we can answer, "Your churches back home, through the National Council of Churches." Some of the men who attend each Saturday come long distances to share in Christian fellowship. Hillside House meets the many needs of our men in uniform. Many have told us that this time of meeting together with others of like faith has strengthened them to endure the jeers and taunts of the soldier who has no moral character or standards. Not only have the men "endured," but they have brought some to see for themselves a place that seeks to provide entertainment and programs of worth. Two servicemen, not of the Protestant faith, came regularly, and upon their return to the States thanked us for the opportunity of meeting so many of the missionaries and of hearing of what was being done for the Korean people. Others have said their whole viewpoint of Korea changed after their encounter with people met at Hillside House. Other men have found a personal faith in Jesus Christ and have returned to their families a new person.

Each Saturday evening after a good home-cooked meal, we gather informally around the fireplace to sing hymns and then talk with one of the missionary couples from this area. We encourage the fellows to ask many questions and thus they find the answers they desire from a well-informed source. When several of the men wish to visit one of the palaces or some other place of interest, either Mr. or Mrs. Stanley goes with them to show them where it is, since many of the men are not familiar with the Seoul area. Sometimes this will take the greater part of the afternoon or day, but we feel it is time well spent because the men are seeing a real part of Korea, and will have a much broader view of life here. We have met dozens of men who leave Korea with only one or two visits to Seoul and they are amazed to find that all Korea isn't as they find it just outside their compound gates. In this type of work, we never know how many men we will have for lunch or supper. If they are at Hillside House at meal time, they are invited to our home to eat. Our children also provide many hours of entertainment for the servicemen, who love to play with them and be reminded of their own families. Pictures of children are shared with us and we spend hours listening to proud fathers and husbands.



The stereo is a big attraction for many men and a wide variety of music is available. Recording music on tape takes the time of other men who are grateful for the facilities made available to them. Games, puzzles, and TV are also available and good reading material is provided. Most of the Protestant Retreatants come to Hillside House on Tuesday night for the Back Home Christian Fellowship and thus many are introduced to our Christian Servicemen's Center for the first time. We are greatly encouraged by the support and interest of those in command of the Armed Forces in Korea. Our most fervent prayer is that more servicemen will become aware of the facilities offered so that their tour in Korea will be a more meaningful one.

Mrs. Joseph D. Stanley
United Presbyterian Mission

Book Chat

A limited number of copies of Campbell's "**Christ of the Korean Heart**" have arrived and may be secured from A. D. Clark for 260 won. The Korean edition is also available at the CLS (30 won). The stories of the power of Christ in dedicated lives are equally fine in either language.

We called your attention to books on Calvin and Wesley, recently. There is a very fine one on "**Martin Luther**" (130 won), by Chi Won Yong, with good black-and-white illustrations, a chronological outline of the life and writings of Luther, extensive explanatory notes, and a bibliography of books in German and English relating to Luther. It will make a good addition to your library.

Three new books have just been published by the Christian Literacy Association. These can be secured from their office on the 4th floor of the CLS Building. The one on **Raising "Mushrooms"** (15 won) is a useful addition to the previous books on **Fertilizers**, **Herbs**, and **"How to Grow Vegetable."** Though intended basically for the Literacy program, they are well written and will interest any adult reader and deserve a wide use.

A second of these is called "**Unfortunate People**" (15 won) and deals with the current problem of girls who come to the big cities and are in danger of being led into immorality and the Christian concern for them.

The third is a "**Life of Jesus**" (25 won), with black and white illustrations scattered through the text.

An excellent new wall map for teaching the Life of Christ has just been issued (50 won), with picture symbols around the edge of the map which also appear, in smaller form, at the appropriate places on the map itself. Aside from this one, there is a map relating to Acts (30 won) and a set of 4 maps in a large envelope (80 won). There four are 1. Palestine, New Testament, with figures around the edges, linked to the proper places on the map; 2. Journeys of Paul; 3. Palestine, New Testament, figures on the map itself; 4. Old Testament map, in the same style as the first map. These should be helpful for Bible teaching.

KOREA CALLING

Editor : **Mrs. Horace G. Underwood**
Business Correspondence: **Rev. Allen D. Clark**
Box 1125 I.P.O., Seoul, Korea
Subscription: **\$1 a year (or 130 won)**
\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 2

FEBRUARY, 1964

₩ 130(\$1.00) Per Year

FRIENDS OF THE PATIENTS

by Kim, Kwang Sook

The Gray Lady program, one of the projects of the Red Cross, was begun at Severance Hospital in April 1963, though of course the program has been carried on in the U.S. Military hospitals here by the American Red Cross since 1952. For several years, however, volunteer workers, doctors' wives, professional women and high school girls (Western and Korean) have given their time freely, serving in the Central supply, sewing and laundry rooms, as well as on the wards. However, there has long been a need for some kind of friend to write letters for patients who are hospitalized for long periods, to do their errands, to suggest and help them to do handwork, to help pass the hours pleasantly and to give them a feeling of accomplishment. Then, too, some patients need assistance in doing extra exercises which the occupationalist has no time to give. So Severance Hospital approached the Army for information regarding their Gray Lady program and was told that as it was a part of the total Red Cross program, they should be asked for help. The Korean Red Cross, when approached, was already found to be attempting volunteer work in various hospitals and were very happy to co-operate with Severance Hospital in starting an organized Gray Lady course. The U.S. Military hospital, just preparing for one of their courses, were happy to assist the Korean Red Cross in their new project. Thus it was that twenty-five women attended this first course which ran simultaneously with the U.S. military Red Cross course. Twenty-five hours of lectures given at Red Cross headquarters were followed by 100 hours of volunteer service at Severance Hospital. The joint capping and graduation exercises at Army Headquarters was the beginning of an official Gray Lady program at Severance Hospital. Since then a second course has taken place and Severance has become the practice field for the Red Cross Gray Lady program.

Due to the co-operation of the hospital authorities and the nurses and doctors it has been possible to apply with patience and love what was learned in the course to the service of the patients in the hospital. In the midst of suffering and worry, sorrow and disappointment, faced with the fight against illness, working with those who feel no joy, it is necessary that the Gray Ladies always be able to wear a cheerful smile. They can discuss the physical condition of the patients with the doctors and nurses, but this illness of the

spirit and the sadness of the heart, matters common to all, lies far deeper. The Gray Ladies can do little to cure the illness of the body or relieve the pain, but they can comfort the heart. I have seen as she goes about with gentle heart and kindly words how closed hearts respond to the appeal of the Gray Lady. How patients tell her their troubles and receive comfort and peace. How their eyes light with joy and their faces begin to glow as she tells of Jesus' concern for the



sick and of God's protection. One crippled patient told me of his own experience. His mother was a faithful Christian, but though she had prayed for and spoken to her son, he was not a Christian but a profligate. But as a result of an accident, in the moment of being buried by earth and stones he saw before his mind's eye the picture of his mother praying for him. Now, though his body was crippled, his soul was restored and there was peace and hope in his heart. With tears in his eyes, he confessed his faults and proclaimed his determination to live a new life. He read his Bible faithfully and studied the truth and whenever the Gray Lady came his way he talked with her about the Scriptures. The Gray Ladies found that unless they studied the Bible they were unable to talk with him!

There are also patients of very difficult dispositions. If the Gray Lady goes near them they shut their eyes and pretend to be asleep, or they make rude remarks or talk abusively to her. When they become angry they beat the wall or the bed or throw bottle caps around. These are patients who must lie for a long time and let others take care of their sick bodies, and so are in despair. Our Gray Ladies must be especially careful of these patients. By talking to them of things more pleasant than their illness or telling little jokes, they help them to forget, for the moment, their suffering and bring them comfort. As time goes on, they look forward to the Gray Lady's visiting days and become friendly.

One young man was unable to use either of his legs, but was always cheerful and courteous. His parents were dead and no visitors ever came to see him. He was quite alone. From the day the Gray Lady work began, the ladies made friends with him. They taught him to make a plastic marketing bag. He had to do it lying down, but worked most enthusiastically. When they came to see him a few days later, he had blown up a rubber balloon and over this had made an odd-looking bag which seemed to have a twisted back. He looked very sad, but was praised highly for his patience and the hard effort he had put into making it while flat on his back. Later he became quite expert. When he went home, he was given some plastic thread to take home with him. Since this was something he could do lying down, he could earn spending money. When the Gray Ladies came to tell him good bye, he cried like a baby. We had given him something he could do with his limited strength and had bolstered his courage. The Severance Hospital Women's Auxiliary contributes 2,000 won a month for the cost of such material.

Cutting Christmas cards to make handbags or screens, making brooches from nylon stockings, vases with beautiful designs from earthen jars, the Gray Ladies have to learn to do many simple and easy things. Last Christmas they made paper poinsettias, the patients doing the easier parts, which they sold to members of the Auxiliary and others. If such an outlet can be found, the Gray Ladies will work even more enthusiastically in helping with the making of paper flowers, as this will be a great help to the patients in developing self-support. As the one in charge of this program, I had to take the lead, but felt myself unprepared, so last summer, I spent three months attending a flower-making institute to learn to make paper flowers and brooches and then taught the Gray Ladies who in turn taught the patients as they talked with and visited them. I am a nurse and until our two children were born, I worked at Severance, but sometime ago I had a severe illness and great pain, but God allowed me to live and restored my health. Therefore, as one who has both the nurse's point of view and that of a patient who has suffered a long illness, I am able to understand more than others might, and sympathize with the patient. I want to spend my life helping and serving them.

The Gray Ladies are like a close-knit family, working together with one purpose. Whatever is needed for the patients they are eager to learn to do, which makes instruction easy. To bring joy to the hearts of the sick and help the crippled to find a means of self-support is the calling of the Gray Ladies.

Kim Kwang Sook
Superintendent
Gray Lady Program
Severance Hospital

"IN AS MUCH....."

by R. C. Kenyon



should be made available, and taken and commended to their brothers.

The Bible has the saving answer for all men. But if its spiritual impact is to be made on the peoples of the world, the Bible must not merely be available: it must be taken to them and commended by personal testimony of word and character. Here are two stories of missionaries in Korea, among the countless stories which could be told, concerned that "the saving answer"

A mission doctor wrote to me several months ago, "There are some Filipino labourers, not yet Christians, who come to our services, but they understand very little English. Do you have Filipino New Testaments for sale?" I had just discovered some old and dusty books hidden away in a corner of the Bible House; on examination they proved to be Filipino New Testaments in various dialects, left with the Bible Society years ago by a chaplain returning home to the Philippines. So we were able to send them promptly, and as a gift. In writing later to express the thanks of the labourers, the missionary said, "The New Testaments were of three different dialects, and it so happened that there were men who needed each kind. The head foreman was most pleasantly surprised to find one in his dialect as he was the only man among the forty who spoke that particular one. Our hope and prayer now is that they will really use them."

About the same time, a letter came in from an evangelistic missionary, "Several days ago, while visiting the church in a nearby leper colony, a blind leper appealed to me for a copy of the New Testament in Braille. He has been blind for ten years, and although his leprosy is far advanced, his fingers seem to retain their sensitivity. He does not know Braille, but says he can learn it with practice.".....

It so happened that we had no free Braille Scriptures available, but another missionary living in Seoul heard of it, and arranged for the books to be sent free, together with the instructions on how to read Braille. Some time later, I heard again from my missionary friend; he had arranged for one of the blind students from the Iri Blind School to spend his summer vacation teaching the blind leper how to read Braille. The blind student lived near to the colony in the Orphanage for healthy children of lepers, and each day he was led into the colony to work with the blind man. Another leper with normal eyesight wrote down

the instructions as the blind "teacher" spoke them, for they feared the summer vacation would end and their "teacher" depart before their blind brother had learned Braille properly. However, they need not have been afraid; he had trained himself in memorizing by heart over the years of his blindness, and while being taught Braille, he memorized the teacher's instructions! Now he is happily able to read the Bible with his fingers,



and as he becomes more proficient, has resolved to teach Braille to five of his fellow-sufferers who are also blind. Once again Braille New Testaments have been made available for these five blind lepers when they are ready to use them. Truly "the blind lead the blind," in this case happily not into a ditch, but into the saving knowledge of that Highway of the Lord, the Way of Holiness, whereon, we are told, the ransomed of the Lord shall walk and not stumble.

A few foreign labourers temporarily in Korea; six blind lepers; what are they, we may be tempted to think, in face of the countless thousands and tens of thousands in need of the Book with the Saving Answer until we hear those words of Our Lord, "Inasmuch...", and we know they are His brothers.

Rev. R. C. Kenyon
Associate Secretary
Korean Bible Society

BIRD RECOGNITION

Yellow-throated Bunting (*Emberiza elegans elegans*) 6 inches in length. This bunting has a bright yellow throat, and a yellow line over the eye. The crown is black and has a raisable crest which will usually be seen in the up position. Cheeks and ear coverts are black. Rest of body very sparrow-like though not so heavily built. Female lacks the black crown.

Dusky Thrush (*Turdus eunomus*) 10 inches in length. Head and neck brown. White eyebrow. Back and rump dusky brown, with feather borders of pale rufous. Tail dark brown; throat yellowish with black spots. Breast brown with necklace of black spots. Flanks brown spotted with black; belly white; under tail coverts reddish brown.

CORRESPONDENCE COURSE IN CHRISTIANITY

Seeking the Lost Sheep

by Maynard Dorow



Christianity by mail? No one in the United States or another Western country would consider a correspondence course a likely evangelistic method. But in a society hungry for education and reading material, thousands of Koreans have found their first systematic introduction to Christianity or even the door to faith through the "Correspondence Course in Christianity."

The Lutheran Mission initiated its Bible correspondence course in May, 1960, with a series of twelve attractive pocket-size booklets bearing a four-color picture of a shepherd reaching down a steep precipice for a stranded sheep.

The response has grown beyond all expectation. In a period of three and a half years the number of student completing the entire course has come near the 30,000 mark, among a total of more than 80,000 enrollees. The forty percent of the enrollees completing the course indicates a low "mortality rate." The only cost to the student is the postage for returning answer sheets, but even this is no little sacrifice for many young farm people.

The "CCC" serves as a natural complement to the Lutheran Hour radio broadcast. The popular half-hour radio drama, "This is the Life," is now being broadcast over nine stations in Seoul, Inchon, Kwangju, Iri, Taegu and Pusan. The drama format serves to catch the ear of people otherwise disinterested or even soured on the message of the Church. One of the aims of the CCC is to keep alive interest generated by "This is the Life."

But the spot radio announcement is not the only means for promoting the CCC. True to the advertising dictum that a satisfied customer is the best advertisement, we now find that more than half of the new enrollees have been introduced to the CCC through another CCC student. Enrollment cards are sent only to individuals making a request by letter.

What does "Mr. Average CCC" look like? He will probably be a Christian, or at least claim to be. There is less than a fifty percent chance that he has been

baptized. He may come from any of the provinces or even Cheiju Island. He may be a farmer, housewife, teacher, government worker or soldier, but most likely he is a student. His age will be about twenty.

Free literature has special appeal to those living the austere life of the ROK army, as well as to people in prisons and orphanages. The army correction school near Seoul, with the cooperation of the resident ROK chaplain, holds CCC graduation ceremonies regularly for as many as two hundred graduates at once, often with the whole prison in attendance. It can be hoped and prayed that for many of them "graduation" is only a beginning.

Direct follow-up on thousands of graduates scattered across hundreds of cities and villages is hardly possible for a few small churches in Seoul. However, upon completion of the course each student receives a copy of Luther's Small Catechism as a graduation gift, providing a simple guide for ongoing study of Scripture. They are encouraged to subscribe to a monthly magazine, *New Life*, which carries a variety of timely articles, Biblical studies and other materials geared to ongoing growth in the faith. In Seoul those graduates who have indicated no church affiliation are invited to one of our churches for a get-acquainted evening. Elsewhere around the country those people earnestly asking for baptism or counsel are referred to their nearest Christian church.

Since January of 1964 a new dimension in follow-up has been added. The frequent request from CCC graduates for further study is being met with an Advanced Course of six lessons. Differing from the basic course which is simple enough for the reader of average education, the Advanced Course is geared for a more sophisticated group. The test with each lesson is more difficult and high marks will be a prerequisite for receiving the next lesson. A twenty won registration fee will cover partial cost and indicate the student's seriousness to continue on to the end.

A unique feature of the CCC is its availability for the sightless of this land. The entire course has been translated into braille for the blind. Already more than 500 of the two to three thousand braille readers have subscribed to the course. Their graduation gift is two huge volumes containing the four gospels in braille.

In a way that even radio cannot do, CCC blankets the country, reaching villages and houses often outside the reach of the church's usual witness. Reports from Presbyterian, Methodist, and other pastors around the country that a young candidate for baptism got his impetus through the CCC, or that so-long delinquent member was revived through the CCC, are gratifying evidence that a correspondence course can be an effective evangelistic tool.

Maynard Dorow
Korea Lutheran Mission

<Book Chat>

Dr. Harold Hong of Methodist Seminary, in Seoul, has gathered a number of talks given over HLKY and HLKA radio stations into a book entitled *"The Highways of Life"* (120 won). The talks cover a variety of territory. Some of the titles read *"The Eye of the Mind," "Human Suffering," "Men's Dreams," "Two Kinds of Courage."*

With the help of the Theological Education Fund, an effort is being put forth to make available to theological students certain books which should serve to acquaint them with the work of outstanding men in this field. One of these is *"Grundriss der Dogmatik"* by Paul Althaus (200 won). The CLS does not stand as sponsor for every point of view given in books published under this Fund, but it is hoped that they may serve as useful reference material for study.

Another compendium which has recently come out is *"Theological Situation of Today,"* edited by Harold Hong, Kim Chung Choon, and Chi Won Yong (Price 200 won). This is made up of a number of articles on a variety of theological subjects selected from past issues of the *"Christian Thought"* magazine, published by the Christian Literature Society. Beginning with a long discussion of Augustine's thought concepts, the articles discuss different aspects of Systematic Theology, Biblical Theology, present-day, leaders in the field of theology, the Christian view of history, and so on, including a series of articles on men from Augustine and Aquinas, through Wesley and on to Bultmann. Writers include professors in the several seminaries the pastor of a Korean congregation in the States, and others. The book is of interest as indicating the subjects which are holding the attention of church workers in Korea today.

70 YEARS AGO

January 8, 1894, Rev. S. A. Moffett baptized the first seven men in Pyongyang and administered the first service of the Lord's Supper.

In May of the same year, Dr. James Hall of the Methodist Mission moved with his family to open medical work in Pyongyang.

KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I. P. O., Seoul, Korea
Subscription: \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 3

MARCH, 1964

₩ 130(\$1.00) Per Year

KOREA CHURCH WORLD SERVICE LOOKS AHEAD

by A. B. Batalden

Increased attention will be given to long-range goals in the 1964 plans of Korea Church World Service. The building of a productive and healthy Korea will be emphasized. Special attention will therefore be given to productive self-help projects, among which, some of the most prominent deal with land reclamation. By the end of December, 129 of these were supported by food, clothing, medical supplies and money from KCWS, and it is anticipated that more of these projects will be supported in the year ahead, thus creating thousands of acres of new productive land.

Another aim will be to relate as many of these projects as possible to the work of the Christian churches, having the people of the Church help in some way, thus showing their love and concern for the project workers.

Korea Church World Service represents many of the Protestant churches in the United States, and is a service channel for other National Councils of Churches that cooperate through the World Council of Churches. As such it brings to Korea money for many previously agreed upon projects, and also brings approximately forty million pounds of food, clothing and medical supplies. The value of these items comes close to four million dollars. Most of these supplies are used to make possible the work of many thousands of people in the self-help projects, and to enable institutions to serve vast numbers of orphans and adults in need.

Institutions receiving material support from KCWS will be studied more critically during the coming year. Where superintendents use the institutions primarily for their own enrichment, or where children and others to be benefited are not given adequate care and attention, material support will be discontinued. Establishment of orphanages and similar institutions for selfish and base purposes must not be allowed. At the moment KCWS supports with food and other materials over 800 institutions, better than half of them orphanages. The rest care for the aged, for TB patients, lepers, widows etc.

Two other long-range projects relate to TB Control and Parasite Control. The TB Control Project is led by Dr. Herbert A. Codington of the Graham Memorial Hospital at Kwangju. He and his aides provide super-

vision and guidance to 12 TB Clinics in different parts of Korea. They also manage the KCWS program of supplying X-ray film, drugs and blood plasma for these clinics and hospitals as they work to detect and treat patients having tuberculosis.



Meeting of KCWS case workers

Dr. Codington has estimated that there are more than a million cases of TB in Korea today. He looks upon this as possibly Korea's worst scourge. As yet, it spreads faster than it can be checked. In order that the people of Korea may be both healthy and productive, concerted efforts must be made to interest the government and more doctors and organizations in fighting this serious enemy.

Another malady that weakens the Korean people and reduces their productivity is the prevalence of various parasites. A committee appointed by the Korea Association of Voluntary Agencies (KAVA), and headed by Dr. Paul Crane of Chunju, will seek extensive support from KCWS to fight parasites. Drugs and chemicals will be sought in large quantities. However, everybody can help in this effort through education and by taking proper precautions.

Another project that will seek long-range productive results is the Social Casework Program. Nineteen trained Korean social caseworkers are now being shifted from supervision of a dole-type of relief distribution to working in depth with individuals and families. Their goal and efforts will be to rehabilitate people for a healthy and productive life in Korean society. Some of them will work in Pusan, some in Mokpo, but most of them will work in the Seoul area. They will be attached to relief centers, health centers, hospitals and other places of specialized service.

KCWS also supports and staffs the new Amputee Center at Severance Hospital. This fine new facility makes it possible for many to get artificial limbs and to

be vocationally trained to make a productive contribution to society.

The key emphases, then, in the 1964 KCWS program will be rehabilitation, self-help, productivity and church-relatedness.

A. B. Batalden
Deputy Executive Director
Korea Church World Service

Book Chat

The latest book off the press, this month, is Macartney's **"Bible Epitaphs"** (60 won), the fifth book published by this very gifted specialist in moving sermons on Bible characters. Apparently, the one who designed the cover for it got the idea, from the Korean title, that this was a book on archaeology and used a "cut" of the Victory Stela of Merenptah of Egypt (c. 1229 B.C.), not realizing that the book was not about that kind of monuments! However, don't let that discourage you. It is a good book and well worth the price, as were the previous four: **"Mountains and Mountain Men"** (40 won); **"Great Nights of the Bible"** (40 won); **"Great Women of the Bible"** (45 won); and **"The Wisest Fool"** (obviously Solomon) (70 won). Some of the phrases that sum up the life of the people discussed are: "Died Abner as the fool dieth"; "Amnon had a friend"; "Jeroboam the son of Nebat who made Israel to sin"; "He departed without being desired"; "He went away sorrowful; and the last one, "He is not here, but is risen as He said." This is great preaching at its best. This book will doubtless have (and deserve) as wide a sale as have the previous four.

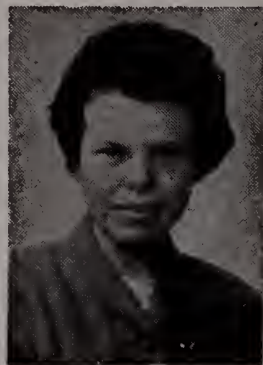
A reprint of an old standard which has just come out (at a higher price, inevitably) is Torrey's **How to Lead Men to Christ** (30 won), an excellent little book on Personal Work. Recommended for Bible Institute classes and general use.

A new little manual on Christian Doctrine is Kim Kyu Dang's rather unusual **"Questions and Answers on Systematic Theology"** (60 won). The immediate catechetical form of treatment may or may not appeal to all readers, but at least it has the virtue of being concise and clear, which cannot be said of all books on this important subject! It should be a help for seminary and Bible Institute students, as well as for others who want to brush up in this field.

One of the newest books from the Christian Literacy Association (not to be confused with the Christian Literature Society) is an excellent, simple little **Life of Jesus** (30 won), with a number of black-and-white illustrations. This is not the Life of Jesus in the first series for those learning to read. This is an adult book for the average reader to enjoy and profit from. I have sold a number of copies in the country churches visited recently, with no trouble at all. Go thou and do likewise. (order this one direct from them—see Prayer Calendar)

SUNDAY SCHOOL FUN?

by Jean Underwood



There is something new in the Korean Church today. It is not large, but it growing, and there is no telling what the full flowering of it may mean to the Church tomorrow. It is a wedding of the traditional emphasis on laymen's training with the old concern for children's work, to vitalize the Sunday school by showing the teachers how to make their message come alive for the children they teach. It is a sort

of three-pronged attack, coordinated more by the hand of God than the plan of men.

In the seminaries, the teaching of Christian Education provides for tomorrow's Church a pastorate awake to their opportunities or, at the very least, willing to let the new breeze blow through their Sunday schools. At the same time, the Korea Council on Christian Education is putting out curriculum materials which are better and better every year. But best of all is in the Sunday school itself. Yesterday may, after all, not last forever. The day may end when dedication takes the place of preparation, and teaching Sunday school means talking to a circle of wriggling children as though they were political prisoners. I believe it was Miss Elsie Stockton who first began to go in person to village churches to teach the teachers "where they are." Certainly the first "pilot" Sunday school was hers, at the Nam San Church in Seoul.

My own experience is in Choong Pook Province and centers in the Chungju Bible Institute. The "B. I." course extends three years, with room for Christian Education all the way. As an early result, a "B. I." student teaching Sunday school in the South-West Church so improved her teaching that the superintendent asked help for all his teachers. Requests for help in other churches did not follow soon, but gradually they came, and the number of our teacher-training conferences in local churches is on the increase. Again it is usually the work of Bible Institute students in the Sunday schools, on week-ends or vacations, that awakens the churches to ask for these conferences.

This winter we held our first provincial conference, hoping that twenty or thirty might attend. We found one hundred thirty crowded into the classroom, one delegation having come from Young Dong, a five-hour bus-ride away.

Whether the large conference in Chungju or a meeting with ten or twelve teachers in a village, each begins with a short worship service. Each includes visual presentation of the ways people learn, and a discussion of the curricula available. We usually also teach a class



Demonstration Sunday School Class

of local children while their teachers watch. An evaluation session follows.

Our provincial conference in Chungju made use of some excellent Korean young people, both from the Bible Institute and from Soong-Sil College's School of Christian Education. It includes demonstration chalk-talks (and "charcoal-talks"), flannelgraph, puppets of different kinds, home-drawn Bible-picture stories and a home-made slide-projector needing no electricity. Our Miss Chang led a session on Creative Drama, based on a Bible story, in which the teachers themselves took part. An actual workshop on no-cost activities had to be omitted when outside factors cut our three days to one and a half. This is a "must" for next year's conference.

Yes, we do hope to do it again. And we look forward to invitations to "Come and help us" as word spreads about the work of able young leaders like Miss Chang Kook-Hey, and Mr. Kim Chung-Ha of the Bible Institute, Mr. Suh Chung-Soo of Soong Sil and Mr. Ohm Chang-Hi of the Choong Chung audio-visual team. For even with the little we have been able to do so far, already the Sunday school teachers are getting results. Their children are listening, and learning, and loving it.

Mrs. John Underwood
Presbyterian Mission
Chungju

Special Sale

During the first months after we revived "Korea Calling", in 1962, we printed far more copies than we needed. To clear off all but enough copies to fill back orders, we are offering these at 2 won per copy for up to 50 copies and one won per copy beyond that. These will give you excellent material for literature table use when you go on furlough or to send to your supporting churches to put on their literature table. Orders filled as long as the supply lasts. The articles are varied and still up-to-date, all by your favorite authors. The line forms to the left, please. We can mail them direct to wherever you want them sent, if you give us the address.

ETHEL UNDERWOOD MEMORIAL HOME

by Horace G. Underwood

This spring marks the fifteenth birthday of the Ethel Underwood Memorial Home for girls, a home that may legally be classified as an orphanage, but that has a purpose and a mission quite different from most.

In the years immediately after Liberation, the late Mrs. Horace H. Underwood became very concerned about what she called "pre-delinquent girls". In her work in relief and with the Korean W.C.T.U., she saw case after case where young girls just coming into adolescence were working in bars, low-class inns, cheap tea-rooms and other places where the chances were high that they would be forced to enter a life of prostitution. She soon found that most of the girls had no other place to go and no other way of staying alive. She began to look around for some way to help at least a few of these girls and came to the conclusion that the best plan was to make a home where girls could stay while being trained for more wholesome occupation.

The next step was to find a suitable location, at a suitable price. In the fall of 1948, a large two-story building on the bluff overlooking the Han River near Mapo came on the market. Mrs. Underwood had raised some funds among friends in America, but she did not want this to be a personal or isolated project, so she enlisted the support of the W.C.T.U. in forming a Juridical Person which would own and operate the home. She was also active in interesting the Christian Childrens' Fund, then known as the China Childrens' Fund, in work in Korea, and obtained their very generous promise of help, one of the first homes in Korea to be assisted by that organization. Good progress was being made, but final papers for the Juridical Person were not quite completed at the time of her death on March 17, 1949. As a gesture of respect, the Korean Government pre-dated the documents so that she could be listed as the founder and first Chairman of the Board of Directors. Although it is known in Korean as the "WCTU Young Girls' Home" (절제소녀관) the English name was changed to "Ethel Underwood Memorial Home."

The first group of rather bewildered but grateful girls were taken in that spring and, by the time the Korean War broke out a year later, the number had grown to twenty-five. After three years of refugee life on Koje-do, they returned to Seoul in late 1953, only to discover that their building was severely damaged. With the generous help of the CCF the home was completely repaired. Since that time, friends in Korea and abroad have donated funds for the improvement of the facilities. Special mention should be made of the Mary Visser Bible Class of the Vance Memorial Church in Wheeling, West Virginia, which has maintained an unflagging interest over the years. However, nothing can change the basic fact that the building gets older every year. The Board is now working on plans to sell the property at a good price and use the proceeds to rebuild on the outskirts of Seoul.



Girls of The Ethel Underwood Home

Since the Korean War, the home has gradually grown until there are now 63 girls, ranging in age from 6 to 20. Except for the youngest, all are sent to school. Four of the brighter girls have gone as far as Junior College, and most go to High School. Increasingly, however, the matron is taking advantage of the growing number of vocational "institutes" for girls who have finished Middle School to train them in sewing or typing or hairdressing or some other skill for which there is a market in Seoul.

The home is particularly fortunate in its matron, Mrs. LEE, Jyong Wha. A deeply devoted Christian, she demonstrates by the example of her own life the true meaning of faith. At the same time she is practical and realistic in her management of the home so that, granted the problems of institutional life, the children have an almost ideal combination of loving care and practical control, of individual concern and collective supervision. Every month she contributes the whole of her salary to the home, and spends endless hours talking with the girls, caring for their needs and finding suitable employment, homes or husbands for them.

There are a number of special problems in operating the home that arise out of the high average age of the girls. Most obviously, it costs more. For every year of age, the cost of caring for a child goes up, she eats more, wears more, goes to more expensive schools, needs more books. The older she is the more it costs. However, government relief grants and CCF allowances (the main sources of support) are made on a per capita basis and the home is expected to average things out. With a normal range of ages from one to twenty about one third will be pre-school and only three or four will be over the 17th birthday limit when support stops. In the Ethel Underwood Home, however, the entering age is normally eight or ten. This puts the squeeze at both ends, there are few pre-schoolers to provide a budget cushion and there is a higher percentage turning seventeen each year. CCF has been generous with special support, but the problem remains.

More important than finances, however, is the question of training. Some authorities have claimed that a child's basic habits and attitudes are set by the time it is six years old, but the Ethel Underwood Home usually does not even get them till later than that. It is a remarkable

tribute to the devotion and skill of the matron, Mrs. Lee, that despite this fact, and despite the background of most of the girls, she has been able to mold them into such fine young Christian women.

In the face of the thousands of girls in the city of Seoul who are in positions of temptation or moral danger, sixty girls may seem like a very small number, but to visit the home a few days after a new girl has been accepted, and to see her slightly frightened, slightly defiant attitude, and compare it with the cheerful sparkle of the girls who have been there some time, is full reward and adequate evidence of the fine work that is being done by this home. We ask your prayers that it may continue in this service, and that the next fifteen years may be as fruitful as the fifteen that have passed.

Horace G. Underwood
United Presbyterian Mission

BIRD RECOGNITION

White-faced Wagtail (*Motacilla alba leucopsis*) 7 2/1 inches in length. White from forehead to neck with crown and nape black. The upper parts to the upper tail-coverts are pearl grey; white face, but black throat ending in rounded bib, shoulders grey; belly white. Tail blackish white outer feathers whitish.

Streak-eyed Wagtail (*Motacilla alba Ocularis*) 7 2/1 inches in length, Similar to above except black streak through the eye, upper back and shoulders grey. These two wagtails are the black and white tail wagers that are seen so commonly out in the fields walking arounds after seeds and insects.

Forest Wagtail (*Dendronanthus indicus*) 6 inches in length. This wagtail has the olive brown coloring of the pipit with light tipped wing feathers. Two black collars in front low on neck. One collar is complete and the lower is crescent with points pointing in from the side. Probably spends more time feeding in the trees than on the ground. Found mainly in mountainous areas and along streams. Does much tail wagging as well as much side to side swiveling action of the body.

Prayer Calendar Changes

- p.143 St. Bede's House phone 72-0219
- p.152 OMS house 74-3849; office 73-4304
- p.153 Engel phone 72-9660
- p.157 Hawley 73-3639
- p.158 Richard Underwood 73-2617
- Stanley 4-3551 (also the one now listed)
- p.158 World Vision, extra office phone 74-4081

KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I. P.O., Seoul, Korea
Subscription: \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 4

APRIL, 1964

₩ 130(\$1.00) Per Year

THE VENERATIO VITAE CLUB

by James T. Laney

The one-hundred-thousand-plus college students in Korea provide one of the great evangelistic opportunities of today. Although for the most part outside the church, they are nevertheless sensitive to the need for a new vision both for themselves and for their nation, and so are amazingly open to the Gospel. However, increasingly they are becoming sceptical of a Christianity which does not issue forth in changed lives and demonstrable power, and thus are often critical of the institutional church. How to proclaim the Gospel in power as well as in words, and how to incorporate new believers in a vital Christian fellowship frames the dimensions of a student ministry to this generation.

The most successful response to this challenge to date has been the Veneratio Vitae Club, a group of medical, dental, nursing, pharmacological, and veterinary students. For over four years this unusual group of one hundred selected students has carried on a free clinic in a little village on the outskirts of Seoul. Giving up their one free day on a shared basis, they go out in teams of ten each Sunday. After worshipping in the village church they set up their clinic, and under direction of recent graduates, provide medical service to the throngs of folk who have come to have confidence in these young people from the city. At first, met with suspicion and distrust and scorned because of their age, they have won the respect of all in the area, and have laid a foundation for fulltime medical work in the near future. Just recently, fifteen went out for a week to conduct a public health survey along lines laid down by Severance Hospital, which will be incorporated in a total picture of that area for use by government and private agencies. Partly because of their work there, the government last year officially cited the village as a model village for the province.

In addition to their clinic program, the club meets bi-weekly at Jensen Hall for worship, lecture, and discussion. From their practical experience and through their formal program, four years of alumni have gone into all fields of medicine with a first-hand appreciation of the need to be doers as well as hearers of the Word. Some of them are now considering how God might use them to continue a ministry of medicine in Korea.

There are several things which make the "V.V. Club" one which has won the respect and esteem of other



"V. V." Club Clinic

students, and caused it to be emulated by many groups. One is their insistence that they not become financially dependent upon outside aid. For four years they have paid their own bus fares out to this village, and through dues assessed among members, have bought the medicines used. From time to time, they have of course received gifts, some of them substantial, like the unsolicited Volkswagen ambulance which students in West Germany sent them last year, but they have retained their posture of self-reliance. Another factor contributing to their success is that they have offered students in the medical field an opportunity to do more than discuss problems; they are trying to meet them, and in a small way, to solve them. Here is a demonstration of the power of the Gospel to evoke not only a response to the Church, but a commitment of time and talents as well, when such time is at a premium as in medical school. Finally, as a group they embody a vision of what Christ would have them do and become, and through their experiences are growing in the knowledge of Him whose meat was to do the will of Him who sent Him.

Many non-Christian students who don't have an interest in the Church have been deeply impressed by the willingness of these, their fellows, to serve others rather than self. To be sure, they all have much to learn in the faith: much Bible study, much devotional life, much thought about their lives and the future yet remains. But they are, at the same time, proving by their own involvement the power of the Gospel to inspire service and to redeem, both of which are so needed among the students of Korea today.

James T. Laney
Methodist Mission

Eyes To The Blind

by Allen D. Clark

Blind work was one of the things I always vowed I would never get involved in. Famous last words! Not that I wasn't interested. Years ago, we helped several who were attending the then small Blind School in the Moffett Memorial, in Pyongyang. One of these is now living in Seoul and came to express his thanks, some time ago.



But the instinct that prompts people wanting help in building new churches or schools or orphanages and who come to ask you to "just come and see the place" is a sound one. If you once get a person to the point of becoming personally interested, the hoped-for help will be forthcoming. So.....I firmly said "No" every time the blind evangelist dropped in to see me.

That was until the Sunday when I went to one of my country churches for a Communion service, preceded, as always, by examination of those hoping to be accepted as catechumens or to be baptized. Among the former was a blind lad, about seventeen years of age, from a non-Christian family. I always remind those being examined of the importance of faithful, daily Bible reading habits, if they are to grow in the Christian faith. Wonderful! But just how was **this** boy to read his Bible when he didn't know how to read and his non-Christian parents were certainly not likely to read it to him. Far from encouraging him in his spiritual life, they were urging him to apprentice himself to a fortune-teller, the traditional means of support for a blind man in Korea. This has spiritualistic overtones, in Korea, and the boy did not feel that, as a Christian, he could do that. That was all very noble, but the pressure was still there, the family was poor, and how was he to become self-supporting? I examined him and accepted him as a catechumen.

Six months later, I was back and he came up for baptism. Every time I had thought of him, he bothered me. What hope of spiritual growth in a situation like that? And now we compound the difficulty by baptising him and turning him adrift. He was too old to enter the city Blind School, even if he or I had the money, which we did not. So I got the bright idea of asking the blind evangelist if he would take him into his own home and at least teach him enough Braille so he could read his Bible. What I didn't know about blind work would have filled a very large book!

That was the entering wedge, the camel's nose in the tent. Within a week, there was a group of four, including a young girl from a church across the valley from the first church. Various ones helped them. This



Christmas Eve at The Seoul Blind Project

experiment began in the late spring of 1957. By the following March, all four had learned to read, had completed the first three grades of primary school work and were accepted with advanced standing by the city Blind School, on full scholarship. The tragedy was that they had been allowed to vegetate all these years, because of the common assumption that a blind person can't learn anything and is no possible asset to a his family.

Meanwhile, a friend of the blind evangelist who was a fairly well-off fortune-teller was persuaded to donate a piece of land out near Miari, on the northeast edge of Seoul. A three-room house was built to house the evangelist's family and the young people. Later, the donor reneged on the gift, except for a small piece immediately around the house, because his non-Christian friends kept asking him why he should give the land to a Christian organization.

The work grew until it was evident that having teen-age boys and girls in the same building was not a very good idea, and what is now known as the Immanuel Blind Home for young women was set off, at a place on the opposite side of the valley, "at Laundry Village", where there are now about twenty young women. The original home, known as the "Tai-rin-Won" is for young men, who number about twenty-five. The minimum age for both is fifteen. We feel that the younger children can be taken care of by the Blind School, but there are many in their late teens and early 20's who have never been taught to read or to do anything useful.

For these, a program is maintained of teaching them to read Braille and then of giving them instruction in school subjects, together with training in various skills. Bible is, of course, a definite part of the program. The young women learn to handle themselves in a Korean kitchen, to knit and to run a sewing machine. Until the cost of materials became too high, there was a project of raising bean sprouts, which were sold to the city Blind School for its dormitory. The young men carried on a fairly successful chicken-raising project, in the hope of repeating the success attained in Taiwan of enabling the blind to go out as self-supporting chicken farmers. The phenomenal rise in the cost of

feed stopped this project, as it did for most other chicken farmers in the area.

Aside from this, those in both homes are taught massage and a number of them have gone out to support themselves by this means. There has also been training in making rice-straw rope, mats and other things. Quite a few of the young people have been transferred to the city Blind School, after getting their basic instruction with us.

The original three-room house has grown to twice that size. While the chicken project was on, two adobe-brick buildings were built with bricks made by the young men themselves and left-over tile donated by Mr. H. G. Underwood. One of these buildings was beginning to go to pieces and, with help from K MAG friends, this has been replaced with cement-block and has become a very good dining room. The stream which flows down through the property was dammed to make a place for bathing, during the milder months, which is much more convenient than having to troop across the valley in a body to the nearest bath house, not to mention the saving in money. A small library of transcribed Braille books is being built up, with the use of a Braille typewriter. (This has only six keys, by the way, since Braille is written in combinations of dots, up to six in a group, like dominoes.)

Most of the 70 or more who have come here since the work began were blinded by illness, especially measles or scarlet fever. A few are the result of accidents or explosions. One young man lost part of an arm and most of his sight and had his face badly scarred from an explosion. Plastic surgery has done a lot for his face and he stopped in, a few days ago, to tell me of his delight in training he is getting at the Amputee Rehabilitation Center at Severance, to fit him with a hook for the missing hand and teach him to use it, thereby making him more independent in his movements.

Two young men related to the project have later come to the Bible Institute. One is now in college and the other in seminary. One lost his sight from malnutrition during the refugee years, the other lost his sight (and his parents) from a bomb explosion during the war. Two others have attended the short-term Bible Institutes. All have been welcomed by the sighted students, who have learned some valuable lessons from these contacts with their less fortunate blind friends.

There are two blind congregations in the city, one meeting at Pierson Bible Institute and the other in the Namsan Methodist Church. Blind people can attend a sighted service and get full benefit from it, but they also welcome this opportunity to meet and to worship with those who have the same handicap.

We have found that about half of those who have come to the Tai-rin-Won have had their first real contact with the Gospel after coming to us. The atmosphere of Christian love and concern and the daily Bible study lead them to realize that the Christ who was concerned for the blind of long ago is still concerned for them today.

Allen D. Clark
United Presbyterian Mission

A DAY AT A RURAL BIBLE CONFERENCE

by Lillian Ross

The day began with the before-dawn service. Response had been perfunctory until one woman came forward to throw herself down crying, "My sins! My sins! I can't even pray because of sin!"

Vacation time permits an early class for the children when they are fresh. Memory work sped with pictures. Flannelgraph enthralled and convicted. Little hearts responded with simple prayers. A related picture to crayon was added joy.

Somehow, the young folks of the adult morning class did not take the usual pride in filling out the daily Bible questionnaire but a whole group of grandmas came for a sightsee of the foreigner. God grant that some seed may have fallen on good soil.

Afterwards, one grandma came in to talk some more. "I have no teeth. See! My ears are eaten (deaf). My eyes don't see well. Even now, do you suppose I could learn to believe in Jesus?" she asked. "Believing isn't reading a book, Grandma, or even attending church. Believing is knowing Jesus died for your sins and saying 'Thank you' every day for His love." "I forget so easily. Will I remember?" She left proudly carrying three pictures. "This says I am a sinner. This, that Jesus died for me. And this, give me a clean heart, in Jesus name, Amen."

After the crowded children's service, the adults were joined by three leading "fighters" from a nearby church, come to spy out the heresy and communism of the missionary. They afterwards came up with beaming faces. "We should have come earlier. We have missed much," they said.

It is ours give the Word and to water. God gives the new life and increase.

Lillian Ross
United Presbyterian Mission

BIRD RECOGNITION

Common Cuckoo (*Cuculus canorus telephonus*) 13 inches in length. The head, neck upper breast are ash grey, abdomen white barred with black. The tail is long and rounded. The female is more brownish than the male. The cuckoo announces itself with its loud cry in the spring. It lays its eggs in another bird's nest.

Korean Crested Lark (*Galerida cristata coreensis*) 7.3 inches in length. Both sexes are similar. This is a brown bird with head, back and flanks streaked with darker brown. The underparts are a buff streaked with brown. The distinguishing feature of this bird is its distinct crest, and the fact that it is most frequently seen in the center of the road.

TEACHING THEM TO OBSERVE

by **Everett N. Hunt, Jr.**

In the words of our Lord when He sent His disciples out we find a twofold command. The first and most obvious is the commission that we have recorded in Mark where he says: "Go ye into all the world and preach the gospel to every creature." (Mark 16:15) thus, the foremost emphasis of missions is to proclaim the unsearchable riches which are in Christ Jesus. Telling the good news.



Matthew records the "Great Commission" in a slightly different way and I feel not without reason. He says, "Go ye therefore and teach all nation..." Now, to me, this is the second aspect of true missionary activity. The first is preaching, but this does not finish the job. Preaching must be followed by instruction. Teaching them the implication, in their everyday lives, of being a follower of Christ.

Recognizing this need in the life of our church in Korea we have started a program to meet it. We have many churches: many preachers, even several full-time evangelists. In other words we are making concerted efforts to "preach the Gospel." However, for a long time we have not had any work that was fulfilling the command to "teach all nations." Oh, yes, we have our Seminary, but this only deals with those preparing for full-time work; ministers, Bible women, evangelists, chaplains. We have our Bible Institutes but these primarily serve as stepping stones for those who eventually hope to come to our Seoul Seminary. In short, we have had nothing in the way of training for the average man in the pew. Nothing to reach the "Mr. Average Church Member" with some of the practical implications of his faith.

It was to meet this need that, shortly after I finished language school last term, our field committee asked me to consider starting a program along this line. We called it "The Laymen's Training Institute."

The aim of this program, briefly stated, is this: to help the average man in the pew to learn how to study God's word effectively, to come to a deeper and clearer knowledge of his personal beliefs, and to become more skilled in the matter of personally witnessing to others concerning his faith.

To carry out these aims, we set up a program of monthly visits to a different church in a different city for from five days to two weeks. Our lectures centered around three topics: Personal Bible Study Method, Personal Beliefs, Personal Witnessing Method. All these are centered in the Bible, the idea being that first, we teach a man an effective method of Bible study. Using this method, he can study the Word more accurately and come to a knowledge of the foundation stones of his faith as found in God's Word. Then, having done this, he will desire to tell others and seek to help in the area of personal witnessing.

The results are not easy to measure. Pastors are saying "we have never had a meeting like this before. This is what our people need." Not only that, but this has provided us with a good way to reach our people on a rice-roots level and to stay long enough with them so that we begin to see some of their problems and joys and convince them that we really do care after all.

Most of all, it is in direct fulfillment of the command which Jesus gave when He said, "Go ye therefore and teach all nations.....teaching them to observe all things whatsoever I have commanded you."

Everett N. Hunt, Jr.
Oriental Missionary Society

BOOK CHAT

The newest addition to the series of 70th Anniversary New Testament commentaries by Korean authors has just come out. This one is on Hebrews, by Kim Chung Choon (300 won), being the 9th of the 16 planned for this series.

An excellent little book of devotional stories for small children has also just come from the press. The English original has the title, **Pete and Penny Play and Pray** (by Dorothy Johnston). The Korean title is just **The Twins** (쌍둥이 형제) (60 won). The material has appeared in the Christian Home Magazine and has been well received. It is commended to all those working with primary-age children and to the parents of such.

I am constantly amazed to find how many interested people do not know that there is a reprint edition of C. A. Clark's **Religions of Old Korea** (500 won) available. This is the standard work to consult if you are visiting any temples, for example, unless you are more of an expert on them than I am.

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Business Correspondence: **Rev. Allen D. Clark**
Box 1125 I.P.O., Seoul, Korea
Subscription: **\$1 a year (or 130 won)**
\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 5

M A Y, 1 9 6 4

₩ 130(\$1.00) Per Year

The Il Sin Women's Hospital, Pusan

by Dorothy Watson

Members of long-established Missions in Korea, when asked "What work is your Mission doing?" usually point to their institutions as being an indication of the kind of work they are promoting as channels for their missionary endeavour. Before the Second World War, when the staff of the Australian Presbyterian Mission was nearly three times what it is now, we could do that also: a general hospital in Chinju, and schools at various levels in Chinju, Masan, Tongyong, Kerchang, Pusan and Tongnae, including kindergartens and agricultural training schools. These institutions, while not being the sum of the work of the Mission, were valuable media through which at least some of the missionaries could direct their effort. These institutions were all either handed over to the Korean Church, or were destroyed during the Korean war. However, each member of our Mission in this post-war period has reason for looking with pride at our one and only institution, the Il Sin Women's Hospital—an institution which was never meant to exist.

When Dr. Helen and Miss Catherine Mackenzie came here in 1952, their intention was to work in Pusan in some existing hospital, but they found it impossible to find a place which was suitable. On the other hand, there was obviously a great need for maternal and child care, particularly in the field of midwifery. They therefore asked for and received permission from the home Board of Missions to start a small hospital, and then, in a Church kindergarten, laid the foundation of the work at present carried on in the 75-bed hospital and its flourishing out-patient department.

Many of the patients come to the hospital for pre-natal care, and then for normal deliveries of their babies. A tremendous number of others come as emergency cases, too often due to the ministrations of an ignorant mid-wife or badly-trained doctor. Babies, too, well heated on ondol floors are brought in suffering from dehydration, while others are suffering dreadfully from malnutrition and its effects. The majority of all patients are the victims of ignorance, poverty or all



A nurse and doctor from Il Sin Hospital compare two babies.

three. For many of these, there is little hope for survival from the time they are admitted, as it is too late for them to receive the skilled care they need. This is always a heartbreaking thing, but cannot be allowed to lead to despair. Instead, education is necessary, and this education the hospital seeks to give. There is a doctors' residence course in obstetrics and gynaecology, and a post-graduate nurses' training course in midwifery, now extended to twelve months, from which 414 midwives have graduated, taking their newly-acquired skills to every province of the Republic of Korea. Both doctors and nurses are being trained to use comparatively simple equipment which can be used and well cared for even in remote country areas. There is help given in supervising several pre-natal out-patient clinics run by the Save the Children Federation (SCF) in outlying areas, where mothers are taught the importance of regular examinations and prompt seeking of advice when indicated. There is the Milk Station and Well-Baby Clinic where babies with malnutrition are cared for, given powdered milk and vitamins, and where preventive work is done in general supervision, and inoculations against T. B., diphtheria, whooping cough, tetanus are given. There is a home visiting programme being carried on; a family-planning clinic which has the blessing of the government (not to mention the poor parents of large families); and an official adoption service for abandoned babies!

This is a hospital run for women by an all-woman staff (except for a few men doing maintenance work) of 122, of whom three are missionaries. This has its difficulties, in that young women doctors tend to marry and leave after a few years, and the nursing and technical staff, also, changes perhaps a little more often than is ideal; but the advantages in a society where women normally have their babies at home, and still hesitate to seek a (male) doctor's advice, are enormous. The hospital is usually filled to more than capacity, both with women patients and sick babies (well babies are

with their mothers and not counted as separate "beds"), and many are the words of gratitude and appreciation which are heard for the loving and expert care they receive, and for the new faith which some come to embrace, following their stay in hospital. There have always been plenty of nurses desiring to take the course offered, too, and through them the influence and high standards of the hospital are felt over a far wider field than this one institution indicates. Over 13,000 babies have been born in the hospital in the eleven and a half years of its operation. And even in this time of steeply rising costs, a big proportion of medical treatment given is still free—as it needs to be if the very poor are to receive the treatment without which they would die. During 1963, when the hospital was operating on an unchanged scale of fees, although the proportion was less than in previous years, 48% of all treatment given was completely free.

The two missionaries who founded the Il Sin Hospital have been decorated for their services both by the Korean government and by Queen Elizabeth; but both they and the other members of the Mission believe that the true reward for such work is found not in such outward decoration, but in the living witness to skilful care, in the name of Christ, of strong mothers and healthy babies, and Korean doctors and nurses well trained to carry on the tradition which has been established.

Miss Dorothy Watson
Australian Presbyterian Mission

BIRD RECOGNITION

Black-naped Oriole (*Oriolus chinensis indicus*) 9.5 inches in length. The body of the male is a golden yellow, that of the female less bright and washed with green. There is a black band on the nape of the neck beginning just in front of and through the eye. The wings are black tipped with yellow. The female is less bright than the male. The bill is a light flesh red.

Tricolor Flycatcher (*Xanthopygia narsissina zanthopygia*) 4.5 inches in length. The rump, breast, and belly are bright yellow. The rest of the bird is black except for a white eyebrow and a white patch on the wing. The female is olive brown with some streaking of throat and breast.

<News Notes>

Born to Rev. and Mrs. Robert Scrivens, a son, Blair Alexander, March 27th, in Seoul.

Prayer Calendar Changes

p.156 Parks phone 74-4647

p.153 Baptist additional office phone 8-3167

KEIMYUNG CHRISTIAN COLLEGE

Taegu, Korea

by William Radcliffe

"When I first came to Keimyung I wasn't especially interested in the Bible or religion or church. Even though my father was one of the founding elders of our church and very devout I hadn't any real interest in such matters. It was during my four years at Keimyung Christian College that my interest in the Bible and Jesus Christ really developed."



This statement was made recently by a young man who is very prominent in the Taegu area for developing and leading teams of Christian students from the college and neighboring colleges and institutions to go out into country parishes for worship with pioneer churches and courtyard-by-courtyard personal evangelism and evangelistic services.

This young man's experience is not exceptional among the students coming to the college. The Church in Korea is now over 75 years old and there are not only families of second-generation believers, but third and fourth generation Christians also here. The same phenomenon prevails here as in any land where the parents' Christian experience is presumed to have been duplicated in the youngsters. Korea is in great social turmoil and the presumption that the children of Christian homes are thinking about things in the same way as their parents is a sad mistake. We are happy that through a program of daily worship, Bible study, personal and group evangelism, as well as a basic Christian approach to the subject matter of a Liberal Arts curriculum, the college has been instrumental in promoting an experience of Christ which is personal and applicable to the individual living his own young life in a very stimulating and challenging day.

Keimyung College was established ten years ago for the purpose of preparing some young men for advanced theological training, others for a basic Christian approach to whatever life vocation they chose to follow, and young women for Christian expression in their roles in society—usually in the home or as teachers. Students may choose among nine departments: English, Christian Education, Music, History-Geography, Philosophy, Home Economics, Korean, and Art. Women students may take two two-year courses in Home Economics or Pre-School Education. There are numerous extra-curricular interest groups such as drama, English conversation, Bible study, mountain climbing, etc.

When the college was established ten years ago, it was as the culmination of long Long-Range strategy and planning. When the Mission fathers first discussed the establishment of an institution of higher learning in Korea it was decided that ultimately not only Seoul but the northern and southern sections of Korea should each likewise have centers of Christian higher education. Chosen Christian College was established in Seoul in 1915 and Soong Sil College in Pyeng Yang in 1906. It was only after the Korean war, when Christians were scattered virtually to every corner of Korea that the dream for a college in the south was realized.

The first president of Keimyung Christian College was the Rev. Archibald Campbell who did an admirable job of organizing the college, selecting its basic faculty, finding and securing a site, and erecting the main building. From the first, it was intended that as soon as possible a trained and devout Korean would become president of the school, but before the right man was found, Dr. Campbell retired and the Board unanimously selected Dr. Edward Adams, much loved missionary whose father was one of those who had dreamed of a college in the Taegu area. Under his leadership, the college grew and expanded in size and influence as well as in academic excellence. It seemed most appropriate that God should grant to the son of a pioneer missionary of the Taegu area the opportunity to take up the work of further developing the plant and program of the Christian College in South Korea. The college is now under the able direction of Dr. Synn, Taisik, prominent Korean educator and Christian elder.

In March, the College dedicated its new Student Commons and Men's and Women's dormitories. There are, besides these buildings and the original Man Hall, a splendid Music Building, a Library (from which are broadcast the programs for HLKT, the Taegu station of the Christian Broadcasting System), and 22 Korean-style faculty houses. The President's house and two missionary residences are also on the lovely campus. These buildings are the result of the dedicated giving of Korean and American Christians united in service to this land. The community frequently gathers in the auditorium or in the only amphitheater in this part of Korea for musical, dramatic and worship programs.

Support for running the college comes mainly from student fees. The United Presbyterian Church in the U.S.A. as well as individual churches and interested laymen have helped in a marvelous way with the cost of putting up and equipping the buildings, and providing scholarship and special project funds.

Pray for this institution of higher learning in the Taegu area. It is one of Jesus Christ's major instruments for claiming the loyalty and energies of the rising generation of men and women seeking new molds of thought for their own.

William Radcliffe
United Presbyterian Mission

THOUGHTS ON THE EASTER SUNRISE SERVICE

by Allen D. Clark

Having just returned from the annual Union Easter Sunrise here in Seoul, I should like to set down, before I forget them, some thoughts that went through my mind as I sat there. The service was held, as it has been for the past several years, on the athletic field of the Paichai Methodist Boys' High School. Prior to that, it had been held on Namsan, the mountain which once formed the south boundary of the original city of Seoul. Now the city has spread far beyond these limits and is made up of some three million people. In the days of the Japanese, the site on Namsan was that of the National Shinto Shrine and was a place of painful memories for Christians. When I returned to Seoul, in 1953, the old Shrine was gone and a simple white Cross stood in its place, with the ancient city wall climbing the steep mountain slope behind it. The obvious symbolism in this change I need not belabor here, and the annual Easter sunrise service was doubly meaningful because of this location. Year by year, clear or rainy, thousands of Christians from all over the city gather for a joint service with the men of the United Nations Command stationed in Seoul. It has become a precious annual tradition.

The service began at 5:30 a.m. It was still dark. Several thousand had gathered and were quietly standing waiting on the athletic field by the time we arrived. The U.S. 8th Army band was in place and a large choir composed of members from the different choirs of the city was ready to lead the music. Nearly all those who came had their Bibles and hymnbooks tucked under their arms. Some would be going on to other services, when this one was finished. It was a "misty, moisty morning", but by the time the band began its prelude, there must have been close to 15,000 people present. The vast majority were, of course, Koreans from churches of every variety, from all over the city. This was not the only such sunrise service being held. Others had been announced for the Taikwang Presbyterian High School athletic field, the Military Academy field, and other similar locations in other sections of the city. The total of those turning out at this early hour must have verged up toward 30,000. In this day of interdenominational worship and service, what better symbol of our unity in Christ than this dawn service together. There were two speakers: Chaplain Lauby (American) of the 8th Army and Lt. Commissioner Harvey (British) of the Salvation Army. Scripture, prayers and choir were led by Koreans of varied church affiliations. The dream that had stirred church leaders, back in 1909, when there was hope of one united Church for all Korea, showed a gleam of still future possibilities.

Over in the middle of the huge congregation standing on the field was a patch of white caps where a group of Korean Navy lads stood to worship. One knew, even from this distance, who and what they were. The thought occurred to me that this, in itself, was a symbol and a parable. Should not every Christian among us stand out of the crowd in just some such way, so that people would know the Christ whom we serve? Over here were two young men whom I had taught in the seminary. One of them comes from the island of White Wings, just across the bay and barely on this side of the dividing 38th Parallel from the village of Sorai where the first Christian group in Korea was formed some 80 years ago. Some great Christians have come out of that little church. This young man's grandfather is still a pastor on that island.

Over there, a group of U.S. Army men, not understanding all that is being said in the service (the messages are bi-lingually interpreted, but not the prayers or hymns), but joining reverently in worship, for all that. A group of Korean WACs are down toward the front and several men in crucial government positions, representing their governments in a critical time. Not far away, the white head of a retired missionary, here to see Korea again after a lapse of years. For some 40 years, he worked faithfully among the churches of the extreme northwestern part of the country, now under Communist control. Many faithful Christians from that area are today lending their strength to congregations all over South Korea. What quiet joy he must feel as he thinks of what he has contributed toward this gathering here today.

Today is Easter Sunday. On Easter Sunday, 79 years ago (1885), the man who later founded this Paichai High School where I am sitting today landed in Incheon harbor as the first resident Methodist missionary to Korea. He was Rev. H. G. Appenzeller, and with him was Rev. H. G. Underwood, the first ordained Presbyterian missionary. In their most hopeful moments, they could not have dreamed of a gathering such as this, and on this spot.

Off toward the right is the Chung Dong Methodist Church, the oldest Methodist congregation in the country. This and the Saimunan Presbyterian Church share the honors as the two oldest organized congregations of their denominations, founded, respectively, in October and September of 1887.

Straight in front of me, at the highest point in sight, is the white tower of the ruined Soviet consulate, symbol of a philosophy which tries to negate everything we are gathered here to celebrate today. And yet, just on the other side of that tower, though not visible from here, is a little Christian church, with cross and church bell, whose pastor is giving this same Easter Gospel to the refugee community around him. I thought of Tennyson's lines:

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they".

Across the field are two Methodist missionary homes, close enough so that those who live there are out on the front steps and joining with us in worship. I think of the men and women who have lived in these houses, over the past 50 years that have come and gone, and of the children who grew up there, some of whom I played and studied with as a boy growing up here in Seoul. Our Seoul Foreign School was then located on the edge of the property behind me, and Mrs. H. H. Underwood taught us, laboring to prepare us to be useful men and women for God. Those who studied here have scattered to far places; many have made important names for themselves. Growing up here was no handicap for us. The influence of men and women who loved the Lord, as did those in these homes I see here today, made a profound and permanent impression on our minds and characters. If we have accomplished anything useful, surely the source is in the Gospel which they preached and lived before us.

To the extreme right is the lovely old Throne Hall of the Duksoo Palace and the Stone Palace adjoining it. Here the last king to rule an independent Korea, King Kojong, spent his last years. Across the street from the palace is present Seoul Club where he was forced to sign the paper of abdication in 1907. So much has happened in the 57 years that have intervened. Kings have gone and presidents have taken their place in this land of ancient ceremony and of modern opportunity. But the needs of men remain the same. The Easter Gospel is still the only salvation for our people.

Off at the west end of the field a huge, ancient tree stands on the only remaining little segment of the old city wall which once ran by the edge of the property. The rest of the wall's stones, from West Gate around to South Gate, have long since been carried off to build more modern homes and shops in this part of town, to serve a new day and its needs. The great wall, built in 1394, has burst its bounds. The city has grown out and new influences have come in, in a way that would have astonished the man who at that time made Seoul his capital. No walls can keep the Gospel out, just as not even the rock-hewn tomb could keep the Living Savior in.

To the praise of that Easter Savior the choir is singing to Handel's music, "Hallelujah; the kingdom of the world is become the Kingdom of our Lord and of His Christ; and He shall reign forever and ever, King of Kings and Lord of Lords. Hallelujah."

Allen D. Clark
United Presbyterian Mission

KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription: \$1 a year (or 130 won)
\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 6

JUNE, 1964

Graham Hospital School of Nursing by Margaret Pritchard



Miss Margaret Pritchard with a class of nurses

When I came to Korea in 1930 we were unable to find even one graduate nurse to help in the Graham Hospital in Kwangju. Two years later we were able to secure one Severance Hospital graduate. In those days we were confronted with two overwhelming needs in the field of nursing. One was for well-trained nurses and the other was for Public Health nursing. Our reasoning at the time was that the training of nurses must come first, for only when enough qualified nurses were available could the public health needs begin to be met. A small school of nursing was started in Kwangju from which ten nurses were graduated prior to World War II. A class of sixteen student nurses had just been capped when the rising war clouds caused the closing of our mission work. Four of the graduates of that period are still active in the nursing field today. In 1947, following the close of World War II, Dr. and Mrs. Paul Crane and I returned to Korea. We were assigned to Chonju to establish a teaching center for the training of doctors, nurses and laboratory technicians. A nursing school building was completed and the nursing school opened June first 1950 with a class of twenty students. Again war interrupted. June 20th 1950 the Korean War started causing the school to be closed. In January 1952 the school was reopened when ten of the original twenty students made a second start. They all com-

pleted the three years course and enjoy the distinction of being the first graduates of this school. Two of the first class are serving in responsible positions in this hospital at the present time.

In recent years nursing standards in the country have made gratifying progress. The present entrance requirements are: high school graduation, baptized Christian, eighteen to thirty of age. This school has always required applicants to be baptized Christians in good standing in their church. The school is recognized by the National Educational Department as a junior college level school. In February of this year, ninety-seven applicants took the entrance examination, and from this number twenty-two girls were chosen for the present first year class. The graduates of the school now number one hundred and ninety-eight. These nurses are serving all over South Korea from Seoul to Pusan, as institutional nurses, in the field of public health, in orphanages, as private midwives, in private hospitals, as school nurses and in other nursing capacities. Only twenty of the one hundred and ninety-eight graduates are not in active nursing positions. Three are this years graduates who have not yet been employed and the others are using their training as homemakers and mothers. Eight of the graduates of this school are in the U.S.A. as exchange nurses getting further training and experience. One is in Canada and one in Australia doing post-graduate work. One is in Italy.

There are sixty-six students in the school at the present time, twenty-two in each class. We are grateful for a Christian faculty who are faithful and loyal in their duties. We feel very fortunate to have three married missionary nurses in the station who serve as teachers in the school. One of our Korean nurses is at present in the States studying to better equip herself as a teacher. There is much that is needed in the way of better teaching facilities and much that could be improved. We are grateful to God for His blessing upon the school and grateful for the graduates who are serving God by serving their people.

Margaret Pritchard, R.N.
Director, School of Nursing
Southern Presbyterian

Note

Word has just been received of the death of Dr. Esson Gale at Bay City, Michigan. Many will remember the year that Dr. and Mrs. Gale spent with us in Seoul, a few years ago.

Young Nak Church

by Allen D. Clark

The best-known Protestant church in Korea today is by no means the oldest. It is the Young Nak Presbyterian Church, said to be the largest in East Asia, which had its beginning in 1945. In 1944, Rev. Han Kyung-Chik, then pastor of the Second Church of Sin Euiju, on the Yalu River, had been forced by the Japanese to give up his pastorate and was in charge of an orphanage. When the Communists took over, it soon proved wise for him to refugee south with many others and he reached Seoul Oct. 1, 1945. The town was full of bewildered refugees. A group of these got together and on Nov. 25th seven of them formed the nucleus of what was later to be the Young Nak Church. On Dec. 2nd, services were begun under the name of the "Bethany Church," in what is now the Bethlehem Building on the premises, with 27 attending.

The work rapidly snowballed. Feb. 10th, a young people's society was organized with 229 members; Aug. 5th, a women's society with 200 members; Sept. 20th, the deaf congregation of 60 members; in November, the church was formally enrolled in the Kyunggi Presbytery and the name changed to "Young Nak"; the same month, the first evangelistic project was undertaken, which later developed into the First Church of Inchun; by the end of the year, there was a constituency of 1,438.

The snowballing continued. January 1947, they began holding two morning services, a program which was continued until this year, when it became three. By the end of the year, the constituency was 4,435. By the spring of 1949, they had outgrown the former Shinto temple and the tents in which they had been meeting and a proper church building was a necessity. The building was completed to the point where the first services could be held in it on June 4, 1950, and a special week of Bible study conference was held under the leadership of Rev. Lee Tai-Young, for 33 years missionary of the Korean Church to China.

June 25, 1950 brought the Communist invasion and most of the church people refugeeed south again ahead of the armies. In Taegu, Dr. Han was one of those who set up the Christian Patriotic Council to aid refugees. Within a few days after MacArthur's men reoccupied Seoul, the following September, Dr. Han was back at his church. The Communists had tried to burn the church and had left a large hole in the floor, but the building was otherwise unharmed. One tragedy was the death of Elder Kim Eung-Nak who came out of hiding a little too soon, on the day the Communists were evacuating the city, hoping to protect the unfinished church from vandalism. He was followed by Communist soldiers, but was allowed to go into the church to pray before they shot him. There is a simple monument to his memory on the terrace at the side of the church.

Toward the end of the following December, the Chinese Communists entered the war and Seoul was evacuated again. When Dr. Han returned to the city in July, the destruction was beyond description. For blocks in every direction, there was hardly a building



standing.

Meanwhile, the congregation had not been idle. Those who had refugeeed to Pusan began services on Jan. 11, 1951, out of which grew the Pusan Young Nak Church. In February, the Taegu refugees began the Taegu Young Nak Church, in the Taegu YMCA. In January 1952, the Cheju Young Nak Church was begun. These three congregations still continue to flourish, even after the return of the original congregation to Seoul. It was understood among the members of the three branch churches that they would win someone to take their places before they returned to Seoul. They would not start a new church and then go off and leave it empty.

The Truce was signed in July 1953 and, in September, services were started again at the Seoul Young Nak Church. The building was completed and dedicated Dec. 19, 1954. The following April (1955), the General Assembly of the Korean Presbyterian Church met here and Dr. Han was elected Moderator. At this time, there was a commissioning service for the newly appointed missionaries to Thailand, Rev. and Mrs. Choi Chan-Young, who have been supported by this church in that field. Mrs. Choi is a doctor and the two have won an enthusiastic acceptance in the Thai field, where Mr. Choi is currently serving as Secretary for the Bible Society.

Numerous other meetings have been held at Young Nak, including several annual Bible conferences for pastors and church workers from all over the country, under the leadership of Dr. Bob Pierce of World Vision.

More than in the case of churches with a longer history, the story of Young Nak is in large measure "the lengthened shadow of a man," and that man is Dr. Han Kyung-Chik. And yet Dr. Han would be the first to say that the remarkable program and outreach of this church is equally due, under God, to the faithful service and dedicated vision of the officers of the church and of the associate pastors who have worked with him. At present, there are four associate pastors, in addition to the full-time pastor of the deaf congregation (which is a story that deserves a separate telling).

The work of the five pastors is divided as follows: Dr. Han Kyung-Chik carries the bulk of the preaching work and general administration. Rev. Kim Chong-Sup carries the visitation. Rev. Hong Tong-Keun has

the Christian Education program for college age and up; Rev. Lee Sun-Young for high school age and down; Rev. Noh Ki-Won supervises the evangelistic outreach projects of the church.

The congregation is organized into 132 neighborhood groupings of 20 family units, to each of which an elder, a deacon and two women officers are assigned for visitation and counselling. The groups meet at least once a month for cottage prayer services among themselves; some meet much oftener. At Christmas, Easter, etc., all the groups hold simultaneous prayer groups. This maintains the personal fellowship, even in so large a congregation as Young Nak has become.

Merely to list the expressions of dedicated imagination that are found in the activities of this church leaves one slightly breathless. A recent church bulletin gave the adult attendance for the previous Sunday at 5,400, with a Sunday School of 2,200, and a total offering of some \$1,300.

Within a few days of their first arrival in Seoul, the problem of children separated from their fleeing families was an acute one which resulted in the present Po Rin Won Orphanage, begun in 1947, which has about 170 children.

Equally acute were the needs of numerous widows resulting from the war, which found expression in the Tabitha Widows' Home, in 1951. (This also requires a separate article to do it justice, but for the benefit of those who came in late, it might be well to explain that a "widows' home" is not a sort of home for indigent old ladies. Widows' homes are church-sponsored projects which provide one small room and a tiny kitchen for housing each widow and her family of small children. This gives her a roof over her head, after which it is up to her to earn the family's support.) The Tabitha Widows' Home houses 35 widows' families, a total of 121 individuals. Most widows' homes have more orphans than the average orphanage.

A parallel need was in the care of the aged, and an Old People's Home was begun, in 1953, for elderly people whose normal support by savings or by relatives had been lost to them in the war. There are 33 of these being cared for.

The size of the Sunday offering mentioned above could easily give the impression that Young Nak is a wealthy church, which is not entirely correct. The majority of the members are in very modest circumstances, and some are quite poor. Consequently, these uprooted people found the education of their children a serious problem, for there are no free schools in Korea. A Bible Club (i.e. a day school for underprivileged children) was therefore started in 1951, to care for the orphans and other children of the community. This grew until an educational building was needed to care for the large Sunday School and the week-day school. This is a four-story building at the side of the church. It now houses an excellent (registered) primary school of 320 students and an evening Junior-Senior High School of 350.

Everyone who visits Young Nak is impressed by the choir, which is equal to the finest to be heard anywhere. There is also an excellent high school choir which sings periodically for services.

Mention has been made of the deaf congregation, begun in 1946, which meets in the downstairs auditorium while the main congregation is holding forth

upstairs. There is a Sunday School of 150 and an average church attendance of 150-200 from all over the city.

The Taikwang Boys' High School got its start here, in 1948, to meet the need for education of boys from refugee families. Also, Soongsil College (Union Christian College), begun in Pyongyang in 1906 and closed by the Japanese over the Shinto Shrine difficulties, was reopened after 16 years, with a very moving ceremony at Young Nak Church, in 1955, and moved to its own campus in 1957.

In 1958, a weekly radio program, "the Hour of Hope" (similar to Billy Graham's "Hour of Decision") was begun and is now in its 7th year, being given at 8:30 Saturday evening and at 6 A. M. Sunday. The response has been very good.

The remarkable evangelistic outreach program of the church is reflected in the report to the congregation by their department of evangelism, April 5th: "We present a report of the results of evangelism over the past 18 years of foreign missionary work, new churches begun, radio, literature, personal evangelism, audio-visual, together with this year's new hospital, industrial and street rescue evangelism." The report lists 45 new churches formerly helped (10 of them in Seoul, the rest in 6 adjoining provinces and one in Formosa) and 41 other such new church projects now being supported, aside from the Thailand missionaries.

On a recent Sunday morning, the sermon centered on the double responsibility of Korean Christians to share the Gospel with the unsaved and to share their goods with the needy. In line with this latter emphasis, a goal of nearly \$4,000 was set for a special offering for this work, to be received the following Sunday.

This is a church that dreams and works in large terms and is a consequent inspiration to all of us.

Allen D. Clark

United Presbyterian Mission

Book Chart

A new book on Korea interests all of us, and one has just come to hand. It is Richard Rutt's "**Korean Works and Days**" (pub. Tuttle, Tokyo, \$5.75). For those who know Father Rutt as friend and associate, little will need to be said to commend the obviously commendable. The contents are indicated by the subtitle, "Notes from the Diary of a Country Priest", the parish being his former one at Anjung, a village some distance to the southwest from Seoul. The book is cast in the form of a month-by-month series of sketches on the life of the village and, before the year is out, a good share of what concerns the village and its people has been touched upon. I was reminded of David Grayson's "Adventures in Contentment," also a leisurely series of pictures of country life.

My reaction to the title seems to be, like that of others with whom I have discussed it, negative. Only when you read the brief quoted ascription from Hesiod's "Works and Days" do you realize what the author had in mind. That is, instead of Roman Works and Days, this is about Korean Works and Days. But I confess to having almost forgotten who Hesiod was, and my own first impression of the title was that some Korean high school student of English must have made it up, for it sounded like the kind of half-

way English that I am always correcting for aspiring students! A more informative title would have been better for non-Hesiod fans among us.

Several years ago, Father Rutt was announced to give a talk at the monthly meeting of the Royal Asiatic Society on "Village Life in Korea" or something similar. I reacted with, "What on earth can he say about village life that hasn't been said fifty times before?" but, knowing Father Rutt, I loyally went to the meeting—and enjoyed as delightful and informative an evening as the heart could wish. In his months in Anjung, he had discovered facets of village life which I had little known, even after years of work in country villages, and I found it a profitable experience.

The present book is an expansion of that evening and I trust that you will enjoy it as I have done. If you are not familiar with Korean country life, this will open some windows for you. If you are, it will recall many pictures in your own gallery of memories and perhaps add details to those pictures. There are points at which my own comments on certain things would differ from Father Rutt's, but this is his book, not mine. I commend it to your attention.

Copies may be secured through the Royal Asiatic Society.

A Visit to Chungju

Mrs. Dorothy Phillabaum

My first trip to Korea was in the fall of 1962. I did not know just what to expect, though I had looked forward to the visit to this charming country. One hears so many things from fellow-travellers along the way—sometimes not the best about the country or its people.

When I arrived in Pusan, I found Helen McClain there awaiting the ship's arrival to greet a Chinese pastor who was coming to the Chinese Church in Taegu. We became acquainted and, when she found I was to go to Chungju to be with the Spencers, she persuaded me to leave the ship here, instead of going on to Incheon. We travelled together to Taegu, where I spent three delightful days and there met Miss Minnie Davie and was able to go with her on to Chungju.

My 1962 trip was in the fall, just as the countryside was taking on its autumn coloring. As I am from California, this was more or less new to me, as we do not have these marked changes of season, and it was indeed a pleasure to me.

But as I returned this time, everything was cold and brown. As a Californian, I found this distasteful to me, for I love the greenness, the aliveness of the beauty of God's Nature. But, after a couple of weeks, the green shoots started to come alive, the willows showed their waving delicate greens, the azaleas their lovely colors, the beautiful forsythia and the cherry blossoms, and many others. Each day brought alive the fields of



rice and barley, and one could almost see fields growing before his eyes. Yes, it is good to see, each day, how God's great out-of-doors can come alive.

God says. "Men have eyes to see, but they see not." How the blind must long to have eyes that they might see, yet I have never been more aware of the fact that they do see. Perhaps not with their eyes, but with their hands. How interesting it is to see a small group of boys going through an automobile or jeep, fingering the entire outside and each small section of the inside; walking the entire length of the compound, finding their way, not slowly, but at a fast walk, or running, to the place where a long board has been placed for them to use a slide. It is just outside the Spencers' window and one can watch quite clearly. They place their feet on the board, squat or sometimes stand erect, and then slide down. Sometimes they are alone, sometimes there are two or three together, sliding with hands on each other's shoulders.

Eyes to see? Mr. Kim of the Boys' Home was in the yard of the Blind Home, the other day, with his motorcycle. The boys were thrilled, each one checking it over so that he would know what it looked like. Mr. Kim allowed each boy in turn the privilege of a short ride around the yard. They did not have to be placed on it; they got on without difficulty, and had a ride they would never forget. Eyes to see?

Last week, Dr. Paik of the Taegu Hospital was at the Home to check eyes and ears and I acted as secretary, noting down the condition of each. With 93 boys and girls, it called for speed. It was heart-breaking to hear so often, "eyes hopeless," "eyes hopeless," "eyes hopeless." Only about five had any hope of corneal transplant.

Last evening, we went across to the little church. A returned Korean missionary from Thailand was preaching for the week. There was a good crowd, but most of all, the moment we entered, I felt the Presence of God to be very pronounced. A very few times within my lifetime has this been the case with me, but this I know without a doubt—Christ walked among us there. One of the blind girls sang a solo, "How great Thou art." She has a beautiful voice and sang with definite conviction, that her God was great.

Yes, our God is great! Whether we have eyes with which we are fortunate enough to see, or whether God has made it necessary for us to see with our hands, our God is great, if we but trust Him.

Mrs. Dorothy Phillabaum.

(Note: Mrs. Dorothy Phillabaum, a Baptist, retired 2 years or so ago from her work with an oil company in California and has since been travelling around the world doing volunteer missionary work in 35 countries. Her secretarial aid was most welcome in Chungju.)

KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription: \$1 a year
\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 7

JULY-AUGUST, 1964

SAE-MOON-AN CHURCH

by Horace G. Underwood

The oldest organized church in Korea is the Sae-moon-an Presbyterian Church of Seoul. In the first years in Korea, the Rev. Horace G. Underwood began holding regular services in the "sarang-pang" (guest room) of his home, an L-shaped Korean building on the site of the present "Grey House" in Chung-dong. By the fall of 1887 he felt the time had come for the little group of believers to be organized and so, on September 27, with a congregation of fourteen, two of whom were ordained as elders, the church was formed. The Rev. John Ross, who had made the first translation of Luke into Korean in Manchuria, was present for the ceremony.

The church was first called the Chong Dong Church, but rapid growth soon forced it to seek a building of its own. In December, 1888, for instance, Dr. Gale reports 50 members, with eleven students being baptized. The first building could seat about 100 persons, and the church took its name from the location. This new site was just in front of the present Pierson Memorial Bible Institute inside the West or New Gate, hence the name Sae-moon-an (Inside the New Gate). In 1895 they had to move again and built a new building that would seat 200-300 people. The present site was bought in 1907 and the then new-style burned-brick church, which was completed in 1910, was often referred to as "the Brick Church." The construction was done by the Chinese Christian Contracting Association, a company which did a great deal of the excellent construction work for Mission and church organizations before the Second World War. The dedication service was held on May 29, 1910, with some 450 in attendance. This building is still the main structure in use today, although it was enlarged in 1947 (after Liberation) and again in 1955 (after the Korean War). The present patchwork additions to the 60-year-old foundations, altogether aside from any considerations of structural safety, are grossly inadequate for a large and thriving church in the heart of a modern city. As the 80th anniversary year of 1967 draws near, the church is working toward a new building, planned from the ground up to meet the needs of modern Korea.

A feature of those early buildings - and of all the first churches in Korea was the curtain down the center aisle to protect the women from the rude gaze of the men. Such curtains gradually dropped out of use during the 20's and were removed entirely in the



early 30's. Men and women still sit separately, but at Sae-moon-an and a few other churches, more and more families are beginning to sit together.

In 1895 the church started a day school, the Young Sin Haktang, which later became a joint school with the Methodists, but finally went out of existence in World War II. The first pastor of the church had been Mr. Underwood, who continued in this relationship until his death in 1916. At the time of the dedication in 1910, the Rev. Suh, Kyung Jo was called as co-pastor. He was one of the first seven Presbyterian ministers, ordained in 1907, the brother of Suh, Sang Yoon, who worked with Dr. Ross on the original Luke translation in Manchuria, and a member of the first little congregation in Sorai village. His son, Suh, Pyung Ho (Philip Suh) and Horace G. Underwood, the grandson of the first pastor, are both now elders of the church.

The first Korean hymnbook was produced in 1893. Before that, the Chinese hymnbook was used (the Chinese characters being read with the Korean pronunciation, of course). Mrs. Paik, Kwan Sung, daughter of Mr. Paik, Hong Joon, one of those who worked with Ross on the Luke translation in Manchuria, said that she recalled hearing her father sing "Choo Yesu Ai Wuh," the Korean-Chinese of "Jesus Loves Me."

In 1913 there were seven branch chapels in and near the city: at Hong-je-dong, Han-kang, Kyo-puk-dong, Kimpo, Haing-ju, Tong-nak and P'aju. The deacons went on foot to these places each Sunday afternoon, held services and visited in homes, and then reported back at the evening service. In 1923 the members of the congregation lived in sixty different "tong" (wards) of the city, and were organized into twelve neighbor-

hood districts for visitation by the elders and church officers.

Bible study before the main service was practiced from the beginning. In 1913 this was organized by age groups and a formally organized Sunday School carried on from 1917. There were two classes for teaching illiterates to read in connection with the Sunday Bible study. In 1921 an English Bible Class was begun by Dr. Horace H. Underwood and Dr. Oh, Kyung Sun (founder of the famous orphanage at Anyang). With a number of interruptions-some for obvious reasons-these English Bible Classes have continued up to the present, and are now taught by American soldiers stationed in Seoul. A Vacation Bible School also became an annual event from about the same time.

The congregation took its part in helping those beyond its door. In 1928 aid was sent to the church in Mukden, Manchuria and the following year more aid was sent to help flood victims in northeastern Manchuria. In 1929 the church encouraged its pastor, the Rev. Cha, Chai Myung, who had grown up in the church, to visit the Korean Church's missionary field in Shantung, China, on behalf of the General Assembly's Foreign Missions Board. Aid was also given to the White Russian refugees in Seoul and to the Armenians who had recently suffered at the hands of the Turks.

From early days the church has fostered and cooperated in interdenominational work. The Young-sin Haktang, mentioned above, was for years a joint effort. At the time of the National Exposition in 1929, two workers were sent to share in the program of personal evangelism. Ministers elders, deacons, ordinary members-all have taken an active part in such enterprises as the Christian Literature Society, the Bible Society, Yonsei (Chosun Christian) University and the National Christian Council. To this day, a higher percentage of Yonsei faculty members go to Sae-moon-an than to any other single church. In the efforts of the past decade to prevent divisions in the Presbyterian Church or to heal those that have occurred, the church has had a leading role and it is still one of the first choices of any group union meetings.

In 1937, plans were made for the 50th anniversary of the church, but the Japanese "holy war" in China prevented their being carried out. As World War II approached, the pressure became greater and greater. "Why waste time worshipping? Back the war effort!" Police spies attended all services, government-appointed speakers were sent to address the congregation on the war effort during worship services. When Singapore fell, services of thanksgiving were required, as well as offerings for defence. In 1942 a "Kyodan" (United Church) was organized by force. In 1943 several denominations were forced to close up entirely because of teaching about the Second Coming. In July 1943 the Chosen Branch of the Japanese United Church was organized in the Chung Dong Methodist Church and only those willing to cooperate with the Japanese were allowed to serve churches. In 1938 the young people's

groups had been dissolved by the police. By 1940 no church meetings could be held without police permission. Sunday School and Vacation Bible Schools were suspended. Hymns were revised and the use of some was forbidden. Orders were issued to remove the tablet erected in front of the Sae-moon-an Church by the General Assembly in memory of Dr. H.G. Underwood (the Church's first pastor) This the church refused to do, but it was a source of constant trouble.

With Liberation in 1945, Japanese restrictions were removed and the Kyodan fell apart. In the joy of free worship, the new problems arising from a divided country and sudden growth were hardly realized. The full range of Sunday School classes were re-instituted, but one can see now that all too often the halt were leading the blind, and the results of the inadequate grounding of the "interwar years" are seen in every phase of Christian life in Korea. 1950 brought the Communist invasion and the brave decision by many pastors and elders to stay by their flocks, among them the Rev. Kim, Young Joo of Sae-moon-an. The Communists demanded the use of the church for propaganda purposes, but this Mr. Kim refused to allow. When threatened with death, he still refused and on August 18, 1950, he was carried off, together with one of the elders, and has never been heard of since.

With the second retreat, in January, most of the congregation fled south, and re-formed in the Pusan Central Church. After worshipping in a number of borrowed locations, they finally returned to Seoul in the fall of 1953. In 1955 the Rev. Simeon Kang (Kang, Sin Myong), formerly co-pastor of the Yong-nak Church, was called as pastor and is still serving the church. At the 1963 General Assembly he was elected Moderator of the Presbyterian Church of Korea.

As of this writing (May 1964) 675 family units are registered with the church, baptized adult membership stands at 573, and there is an average Sunday attendance of over 1,000. They are ministered to by two pastors, two women evangelists, a Session of fifteen elders and a consistory (chae-jik-whe)-including the above, of 215. For fellowship, for special worship, for strengthening the faith and life of the members, the areas of residence are divided into forty districts. Each district has a Deaconess as District Chief, and three or four districts are grouped under the care of an Elder and a Parish Visitor(kwon-sa). In its outreach the church supports 20 evangelists, chaplains or the equivalent, with a total monthly budget of 40,000 won.

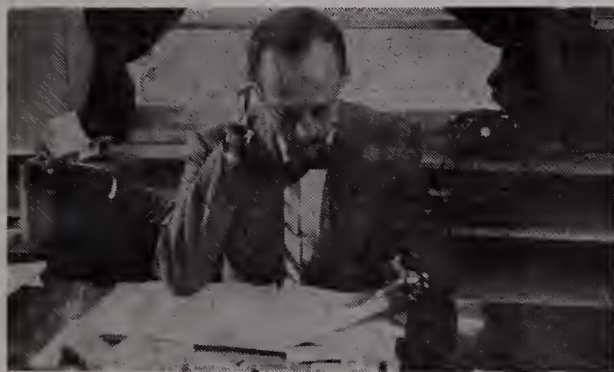
Although not the largest church in Korea, as the "mother church" she feels keenly her responsibility to work for the unity of the Spirit, and keeps her eyes focused outside her own doors on all Christian work everywhere as part of her concern.

Horace G. Underwood

United Presbyterian Mission

KCWC Amputee Rehabilitation Center

by John Steensma



We are all too familiar with the outstretched hands, the pleading faces of the poor. When we think of poverty, we usually think of the empty bowls and the swollen bellies of the hungry. We picture inadequate housing, ragged shivering babies, and gaunt hollow-eyed mothers. We see bitter, desperate fathers, and numbed children.

But the hand which reaches out for help represents a broad spectrum of needs. In an underdeveloped economy, the poverty which appears on the surface often is but a part of the entire picture. It is but a link in a whole chain made up of superstition, illiteracy, ignorance, overpopulation and often war. The tragedy of such people goes deeper than a lack of the necessities of daily living, and the need of such people is for more than food and clothing.

So it is also in Korea. Feeding stations and clothing centers can take care of immediate needs. A hungry man can be fed, but tomorrow he will be hungry again. An artificial limb will help a person to walk, but it cannot solve his emotional needs or restore his self-respect, his dignity, or acceptance in the family which has rejected him.

For the past ten years, the Korea Church World Service Rehabilitation Center ministered to an emergency situation which grew out of the Korean War. But the amputees kept coming. In addition to old war cases, amputees who had lost limbs in accidents, by disease or neglect, by snakebite, or through ignorance and quack medical practices were hearing of the Center and asking for help. It was obvious that few of these disabled were able to make the adjustment to their handicap, and that giving them a new leg or a new arm was not the whole answer to their problem. They faced a hostile society, with each man fighting for a toehold in the precarious economy. They were non-contributing members with mouths to feed, and were crowded out and completely rejected.



These are the problems which we try to solve in the new KCWS Rehabilitation Center which has just opened in Seoul, Korea. Our goal is total rehabilitation. The staff includes three social workers who try to know the patients personally and to win their confidence. They are assisted by an occupational therapist, a physical therapist, and a nurse. A full-time chaplain, who is ordained in the Korea Presbyterian Church, ministers to the spiritual needs of those who seek help. An adjacent chapel provides a place of worship and meditation for both patients and staff, and is a witness to the surrounding community. Dining and kitchen facilities, dormitories and recreation room accommodate forty resident patients. These include women and children, as well as men.

A unique aspect of the amputee program is the scholarship assistance granted to children and young people of school age. The physically handicapped member of a family in Korea may not receive the advantages of equal consideration in his family. Education is a mighty tool for any person, but for the handicapped it may mean the difference between hope and despair.

In some cases, the poverty of the amputee's family makes acceptance and rehabilitation almost impossible. If the amputee himself is the breadwinner, he comes to us after a period of hospitalization which has exhausted the economic resources of the entire family. We cannot, in such cases, limit ourselves to the patient, but must also be concerned with the rest of the family unit, since it is the primary concern of the patient. Sometimes, this involves temporary help to ease the period of readjustment after a long and expensive illness. In other cases, it could mean resettlement of the family, establishing a small business in the home, or the purchase of a few small animals or of tools.

Thus, recognition for a wider rehabilitation service has gradually developed. When a man comes to us for a new leg, we must recognize the fact that he could be the family wage earner. He cannot wholeheartedly cooperate in our effort to help him if he is distracted by anxiety for the welfare of his wife and children. If a child is brought in with a missing arm, the handicap is only a small part of the problem. In many cases, the family is looking for someone to take the burden and disgrace of a disabled child off their hands. When a young person has learned to walk or feed himself once again, what can we offer for the future? If he has nothing to look forward to but discrimination and prejudice, what do we gain by fitting an artificial limb?

Patients are referred to the Center in various ways. Some read of it in the papers, or hear of the service from others. Many of the amputees are brought in by missionaries or pastors. Each new patient is initially interviewed by one of the social workers before he is admitted. This interview establishes a relationship between caseworker and patient, besides providing us with some basic information about the patient. The caseworker then presents the new patient at the out-patient clinic which is conducted each Tuesday morning. We prefer that new cases report to the center on Monday, in order that this schedule may be maintained and thus save time, money and frustration. The caseworker does not determine the patient's ability to pay for his new limb until the home study has been completed. Each case receives careful and conscientious consideration. However, there are some who must be denied service because their physical condition obviously will not tolerate an active rehabilitation program. Others require medical consultation, and we accept the medical opinion before deciding the case.

Many patients are treated on an out-patient basis. But we have already discovered that the fellowship of others, the sharing of needs and of abilities, the encouragement which comes with another's progress are important factors in restoring self-confidence. Mothers who leave little children at home are comforted by the need for mothering another's amputee child. A man with no legs is carried on the back of a man who has lost a hand. And so they help each other, and by helping each other they are helping themselves. They learn, as we have also learned, that "no man is an island." And with this opportunity to give of themselves, they have taken the first steps back to responsibility.

Mr. & Mrs. John Steensma
Korea Church World Service
Amputee Rehabilitation Center

black. The wings and tail are black, with the wing feathers tipped with white, making two bars when folded. Upper breast and rest of upper parts are grey. Abdomen white with pale orange colored flanks. The bill is large, heavy and yellow. The female has greyish-brown instead of the black hood of the male.

House Swallow (*Hirunda rustica gutturalis*) 6.5 inches in length. Sexes similar. Upper-parts glossy blue-black, forehead and throat warm chestnut bordered below with narrow blue-black band, rest of underparts white, white patches on middle of tail feathers which form into a white band when expanded.

Book Chat

For those working with children, Mary Alice Jones' "Tell me about....." books keep coming out in translation, with good paper and illustrations. The newer ones include the following: **Tell me about the Bible** (40 won), **Tell me about God** (40 won), **Tell me about Prayer** (30 won), and **Tell me about Heaven** (40 won). These are useful gifts for small friends or for the parents of such.

Another volume has also come out in the Laymen's Bible Commentary series, on the Minor Prophets (**Hosea, Joel, Amos, Obadiah, Jonah**) (200 won). This is the first book of this sort which we have had available on these books of the Old Testament and, brief though the treatment is, the book should prove helpful for study.

A book on **Story-telling** by *Choi Hyo Sup* (70 won) has been prepared by the Korea Council on Christian Education. It is well arranged for study or teaching, with a number of clear black-and-white illustrations. It should prove useful for Vacation School, Bible Institute and other similar use.

Donald Grey Barnhouse's **The Cross through the Empty Tomb** (70 won) is recently off the press. It is a striking discussion of the doctrine of Salvation in the light of the Resurrection, which gives meaning to the Cross. Those familiar with Dr. Barnhouse's books will be glad to have this one in Korean.

In addition to the very fine little **Life of Christ** recently issued by the Literacy Association (30 won), there is also the more recent **Apostles of the Early Church** (30 won), which is an equally fine little book on Acts. Both may be secured direct from the Korean Literacy Association, on the 4th floor of the CLS Building. This book has illustrations and maps which make it helpful for use. Though aimed at new literates, it is interesting enough for all general readers, also. I have sold a number of both books in country churches.

Bird Recognition

Migratory Chinese Grosbeak (*Eophona migratoria migratoria*) Sometimes called Black-headed Hawfinch. 8.5 inches in length. The male has crown, cheeks, and a little bit of the throat next to the bill all

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**

Business Correspondence: **Mrs. Horace G. Underwood**
Box 1125 I.P.O., Seoul, Korea

Subscription: **\$1 a year**

\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 8

SEPTEMBER, 1964

CHRISTIAN EDUCATION CONVENTION IN KOREA



The 5th National Convention on Christian Education was "The biggest Christian event in Korea in thirty-one years" to quote a Seminary President. 1,500 delegates from all over South Korea were gathered on Ewha University campus from July 28 to August 2, and under the guidance of 150 leaders and staff personnel were challenged by the theme **Christ, the Hope of Mankind**.

The 1,500 delegates came from many parts of South Korea, two-thirds of them from outside the city of Seoul. There were pastors, Church officials, Sunday School and Day School teachers, College professors and laymen and women. An overwhelming majority were men, since there were only 360 women among the members. They represented eight different Church denominations -- Presbyterians leading with over 50% of those attending and the Methodist with the second largest number. It is interesting to note that while there is active participation of only three denominational groups in the Korea Council of Christian Education, which sponsored the Convention, invitations to attend the meeting were extended to all Church groups and a considerable number from the smaller groups did attend. The ages of the delegates extended from sixteen to seventy-two, the large majority being in the 20 to 40 age bracket.

If one word could characterize the atmosphere that

pervaded Ewha campus, that word would be "enthusiasm". It was evident among leaders and delegates alike from the morning worship and Bible Study, through various lectures and group discussions, on through the meetings in the huge auditorium in the evenings. One reason for such enthusiasm was the conviction that the work of Christian Education had reached a stage of maturity and cooperative effort that made such a meeting possible.

The first National Christian Education Convention was held in 1921 under the sponsorship of the Korea Council of Christian Education with the anticipation that one such meeting would be held every four years. These hopes were realized in '25, '29, and '33. Another meeting was planned for 1937, but due to the world situation in general and the tensions in Korea in particular it was impossible to carry out these plans.

The Christian Church in Korea faced many trials and difficulties in the years following. The Nation itself was in a life-and-death struggle for its very existence. In the last four years two revolutions have rocked the very foundations of the Nation. Disorder and indecision have been evident in most phases of public and private life. Christian Educators felt that now was the time for Christian forces to take some positive action: to rally and inspire those within the Church, and to make a dynamic witness to society at large.

Two years ago KCCE began to plan for a fifth National Convention with these goals in mind:

- *To help the Church realize the importance of its ministry of education
- *To bring the leaders to a better understanding of the role of Christian Education in applying the light of the Gospel of Jesus Christ to present-day problems in Korea.
- *To demonstrate to the Nation the importance of Christian Education.

During the two years various Committees under the direction of KCCE worked tirelessly toward their goal. They felt that this endeavour should not only be something which they in Korea sponsored, but also financed as largely as possible. Three-fifths of the cost was raised locally through gifts from Christian institutions and organizations plus contributions from interested individuals and the registration fees: two-fifths was contributed by the Korea Committee of WCC.

There was a conscious effort to extend the influence of the Convention as widely as possible. On the closing afternoon there was a mass rally of Sunday School children and teachers attended by more than 3,000 persons. The Mayor of the Special City of Seoul attended this Rally and brought a message of welcome. The evening meetings were open to the public and local Church people were invited to attend. On the opening night President of Korea, Chung Hee Pak, attended the convention and delivered a speech to an audience of approximately 4,000 people. In his speech the President pointed out that the Christian Church in Korea has historically been opposed to oppression and any force that would destroy the Nation. He felt that this meeting was particularly meaningful because it was an interdenominational Convention, facing problems of the Nation as a whole. He urged the Church to face its responsibilities and to overcome its problems with the same endurance and courage it had displayed in the past.

The Rally and the evening meetings, as well as other aspects of the meeting, received good press coverage and thus brought to the public a knowledge that the Christian forces in Korea have reached a maturity and a unity that was note-worthy. Here was a minority group within the Nation receiving recognition, and showing a unity of purpose that was an example for others to follow.

Emphasis was placed, first and foremost, on the first word of the theme **Christ**, as the hope of mankind. Dr. Kyung Jik Hahn, pastor of the famed Young Nak Presbyterian Church in Seoul, brought an inspiring and scholarly message on the theme to open the Convention. He pointed out that only in Christ can man be made into "a new creature" to change the world. This meeting, he said, offered an opportunity for each person attending to let Christ become Lord of his life, and to create him anew. Here also was the opportunity to learn more of Christ and how to make His message known to the world.

Each morning started with worship led by Dr. Harold Hong, president of the Methodist Theological Seminary in Seoul, followed by a helpful and inspiring Bible Study led by the Rev. Sang Kun Lee, pastor of the First Presbyterian Church in Taegu, on the theme of "Stewardship". With a Biblical background he made personal application of the necessity for the present-

day Christian steward to serve in his own particular situation.

The various lecturers showed a keen awareness on the part of Christian Educators of the importance of applying the teachings of Christ to the social issues of the day. Dr. Harold Hong in his lecture the opening night stated that the task of Christian Education is not only the transmission of knowledge, but the demonstration of a way of life that chooses the right action at the right time. True Christian Education is leading persons to become members of Christ's Kingdom and to engage in Christian service, he said.

Dr. Elmer Homerighausen of Princeton University, who brought the special lectures on three evenings, had a great deal to say about modern ethical life and Christian education. He stressed the fact that there is no such thing as a purely personal Christianity, but that the Christians are meant to live in community with each other. The Church must be a social force in the world, practicing and teaching ethical standards which have their basis in the life and teachings of Jesus Christ.

Dr. Helen Kim, President Emeritus of Ewha University, spoke one evening on the subject of "The New Generation and Christian Education." She stressed the importance of challenging present-day students with the claim of Christ upon their lives. It is the responsibility of the elder generation to make this challenge so dynamic that it can compete with and be triumphant over the many other calls that clamor for attention.

Part of each morning the delegates were divided into eight special interest groups: Children, Youth or Adult work, Leadership training, Junior and Senior High Schools, College, Society, or Christian Home and Family. Outstanding leaders in these various areas lectured for an hour, following which the sections were further divided into smaller groups for discussion, seeking to bring the practical application of that which they had learned.

Practical demonstrations and exhibitions were a part of the afternoon schedule. At this time delegates were offered the opportunity of seeing what could be done in the areas of music, recreation, puppets and other audio-visual aids, or teaching methods. One of the most popular areas was the teaching demonstration on the Kindergarten and Primary-Junior levels in which actual sessions were carried on with children and trained teachers. Observers watched from the side lines and later evaluated that which they had seen and heard.

Another attractive feature was the Exhibit prepared by a number of schools and other Christian organizations. Concise historical information was exhibited in attractive and novel ways, giving observers a bird-eye's view of the progress of Christian Education in this country. The Missions to Thailand and Pakistan had large picture displays of what Korean missionaries to those lands are doing; the Christian Literature Society, the Bible Society and the Christian Literacy Association showed the progress of Christian literature; Korea Church World Service showed the work being carried on in this area; there was an impressive outlay of all books and lesson materials published by KCCE; one room was devoted to Korean Christian Art. These Exhibits alone were worth a trip to Ewha campus.

Ruth Burkholder
Methodist Mission

The Chinese Church in Korea

As you drive past the intersection just above the Pierson Memorial Bible Institute and Seoul High School, in Seoul, set back from the southwest corner, perched up on the old city wall, you will see a red brick church building. This is the Seoul Chinese Church. The former church was destroyed by an incendiary bomb in 1950. It stood near the Little West Gate, in the then Chinese section of the city, probably so occupied since the days of the Tai P'yung Kwang where visiting Chinese dignitaries were once entertained. The street between South Gate and the City Hall still bears this name. The Korean War scattered many of the members, and the widening of the street eliminated the church site entirely.

When Miss Helen McClain came to Korea in 1954, the congregation had re-formed to the extent of holding meetings in a home and Miss Emma Wilson, formerly of China and now with Pai Wha Methodist Girls' High School, had been giving such time as she could afford. Rev. Paik, Yoon Yup had returned and was doing some preaching, Mrs. Pak, Pu Ok was helping with the Sunday School, as was also a policeman who was attending night seminary. The congregation moved about, meeting for a time in the shacks that occupied the inner part of the war-damaged YMCA, later at Pierson Bible Institute. Finally, in 1958, they bought the present site and the building was ready for use the next year. Mr. Paik, preached for two years and then Mr. Choo. Both men are Chinese-speaking Koreans. The church has been without a regular pastor since 1963. Mr. Paik preaches for the main service and the deacons carry the rest. The attendance reached 170, with 200 for special days.

One problem was that the Sunday School was for children only and the young people tended to drop out from Junior High up. When Miss McClain returned from furlough in 1960, she had been hoping for some sort of contact with the students in the Chinese high school and was delighted when the principal, who is not a Christian, invited her to come and teach English Bible. Out of this developed a small group who came to her home to discuss Christianity. Beginning with 7 boys it is now a group of 15-20 boys and girls. A number of week-end retreats have been held, with helpful results. Already results are appearing from this small work, as there are four young people in training for Christian service in Taiwan and Hongkong. In contrast with the individualistic attitude of many older members, these young people are developing an encouraging group spirit in choir and other activities and give promise for the future of the church.

Another problem has been the lack of leadership for this work, particularly of native-speaking Chinese workers. Prior to the military revolution, Chinese church workers were not allowed visas to come to work here. Since that time, the restrictions have been relaxed and there is hope of improvement, but the problem still remains.

Including the Seoul congregation, there are 6 congregations with church buildings, at Seoul, Yongdeungpo, Pusan, Inchon, Taegu and Suwon. There are also six others which meet regularly for worship, but do not have buildings. There are two travelling evangelists who visit these and other places, from time to time.

The 1963 report shows that there were 57 visits to communities of 7 or more families, and 681 visits to families in more scattered places. 51 adult meetings were held with 553 attending, and 27 for children with 969 attendance. Vacation Bible Schools were held in 7 places, last year, and it is hoped that the number can be doubled, this year. In view of the serious leadership problem, it has been encouraging that a number of primary school teachers have become Christians and are helping in this vacation work.

There are many towns where there are only a few Chinese families settled, mostly engaged in running small restaurants. The larger places are grouped in relation to Inchon, Taejon and Kunsan, in 3 circuits of about 3 centers each. The smaller places are grouped into a second series of 8 other circuits, with about 5 places in each circuit. Because of the scattered location of these families, special emphasis is placed on literature. There is a small circulating library whose few books are being much used. More books would mean more readers. The Seoul church itself has a small library for its own people. Bible Correspondence Course materials have been secured from Taiwan and two such courses on Matthew and Mark are much used. The Dengta magazine for non-Christians and new Christians is distributed and several other magazines from Taiwan and Hongkong have proved helpful. Tract materials are also secured from there.

In Iri, there is a Bible class monthly in the Chinese primary school. This year, a woman worker will be giving part time to the work there. She is Korean, but lived in Peking and attended school there and speaks good Chinese. It is hoped that this work may develop with her help. In Kwangju, the Baptist Mission has placed a resident Chinese worker and also one in Pusan.

In Suwon, the mainstay of the congregation is a man who was once a Lutheran in Manchuria, but who wandered off into a purely materialistic life. Finally, at the time of the refugee wanderings, in 1950, he was led to rededicate himself to the Lord. He knew Chinese medicine and set up in business and prospered. He settled in Suwon, bought land and built a church before he built his own home, and started services. The local Chinese, however, were suspicious of such goings-on and thought this must surely be some money-making scheme and would not attend. He carried on a Sunday School and services for such as would come, teaching what he remembered of the half-forgotten instruction back in Manchuria. It was a case of the blind leading the blind. One day, Mr. Parker, then of the Baptist Mission, visited him and scolded him for the deadness of his teaching. Realizing his own lack, he decided to remedy the matter and took the four-year course at the Seoul Seminary, working to support himself in the meantime. Later, he took the official course on herb medicine, in Korean, and secured his license for operation. He has been generous in his support of the Christian work and has showed vision in the plans which he has suggested for it, the latest being a proposal for a Christian high school.

This is a form of Christian service which is needed among a group of people who are foreigners in Korea, intent on the business of earning a living to the ex-

clusion of spiritual interests, scattered in some 60 known places, and probably many more besides. Most of us are not equipped to minister effectively to them because of the language barrier, but as you meet Chinese living in the areas where you work, please secure the names and addresses and send them to Miss McClain. Contacts can be made and maintained with them through correspondence and visitation which may bring important results for the Lord.

interview with
Miss Helen McClain
United Presbyterian Mission

Way Back When.....

Since September 1964 brings us to the 80th anniversary of the opening of Protestant Christian work in Korea, it may be well to look at this and some other important anniversaries which fall in the current year.

First of all, there is 1794. 170 years ago, the first Christian foreign missionary came to Korea. He was James Chu, the first Chinese Catholic missionary to reach Seoul. Like all the first missionaries, he later suffered martyrdom (in 1801).

Then down to 1884, which was the beginning year for the Methodist and Presbyterian work in Korea. On July 3rd of that year, Rev. R. S. Maclay of the Methodist Mission in Japan came over to study the possibilities for opening work here and secured permission from the government to open hospital and school work in Seoul. He had been in contact with Korean students in Japan, one of whom translated the Gospel of Mark into Korean, which was published in 1885 and was ready to hand when the first ordained missionaries came to Korea, that spring.

On Sept. 20th, Dr. Horace N. Allen arrived as the first resident missionary, under the Presbyterian Board. He had been in China but had not found his place of work there and, with the permission of his Board, came to Korea. He was allowed to stay on the basis of serving as physician for the legations, then located in the Chung Dong area. It is interesting that, in this 80th year, this anniversary falls on the great lunar 8th month harvest festival which all non-Christians will be celebrating, and also the Jewish Feast of Tabernacles.

Dr. Allen's arrival was providential for the future of Christian work here, for he was allowed in only as a doctor, not because he was a Christian. The "Yang-ee Pi" stone which the Regent had set up opposite the place where the Whasin Department Store now stands, may be seen today in the corridors of the Kyungbok Palace Throne Hall. It firmly warned that any favors to Westerners and to Christians would be regarded as a betrayal of the mother country. The welcome to the first resident missionary was far from enthusiastic.

But on Dec. 4th came the attempt of the Progressive Party, in connection with an official banquet in the Changduk Palace, to assassinate key officials, one of them Prince Min Young Ik, a close relative of the

Queen. Dr. Allen was called in and was able to save his life. This so won the confidence of the royal couple that Dr. Allen became the head and founder of the Royal Hospital, opened Feb. 25, 1885 in the confiscated home of Hong, Yong Ik. In 1887, the hospital was moved to a point about two blocks east of the present Bando Hotel, and in September 1904 (60 years ago this year), it was moved to the site across from the main railway station, under the name "Severance Hospital," from which it was recently moved to the present Yonsei University campus.

Going back 75 years bring us to 1889 and the beginnings of what became the Presbyterian Council (of all Presbyterian Missions). Also the arrival of Rev. Malcolm C. Fenwick, founder of an independent Baptist work which later developed into the present Baptist Church. This same year saw the arrival of Rev. J. H. Davie and his sister, from Australia. His death from smallpox, in Pusan, led the Australian Presbyterian Church to come and open work in that area, where they still serve.

70 years ago, in 1894, Rev. Samuel A. Moffett (father of our present Rev. Samuel H. Moffett) baptized the first 7 men and held the first Communion service in Pyengyang, now capital of north Korea, then known as the wickedest city in the country, and later destined to become the strongest center of Christian work in Korea. In May of the same year, Dr. James Hall of the Methodist Mission also went there to open resident medical work. His death from typhoid fever, a few months later, was a major loss to the work. In August of this year, Rev. C. T. Reid came to Seoul to begin the work of Southern Methodist Mission. The Northern and Southern Methodist Mission and the Korean churches which they had founded were merged, in 1930, to form the one Korean Methodist Church which is here today. Five years later (65 years ago), the first Southern Methodist church was organized at Koyang, not far from Seoul, with the loyal help of Yun, Chi Ho (later Baron) who had been instrumental in the first place in inviting them to come to work in Korea.

One or two more might be added. Mention has already been made of the dedication of Severance Hospital in September 1904 (60 years ago). This same year saw also the beginning of the Seventh Day Adventist Mission's work and was a landmark in Methodist history in the formation of a Mission Conference for Korea. Ten years later (1914), Ewha College graduated its first class and, another ten years later (1924) (40 years ago), they secured the site on which the present Ewha University, said to be the largest women's university in the world, now stands.

Through all these years and all these anniversaries, we may say, "what hath God wrought."

Allen D. Clark
United Presbyterian Mission

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**
Business Correspondence: **Mrs. Horace G. Underwood**
Box 1125 I.P.O., Seoul, Korea
Subscription: **\$1 a year**
\$6 a year or 10 to one address

KOREA CALLING

VOL. III, No. 9

OCTOBER, 1964

MISSION TO SINDH

The Ewha Mission which was organized in 1957 by Dr. Helen Kim with some members of the staff and students who love the Lord, sent three teachers to Sindh, West Pakistan in 1961. This challenge to give help in Sindh, specially to those children who are underprivileged and neglected was brought to the Ewha Students by Dr. Helen Kim in 1958. We, three of us, Miss Sung Ja Cho, Miss Eun Ja Kim and I were sent to three different places - Sukkur, Quetta, and Hyderabad - as the first Koreans in those places, not only in those places but in Pakistan.



My first task was to learn the Urdu language, which is the most widely spoken of the many dialects all over the land, then to get acquainted with the staff and the school children in the parish school and with the neighbours. The necessity to get the language, as my work depends on the ability to speak, forced me to learn it.

It was good to live with the teachers - lovely Christian girls from the Punjabi districts who were living in the teachers dormitory. This dormitory building had been used as the school in earlier days. The fellowship with the teachers in the dormitory meant much to me: it helped me to get to know them personally, to get accustomed to their ways, more than that to get the language.

The parish school in Hyderabad stands in the center of the city near the market place and is surrounded by shops on two sides. This school, started and run by some English missionaries, has been greatly expanded since Miss Emma Dulichand, a capable Pakistan lady, took it over nine years ago in 1955. It has 1,200 girls and boys from the first grade up to the tenth grade. All of them are from Moslem families except 68 who are from Christian homes. This school which is an Urdu speaking school is well-known in that area and also has a high standard. Last year, one of the girls was first in the matriculation examination. It has a large staff and a girls' dormitory where there are 27 young Christian girls who come down from the Punjab. The dialects they use daily in their homes are various, such as Urdu, Sindi, Punjabi Gujratee, but the Urdu language has to be spoken in classes. This is the place where we meet and live together daily with a thousand young searching souls who have a strong Moslem background; we are free to visit



their homes personally; to meet them in groups and teach them in school; to reach them with the Gospel.

There is another side to look at: Many of the neglected children and teen-age girls are living on the outskirts of the city; those places are called sweepers colonies. Most of those who live there have come down from Punjabi districts. There are five main sweepers colonies scattered around the city where there are nearly a hundred and fifty families who have settled down. As most of them are sweepers, servants in wealthy homes, they can't send their children to the expensive public schools and they are not yet very eager to educate them, either. It is a great pity that they can't come to the parish school as the school is located at too far a distance for them to come and go on foot every day. These children are either helping their parents or are simply neglected all day long.

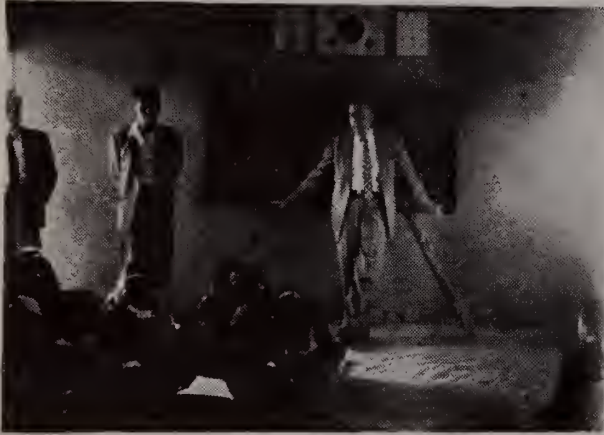
Getting off from our bicycles at the Latijabad sweepers colony, we are already surrounded, we find, by the numbers of children. Some hanging on to our arms, some carrying our bags, some ahead of us and some behind us, we all walk to one of their homes; we start singing hymns such as "hkush hkush manao" or "kis ne hanaya machili ko" to gather the girls and women who are occupied with their housework. One day I told them the story of Jesus stilling the storm. They told me they had never heard such a story. There are hundreds of these children who are waiting for someone to come and be their teacher and friend,

The Pakistan Church in Sindh asked us to send more teachers from Korea. This challenge has been brought to the Ewha students. Now there are four girls who have answered "yes" to this call. They will be leaving for Sindh next year. These young pioneers who are going to serve the Lord in Sindh need your prayers.

Chae Ok CHUN
Missionary to Sindh

YOUNG KOREA

In these days when so many of us are prone to complain about the "dilution" of higher education, to deplore the deterioration in morals and mores, and to be distressed about the way material values seem



to dominate everything, it is encouraging to see among the young people of Korea, and particularly among the younger Christians, a growing sense of service, a growing desire to do something for their land. We have long been familiar with the "Enlightenment Activities" of student teams who go out to preach and teach in remote villages, but in recent years more and more seem to carry the spirit beyond graduation. It has been my privilege this past year to have come to know well two cases where young graduates of Yonsei University have gone out as Christian laymen to work for their land with a true sense of service that measures "success" in other than material terms.

In a back corner of the long peninsula that reaches out toward Malli-po and Taech'on Beach is the little county seat of Tang-jin, a county town typical of hundreds of such places off the main roads of Korea. It has its county offices, police station, agricultural co-op warehouse, a church, the usual collection of small shops near the market place that comes roaring to life on "chang-nal" (market day) and the usual government schools, grossly inadequate to the needs of the county.

The thing that makes Tang-jin different is the Ho-soh Middle School, a very unimpressive little collection of buildings around the church. Founded in great hope a number of years ago by a local land-lord and Church Elder, the school had struggled along half-heartedly without any clear purpose. When it was on the point of foundering the Elder called in Mr. Lee Kil-whan to take over. Mr. Lee had graduated from Yonsei only two years before and on his first job had stepped into a school torn by the conflicts arising out



of the April (1960) revolution. By diplomacy and love he had found the way to settle the troubles - and had been noted as a young man worth having. Given a free hand at the Ho-soh school, he re-inspired the Church and the community by giving the school a mission - a recognition that Christian faith imparts a special nature that must be reflected in a spirit of cooperation and service. One of his first acts was to build a "branch" school about five miles away. Although this might seem to be a dissipation of already meagre resources, it was in fact an inspiration for everyone to realize that they too could reach out to help others. It would be hard to imagine a more primitive structure than that little building, but about 75 boys and girls now get a schooling that they would otherwise miss, and the 350 children in the main school have had an object lesson in looking outside themselves and their own needs.

Their other great project is the development of a new site - an unprepossessing ten acres of hillside on the edge of town. The students spend every Saturday clearing and levelling but it is a tedious task and often heartbreaking. Mr. Lee told me that twice this summer they had gathered piles of stones by a stream-bed for trucking to the site, and that both times floods had washed all their work away, but when he suggested to the President of the Student Association that they could hardly ask the students to do it again, the President said, "Why not? Let's get to work", and now they are at it again. Recently a near-by Army unit has taken an interest and Mr. Lee has high hopes that a bulldozer will rapidly level a site for them.

From one point of view, the school is nothing special. Too many children in one room; teachers not the best trained; ramshackle buildings, inadequate equipment and all the other sins of country schools. Few of its graduates will ever go to college. Nevertheless, one only has to pay a brief visit to realize that here is something different. There is a spirit of joy and excitement; books and bags and lunches (if any) are left on the desks at recess without fear of theft; boys and girls study in the same room without embarrassment and without trouble (rare in Korean middle

schools); but most of all, the students, the church, the town, the whole county (one girl walks 12 miles to school and back every day) are inspired by one young Christian who almost single-handed and without thought of aggrandizement has devoted himself to the service of his countrymen.

Another man with a similar spirit is Mr. Lee Yong-Nae who graduated from Yonsei University just a year ago. Last fall he came to see me and asked if I knew any bulldozers! I had to tell him none of my friends had one, but how come? He explained that while serving his hitch in the Army his buddy had been a young man from a small village near Yang-su-ri, 25 miles east of Seoul. The only middle school in the township was a moribund little community school. After his discharge Yong-Nae started visiting the village on weekends and after graduation took along two like-minded classmates and his ex-Army buddy and set out to revive the school. For legal purposes, Yong-Nae was Principal, another was Dean and the others shared around the other titles, but never was there a school that was more rank-free than those four boys trying to serve a village school.

Their one big hope was some twenty acres of rice-land donated to the school by a local landlord - after a flash flood had covered it three-feet-deep in stone and gravel. So, did I know any bulldozers?

During the year I have visited several times, and Yong-Nae comes to see me every once in a while. The school is most unimpressive until you glimpse something of the spirit in it and behind it. I have watched with interest as the boys have struggled with problem, after problem, meeting each one with ingenuity and resourcefulness. I didn't know any bulldozers, but across the river from the school was a Korean Army Field Hospital, whose commanding officer was a Yonsei graduate. He knew a bulldozer down the road at a ROK Army Engineer outfit. When I visited in April the worst of the stone had been cleared off and they were even planting one plot. Desks were another problem, but Yonsei was switching from war-time makeshifts and the old ones were available if he would cart them away. And so it went, from problem to solution to new problem to new solution, till the whole valley was cooperating to make "their" school a success, and the lessons in cooperation and service went all the deeper for being learned in the doing.

These are not isolated cases - however unique the particular service may be. A growing number of young people in Korea, particularly in our churches, have a deep sense of service that demands expression despite, or even perhaps because of the selfish and materialistic spirit abroad in the world.

Horace G. Underwood
United Presbyterian Mission

The Hour of Hope

Billy Graham's radio "Hour of Decision" is known around the world. The Korean equivalent for this is the Young Nak Church radio program, **The Hour of Hope** (So-mang-ei Si-gan), over the Christian radio station, HLKY. It is also given over the four branch stations (HLKT, Taegu; HLKP, Pusan; HLCL, Kwangju; HLKM, Iri) on Saturday evening. The program was started early in 1958 and is now in its seventh year, having been started because of the conviction on the part of the church that, fine as the response was to the Sunday-by-Sunday preaching program of the church, there were thousands who never darkened the doors of the church itself and for whom radio was the only effective means of making a contact for the Gospels.

The program was formerly given at 9:30 P.M. Saturday evening. It is now given at 8:30 P.M. Saturday and again at 6:00 A.M. Sunday. Aside from the Korean listening audience toward which it is beamed, I should like to recommend it to language students, both for language and for personal inspiration, for Dr. Han speaks slowly and clearly and the message is always well organized. The program consists of a short Bible message by Rev. Han, Kyung Chik, senior pastor of the church, and music by the adult choir. The popularity of the program with Korean radio listeners has been increasing steadily.

In 1963, the church offered to listeners who would write in for it, a copy of Dr. Han's very excellent little book, **What is Christianity?** and some 13,000 copies were mailed out in 1963 in response to such requests. A new edition of 3,000 more has just been printed for this work. There is a decision card in the book which readers are invited to fill out and mail in, if they feel led to give their hearts to Christ, and hundreds of these have been received. They are not asked to affiliate themselves specifically with Young Nak Church, but to accept Christ as their Saviour and to join in Christian fellowship with some nearby church. Some have written in to say that they were attending Baptist, Methodist or other churches, and to express their appreciation for the radio message which turned their eyes to Jesus. The Sunday morning re-broadcast was also begun in 1963, having in mind particularly those who were up early to catch trains, for example.

There have been a number of blind listeners who have written their thanks in Braille, telling of the blessing which they have received, week by week. One young man wrote in to tell how, in a moment of discouragement, he had planned on suicide but had been led to turn on the radio and listen to this program. What he heard impressed him greatly and he wrote to ask for the book. Later, he sent in the

decision card and is now attending church faithfully. Letters come from all over Korea. The greatest number is naturally from the immediate Seoul area, but they come from the areas of the four branch stations in the southern provinces also. Many have been received from islands off the west coast.

There is also a radio broadcast over the government radio station, HLKA, on the second Sunday morning of each month, at 6:10 A.M. TV likewise offers possibilities which the church has borne in mind. TV programs have been presented on certain special days, such as Christmas, Easter, etc. The church is now considering putting on such a program once every three months.

On the first Sunday evening of each month, after new members have been received, the church has a fellowship hour to welcome them and they are asked to introduce themselves and tell what it was that led them to give their hearts to the Lord and to come to this church. There are several, each month, who have said that it was the **Hour of Hope** program which led them to consider seriously the claims of Christ and to seek salvation in Him.

Interview with Rev. No Ki Won
Co-Pastor for Evangelistic Outreach
Young Nak Presbyterian Church, Seoul.

Bird Recognition

Philippine Red-tailed Shrike (*Lanius Crestatus Lucionensis*) Length 7.5 inches. The back is a brown grey and the rump and tail are reddish brown. The crown and back of the neck is grey becoming lighter over the forehead. The breast and belly are whitish with a lemon wash. There is a black bar from the bill to behind the eye. The beak has a definite hook.

Large Red-bellied Rock Thrush (*Monticola solitarius magna*) Length 9 inches. Sexes different. In the male the back, crown, throat and upper breast are a blackish blue. The belly and tail are a rich chestnut. The wings are a blackish brown shading into lead grey. The tail is blackish brown edged with greyish blue feathers. The female is a dark slate grey.

Special Announcement!

The Christian Literature Society has for sale a **Christmas Card** drawn by a Korean artist, one of the winners of the International Christmas Contest of 1964, sponsored by the World Literacy and Literature Committee in New York. The picture is of a stable on the night of Christ's birth. Orders may be sent to the following address by letter or by telephone. Notice the discount for bulk orders.

The Christian Literature Society of Korea
91 2nd St., Chongno, Seoul, Korea

The Christian Literature Society of Korea
91 2nd St., Chongno, Seoul, Korea
(Tel. 74-1792 74-3092)

Send the Christmas card () sheets to the following address.

Name:

Address:

1 sheet	20 won
50 "	800 "
100 "	1,400 "

Notes and Changes

As of August 10 Mr. Richard Rutt has moved to Anglican Seminary, P O Box 7, Oryudong, Seoul. He has no telephone. Bishop Chadwell has retired to Pusan, and Fr. Smart and Fr. Austin have returned to England.

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**
Business Correspondence: **Mrs. Horace G. Underwood**
Box 1125 I.P.O., Seoul, Korea
Subscription: **\$1 a year**
\$6 a year for 10 to one address

KOREA CALLING

VOL. III, No. 10

NOVEMBER, 1964

Five Years Later



The Crippled Children's Center of Severance Medical Center, Yonsei University, celebrated its fifth anniversary with a reception on October first. The high light of the afternoon was the unveiling of a plaque of Mrs. Edward Adams, made by the children to honor the founder of the Crippled Children's Center. Mr. and Mrs. Dick Adams were present to receive the honors for Mrs. Adams.

Since the start by Mrs. Adams in 1959, the Crippled Children's Center has treated 255 patients at the Center, and 2,380 through the Out Patient Clinic. Rehabilitation has been accomplished with surgery, physical therapy and education, accompanied by large quantities of T.L.C. (tender loving care) given by the entire staff and many volunteers. It has been our aim to help these children physically, mentally and spiritually toward a more normal and useful life.

We have not been able to do this alone. The help of our many friends was very evident at our birthday celebration when we tried to thank all of them for our first five years. Our children were all dressed in gay new winter pajamas made for us by a group of Latter Day Saints in America who sew for us the year round and supply most of our linens, bedding and clothing. Other women's groups in the United States also have a hand in donating many of our extras. Much of the children's work displayed at the Center was made under the guidance of volunteer workers. Our Sunday School is entirely taught by student volunteers. Our regular school, approved by the Ministry of Education, is supported in part by the Seoul Rotary Club. We have twenty-one pupils including children from the Amputee Center. The Seoul Rotary Club also has given us our rose-garden and thus supplied the flowers for our reception. Our new T. V. was a



gift from friends both in Korea and the United States.

Church World Service from our very beginning has helped balance our financial budget, both with a subsidy each year and with donations of food and clothing. The USOM Women's Club and many other local organizations have frequently under-written the costs of surgery and braces for those who cannot pay. Many Church groups at home are helping with the support of our free beds.

This year Helen Keller has been an inspiring figure for our children as they have learned about her in school. With clay they made an excellent head of Miss Keller as a child. This, together with a little play of her early life put on by the children for our anniversary celebration, gives evidence of much that has been accomplished in the five years. These skills are the rewards gained by many long hours of physical therapy and exercise every day. Two physical therapists are at our Center full time under the direction of the Physical Therapy Department of Severance Hospital. These physical therapists, our nurses' aids, and entire housekeeping staff all feel a great sense of pride when they see our children, many of whom could not walk when they arrived, able to entertain in honor of these friends who have all stood by to help us through our first five years.

Mention also should be made of the work of Mrs. Kenneth Scott and Mrs. Burton Arundale who continued management and direction of the Crippled Children's Center after Mrs. Adams left. Dr. Chung-Bin Chu, our present director, and his able staff from Severance Medical College with our support and friendship will make every effort to keep this dream of Mrs. Adams a real and living testimony to our heavenly Father, under whose guidance we are all working.

Mrs. Mark Richelsen
Crippled Children's Center

WHY HAVE A DAY NURSERY?

Soon after the Korean War we learned of many refugee mothers who were working all day long at low wages, whose small children were uncared for hours at a time. This need was brought to my attention and to that of my sister, Miss Olivette R. Swallen, a Presbyterian missionary who has since retired from Korea, by a deaconess of the Presbyterian church in the Haebang district on South Mountain. She urged that we begin at once a free Day Nursery where toddlers could be supervised at play and taught as in a Christian kindergarten. Realizing the importance of such a Nursery, it was begun in one room of the Widows' Home nearby the Church, with about 25 tots who were taught by a widow. When it was possible to secure a Korean house which afforded one room for play, and another with ondol floor for nap-time (warmed in winter), this became the home of the Sallie Swallen Day Nursery, named for our mother, a pioneer missionary who had loved little Korean children during 48 years of service under the Presbyterian Mission in Pyeng Yang, North Korea, before World War II. As matron, Mrs. Lee Tuk-sun, the deaconess who insisted upon the urgency of having a Day Nursery, understood the needs of small children, for she has reared five of her own; left as an orphan herself at a tender age, she was educated by our parents in Pyeng Yang, and had caught something of the selfless love and concern for all people in need. With two trained teachers to guide the activities of fifty active little children, four to six years of age, Mrs. Lee has given loving attention and shown constant zeal in directing this Day Nursery for eight years.

Situated in the midst of 5,000 shacks of refugees, it serves the needs of those poverty-stricken mothers who must work every day to support their families. Many of them sell vegetables or fruit, in season, by the side of the road; some work by the day in other homes; others find sewing they can do at home, which demands their full attention; and still others must find employment away from home. A mother can carry a baby tied on her back, perhaps, but the lively little toddler must be entrusted to an uncertain neighbor, or locked alone in the tiny room while the mother is away, neither of which is good for the little child. Mothers beg to have their children accepted at the Day Nursery, and many are the expressions of gratitude from those so fortunate. Twice a month the matron has a Mothers Club on Saturday evening, for prayer fellowship and instruction. When we watch the happy circle of children having their morning drill, hear their sweet childish voices united in songs, and see them bow their heads in prayer, we know that this loving guidance will do much to shape their lives in good habits and to gain a start toward Christian character.

One little boy from a non-Christian home learned

to pray at the Day Nursery. Before the noon meal, when the children sit on the warm floor in front of low benches to enjoy a bowl of steaming soup or cornmush, they wait and bow their heads until they sing in unison their song of thanks, or repeat the thank-you prayer. When this little boy went home and his mother gave him his bowl of rice, he bowed his head and said, "Thank you, Lord, for this food." His mother was surprised.

"Why, what are you doing?" she asked him.

"I'm saying thank-you to God for my food," he replied.

"Where did you learn to do that?" she wanted to know.

"At the Day Nursery," he cheerfully answered.

"Do all the children do that?" was her next question. He thought a minute. "Yes, they all do; all but the dog; he doesn't pray."

And that mother soon began to pray, too, and to attend church with her little boy.

In another part of the city a Christian couple have started and are conducting the Chung Nung Day Nursery. They built a concrete block building on top of a hill in a location where hundreds of little shacks are filled with poor people. Into this cheerful haven come seventy-five little children, pre-schoolers, who are learning to become Christian children while spending happy hours in the safe and wholesome atmosphere of the Day Nursery, rather than on the precarious and even dangerous streets where it is likely that they would learn much that is not wholesome and good. The grateful parents are given an illustration of the love of God, and many are coming to a tiny church built next door to the Nursery. It is truly a "labor of love," and we praise the Lord for this example of selfless devotion to Christ shown in this way to the little ones of their neighborhood.

For several years the Red Cross has conducted a Day Nursery outside East Gate, where over a hundred children are cared for all day, given a hot noon meal, and allowed to play in a safe and attractive yard under the supervision of three teachers.

We believe that if more Day Nurseries were started there would be less need for poor mothers to abandon their babies and little children, or put them into orphanages. Let us encourage churches to conduct free Day Nurseries, and to begin early in the care and training of small children, to grow up as Christians gaining good habits and physical health from childhood.

Mrs. Harold Voelkel
Presbyterian Mission

The Deaf Hear the Gospel

On the recent tour of the world Vision Children's Choir, one of the most appealing things was the little deaf girl in the front row who "sang" with her fingers as the other children sang with their lips. She is not alone. There are many deaf people in Korea. They tend to become the "forgotten men" whom society passes by, if it does not actively ridicule them. But there is one place where they have not been forgotten.

On the Sundays when I am able to take visitors to worship at the famous Yong Nak Church, I like to take them to the 10:30 A.M. service and then take them downstairs to see about ten minutes of the deaf service which is going on while the main congregation is having the third service upstairs. The rumble of the organ can be heard if you can hear, but for most of those who gather here, it is no interruption. It is a silent, or nearly silent, service.

The work of this congregation began back in October 1946, when 9 deaf people gathered for worship in Bethany Hall (now the name of the downstairs auditorium where they worship). They had a few months at the YMCA and a few at Pierson Bible Institute, but otherwise Young Nak has been their home from the beginning.

The pastor of the deaf congregation is Rev. Pak, Yoon Sam, who is also the school chaplain for Soong Eui Presbyterian Girls' High School. His own hearing is normal, but he has worked with this group from the beginning. His interest in this work began back in Pyongyang, in the '30s, when he taught in the small deaf school which functioned along with an equally small blind school in the then Moffett Memorial Building, there. It had not been his intention to make this his life work--just to teach, and this school needed a teacher. He taught there until Liberation, in 1945, and came south in April 1946. That fall, the present congregation was begun, with Mr. Pak to head up its work.

The Korean War came and the group was scattered for three years, until the spring of 1953. During the interim, Mr. Pak had among the refugees working with the Cheiju Do Young Nak Church. Upon his return to Seoul, he found that the deaf group had already gotten together and were worshipping.

Today, there are about 350 adults and young people related to this congregation, with an average attendance of some 250. There is a Sunday School which meets at 10:15 (children and teen-age) and 10:30 (young people and adults). There are about 120 children, 100 teen-agers and 50 young people and adults who attend regularly, with 17 teachers for the children's Sunday School. There is also a student's society of about 100 and a young people's society of some 50 members.

The congregation holds the worship services that all churches have--Sunday morning and evening and Wednesday evening--as well as the activities mentioned above. It has its own board of deacons consisting of 10 men and 4 women. There is a special committee of the Young Nak session which oversees this work, with Elder Kim, Pyung Oon, as director, Rev. Pak, Yoon Sam as pastor and Mrs. Ahn, Kyung Ai as Bible woman and parish visitor. Mrs. Ahn uses a hearing aid.

Those who attend come from all over the city. Many are students in the National Deaf School in Hoyoja

Dong. Many are skilled workers in different trades, and the church encourages its members to call on these workers whenever possible, to give them employment. This is one of their most serious handicaps--the problem of securing work. Actually, they are likely to do much better work than a hearing person, because they work with fewer distractions from noises around them. Some are engaged in tailoring, carpentry, (at least one is a skilled cabinet-maker), metal work, photography, barbering.

On the other hand, the general attitude of society toward a handicapped person as being one afflicted with something a little shameful, and quite incapable of making any useful contribution, makes for tensions that are difficult for the individual to resolve. Where unemployment is high and work is at a premium, many possible employers do not have the patience to bother to overcome the minor difficulty of communicating with a deaf employee. The result is a feeling of being unwanted and unneeded by society and of being unloved at home, and this leads many deaf young people to try to drown their troubles in drink. Marriage is also a problem.

These are not insoluble problems and they are all familiar enough to those who work with the deaf, the blind, the amputees. The Gospel of Jesus is the only real solution, both for the individual concerned and for the society in which he lives. The congregation at Young Nak is trying to show to at least this many of the large number of deaf people in this city that they are not "forgotten men", they are Christ's men.

This is not the only Christian approach to the need. On the way to Uijungbu, a little beyond Miari, you will pass a sign which reads "The Village of the Silent". This is a small Catholic project which endeavors to meet the need of a few in Christ's name. Near West Gate, at the Assemblies of God Church, Miss Betty Haney is giving time to the needs of others.

The other Sunday, I had the rather interesting experience of preaching for this congregation. It was a Sunday evening, but there were about as many present as for the morning. I had assumed that the pastor would interpret for me and kept wondering how this would work out. During the earlier part of the service, Mr. Pak had conducted the service, praying and reading Scripture in an undertone which I could hear, while he "spoke" to the congregation with his practised fingers. The singing was done by each one present with his fingers, though a few who had some sense of hearing attempted to make sounds which came through as a sort of moan. But when I was announced to speak, Mr. Pak sat down and a young man whom I have known came forward, who turned out to be the husband of their Bible woman. His interpreting was amazing. They said he was about as good as a "normal" deaf person, and I found very little need for waiting on his sentences. It was, however, an odd sensation to stand there preaching and have not one soul in the place looking at me. They were all watching intently the fingers of the man at my side.

I came away thankful again for the gift of hearing and thankful for the devotion of those who serve here. How varied are the forms of service to which Christ calls us. In His sight, there are no "forgotten men", but all are in His "Book of Remembrance" (Mal. 3:16).

Allen D. Clark

United Presbyterian Mission

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

From its headquarters in Independence, Missouri, the Reorganized Church of Jesus Christ of Latter Day Saints has recently moved into the Orient. It was the Korean war which was actually the means of bringing the church's message to Korea.



Bill Whenham was a young American GI sent to Korea in 1954. While stationed in Pusan he became quite well acquainted with a few young Korean soldiers. Among other things, he told these young men something of the church to which he belonged. Bill Whenham was also an ordained Priest, so when he sensed their desire to become members of the church, he was able to baptize them. Thus, the first members of the Reorganized Church of Jesus Christ of Latter Day Saints in Korea were baptized in the ocean at Pusan in 1954.

After Bill had been sent back to the United States, other American soldiers came, who were able to keep contact and give temporary leadership and guidance to these members in Korea.

After having finished their active military service, most of the new members moved to Seoul. There they continued to meet together and study their new faith. The various U.S. soldiers, many of whom were also members of the Priesthood, were a great help in conducting regular meetings, thus holding the group together. One of the first members baptized in Pusan, Lee Hae-Joon, after returning from his army service, left Korea for a four year study period in the United States. While he was away, his wife held regular church meetings in her home in Seoul. Later, as the numbers grew, they moved into the Seoul National University Dental School's lecture room, which was obtained through one of the members who was a lecturer at the dental school.

Because of a growing interest on the part of the Korean people, and in other areas of the Orient, the general church officers in Independence, Missouri, sent out two Apostles to survey the area, with the idea of perhaps setting up a mission where it seemed feasible. While in Korea in 1960, they met with the church members, and baptized a number of others who had been attending regularly. They decided to set up a permanent headquarters in Seoul, and before

they left, had purchased a large tract of yet undeveloped land in Yon-Hi-Dong, in the North-West section of the city.

At the church's world conference held in Independence in April, 1960, for the first time, two full-time missionaries were assigned to Korea. After the arrival of these men, a church mission was officially organized. Meetings were temporarily continued in rented premises. In September, 1963, the first church building of the "Reorganized Church in Korea" was officially opened. It is a modern structure designed by a Korean architect. The capacity is approximately 150-200. The basement houses the offices for the Korean mission. Also on the Yon-Hi-Dong property, are two mission houses for the Western missionary families.

Korean membership now totals approximately 140. Services at the Yon-Hi-Dong church include Sunday morning and evening worship, Sunday morning church school and Wednesday evening prayer services. Worship is also still being conducted in rented quarters down-town, presently in Sung-In-Dong.

Giving leadership in the Korean mission, beside the two missionaries, Seventies Ralph Ferrett and Leslie Gardner, are three Korean elders, two Priests and one Deacon. One Teacher and two Deacons have recently been called and are soon to be ordained.

Mrs. Ralph Ferret
Reorganized Church of Jesus Christ
of Latter Day Saints

Special Announcement!

The Christian Literature Society has for sale a Christmas Card drawn by a Korean artist, one of the winners of the International Christmas Contest of 1964, sponsored by the World Literacy and Literature Committee in New York. The picture is of a stable on the night of Christ's birth. Orders may be sent to the following address by letter or by telephone. Notice the discount for bulk orders. (Price has been changed)

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91 2nd St., Chongno, Seoul, Korea
(Tel. 74-1792 74-3092)

Send the Christmas card () sheets to the following address.

Name:

Address:

1 sheet	30 won
50 Sheets	1,200 "
100 "	2,100 "

KOREA CALLING

VOL. III, No. 11

DECEMBER, 1964

TWO GLIMPSES OF CHRISTMAS



Each Christmas as I sit watching the program given by the children of the Crippled Children's Sanitarium I wish I had the ability to describe the courage and pride of accomplishment to be seen in the faces of the little actors and actresses as they give the old story of the birth of the Saviour whose broken body hung on the cross for them. The scene opens with a group of shepherds swinging on stage on crutches, crouching over an imaginary fire nodding their heads as they try to sleep, while one of their number keeps watch. The year that one of these little shepherds stumbled and lost his balance I could feel the combined hands of the audience lift to help him up, though no one actually moved, and when the little fellow scrambled up and took his place quite matter-of-factly, the audience relaxed and became one with the actors. Then came the angels, some in braces, and some on crutches, lifting sweet voices in joyous song. Mary in a wheel-chair holding the Baby Jesus, is soon surrounded by this group of shepherds, and then slowly, as befits men of such importance, come the kings in wheel chairs, and give their gifts to the Baby. The play comes to an end with the tableau of the adoration. It isn't until this final tableau that you notice that Mary is dressed in her best Korean jacket and skirt, and that over their hospital pyjamas the shepherds are wearing your son's bathrobes, which you had hastily gathered from the attic for this purpose. As you listen to the youngsters singing carols, the faces fade and you see your son sitting in the wheel chair in his bathrobe, and your heart constricts and you lift a prayer in gratitude to God, resolving that within your power, you will help these youngsters to walk and run as freely as he.

Joan D. Underwood
United Presbyterian Mission

The day starts at 5 a.m. when the nurses quickly gather around a large pot of dumpling soup boiling in the small kichenette of the nurses dormitory at Severance. Pretty soon cars start arriving, three or four or five or six, anyone wishing to join in the fun may come, and the Westerners manage to muster enough transportation for forty nurses. After our bowl of soup is finished, the ambulance is loaded with bundles. Yes, our nurses have gathered as much relief as possible and have done it up ready to hand out or place in the doorway of the poor. Sometime previously a Christmas worship service which has very deep meaning has been held. The collection from this goes to buy treats to put in bags for the children. So when the cars are all duly loaded off we start to some previously selected spot. These are not hard to find for along the river bed, hut after hut, some no more than a hole in the ground, or up a high mountain where no one else can live, are the poor, existing in some kind of make shift home. Or perhaps it is among the poor who have been forced off the streets of Seoul. Sometimes we draw up near a church-oh yes the church follows these people and one can usually be found. One year the police station was our home base, where a wonderful job had been done in gathering the people ready so that after carol singing and prayer the bundles were given out as the people answered roll call. We then scattered and visited the homes. The time we enjoyed the most, however, was when the people did not know that we were coming and we just drew up near by, going up one little alley after another singing carols and then, as people awakened, the girls scattered throughout the district with Christmas greetings, leaving bundles in the homes. By this time we really had a huge following of almost a hundred children, and so turn-

ing to them we had some really good singing and gave the children their little bag of sweets. When possible a toy is added. One little guy, about three years old was running with his bundle as fast as he could, suddenly he stopped short to investigate his tightly clutched bag and then pulled out a little stuffed toy. I'll never forget the way that little face lit up, and then once again hugging the gift tightly, off he ran faster than ever to show mummy what he had received.

This early morning outing is really an occasion which one does not forget easily and certainly it makes a big impression on the nurses. Many is the time that they have gone back on their own to take clothes to a new born baby found wrapped in only a cotton wrap, or a quilt, a bit of rice, or something to one of these destitute ones.

*Miss Beulah Bourns, R.N.
Canadian Mission*

Prayer Calendar, 1965

Please order the 1965 Prayer Calendar, directly from The Christian Literature Society. The Calendar will be sold on or about the 10th of December.

Price: 150 won

Gift Certificates

When you want to give books as Christmas gifts,
Give CLS Book Certificates
Let them select the books they need

Book certificates valued at **100 won**
 300 "
 500 "

You get 20% discount on these prices

With Christmas coming up, may we suggest a painless way of doing your Christmas shopping. Give books for Christmas, of course. There is nothing your Korean church worker friends will appreciate more and which will give them good service longer. But, in case you are wondering how to be sure you do not duplicate books they already have, the Christian Literature Society **Gift Certificates** are the answer to them. They are obtainable in 500, 300, and 100 won values. Give one of these to each of your Korean friends and co-workers and they can then select the books in which they are most interested, up to the value of the certificates. Write in and order a sheaf of the Certificates now, while you are thinking about it!

CHRISTIAN LITERATURE SOCIETY OF KOREA
91, 2nd Street, Chongno, Seoul, Korea

The High School Students' Christian Club

This is the story of one of the oldest English conversation clubs in Seoul. It was about the middle of August 1954 when Chang Suk Joo, then a senior in the Posung Boys' High School, came to see me about a project which had been on his mind. He had been attending the English-speaking Seoul Union Church services at Taiwha Center, and had a number of his friends. He was wanting to form a High School Students' Christian Club on the order of a similar club for college students which was then in existence. He wanted to ask me to serve as advisor for it. We discussed the matter and it was agreed that the group should meet at our home weekly, with me as advisor. The first meeting was held the last week of August 1954, which brings us to 10 full years of life as an English conversation club for senior high school students.

At first the meetings were held on Monday afternoons, but this was changed to Saturday because most students get out of school somewhat earlier than on other days. The meetings run about an hour and a half in length and the attendance has averaged about 25 each time through the ten years. At times, there has been enthusiastic talk of trying to make it a "big" club, but I have always pointed out that, inasmuch as the purpose of the club is English conversation, a group about this size is all we can handle with profit. Otherwise, certain students will do all the talking and get all the practice and the rest will lose out.

Within the first few weeks, we set the general pattern of club activities which we still follow. Since this is a Christian club, I suggested that we should have some Bible reading. For this, we secured small copies of the Revised Standard New Testament and began at each meeting the practice of reading one chapter around. At the end of the reading, I have selected some part from the chapter just read and give a brief devotional talk about it. This is followed by a prayer in English by one of the members.

My experience is that singing hymns is an excellent help in language study because it is more interesting than just talking and because one has time, from syllable to syllable, to look ahead and get ready for the next word. So we secured a number of copies of the bi-lingual hymnbook which had been prepared for the UN forces, during the Korean War. These are still in use, several times repaired, but still serviceable. We sing three hymns at the beginning of each meeting, to start it off. This also helps to cover the noise of those who are arriving late. Following this devotional part of the program, there is an introduction of those who are attending for the first time or of graduates who are back for a visit, after which the discussion topic for the day is announced.

and we are on our way.

The original constitution stipulated that members should be senior high school students and that, when they graduated from high school, they should graduate from the Club also. This means that we have a farewell party, each March, for those who have completed their high school work and are, for the most part, expecting to enter college. The first Club graduates were two, in March 1955, one of whom was the founder of the Club and its first president.

Students have come from a variety of high schools for both boys and girls. They include Posung Boys', Kyunggi Boys', Kyungbok, Soongsil, Taekwang, as well as Ewha, Kyunggi Girls' and several others. Several members have gone to Japan for Junior Red Cross or Boy Scout international gatherings. During the years that the New York Herald-Tribune was sponsoring its international student Forum, there were 4 or 5 years when the Korea representative was from our group, all of them fine young people. The first year of this Forum, both the winner of the place and the runner-up were from our Club. When the late military government sent a group of young people to the States, one of them was an HSCC boy. There have been other international and national honors of this nature won by our members. After graduation, several have gone abroad to study.

I meet the graduates, from time to time, around Seoul. The other day, I was greeted by a second lieutenant in the Marines as I stepped into a bookstore to buy a magazine. I had to look at him twice to realize that he was an HSCC boy who had graduated back in 1957. Others are working with different companies in the city. They always speak nostalgically of their days in the HSCC and ask if we are still meeting. Several former members have brought their younger brothers or sisters to become members in turn.

We have always ended the meeting with the club song, which I wrote when we first began, and then follow this with a prayer. It was a former president of the club who completed our closing ritual by adding to it the present custom of joining crossed hands around the circle, in a "friendship circle," so sing our club song and have our closing prayer. My hope is that each meeting will bring every member a bit closer to the ideal expressed in that song:

In fellowship here we gather
To build for future days;
We build for strength and service
For Christ, in all our ways.
Our minds and hearts we give Him
And seek His will to do
In the HSCC together,
In fellowship loyal and true.

Allen D. Clark
United Presbyterian Mission

AMATEUR BOOK SELLING



Allen D. Clark

in grace.

Having been doing it for the past 30 years, may I recommend to all those engaged in rural church work that you carry Christian books with you to sell in these churches. This is not a commercializing of the Lord's house. It is a service to Christian people, a strengthening of the church's life, an equipping of the local church workers for their service for the Lord and their own growth

And when I say "sell" I mean "sell." With no discounts. This is a point on which I have strong feelings. As you doubtless know, the Bible Society does not permit selling except at the basic list price. No one has the right to a discount who is not holding the bag on the expenses related to getting the books to their proper readers. Don't mistake me. I give away dozens of books every year.

And perhaps I might start with that angle of it. When I was in seminary, I used to call on Dr. Samuel Zwemer, long a famous missionary to Arabia and then "retired" for a second career of teaching us. (How homesick he was for Arabia!) He received review copies of many books and these he used to pass on to his students, from time to time. He was a grand Christian who has since gone to his reward, but this little custom of his must have stuck in some corner of my memory. As a result, when I became a missionary, I started the custom of keeping Christian books on hand and giving a book to students or church workers who dropped in to see me—if they didn't come too often. I have also made it a custom to take along a book to give to the worker in charge of the country church where I go to preach. It gives him fresh material for his work and new books are hard to come by on the average rural church worker's salary.

My point is that when I give I give, but when I sell I sell—at the full list price. No discussion. Go thou and do likewise.

Where do I sell? In the church, at the close of the service (since that is my only chance to reach the people). Scandalous! What makes you think so? Who is getting rich off this? Certainly not you! Nobody gets rich from selling Christian books. But books, Christian or otherwise, will not be read unless they are seen. People in country districts never see these books unless you take them to them. City people can go where the books are available and buy them there, though they probably don't, but I am talking about rural churches.

This is true in other countries, but is especially true in Korea. Korea has many fine things to be said about it, but the general love of reading is not one of them. A recent article in the "Korea Republic" bemoaned this very fact. for the average person in Korea, books are semi-luxuries. That is, people do not go out of their way to hunt for them. Which is why I feel that carrying Christian books to Christian people in Christian churches is a vital service for their own Christian development.

What is my method? Nothing very complicated. I have an ancient briefcase (bought a week after we were married) which holds a lot more than these modern ones. This I fill as full as I can stuff it for each church visit. I stack the books alongside the pulpit before the service. When the announcement time comes, I tell them and urge them to come and look them over after the service, to buy and read them and then to lend the books to their non-Christian friends as a means of evangelism. If they didn't bring their money (and most of them didn't), they can send the money to me by church worker, the next time he comes to town. I seldom lose any money on this--in the long run. I do not high-pressure them. One of the deacons makes a list of who took what books. I may call attention to this or that book, but otherwise let them browse for themselves.

What books do I take? Bear in mind two things. First, money is never plentiful in rural areas. This is less true after harvest and more true in the spring, just before the barley harvest. Consequently there is a certain price limit beyond which it is foolish to go. On the other hand, you will be constantly surprised to find how many books do go out, and often in the place where you least expected it. Never underestimate the place you visit. Furthermore, if they don't buy this time, they may next time. So plant your seed of a legitimate desire for good books and it will bear fruit later, if not now. Second, the books must be interesting and fitted to the needs of the average Christian and to the average schooling of most of these good folk. So don't load up with a lot of high-brow stuff. There should be some material for Sunday School teachers, teaching stories and such. Often they will agree together to have the church treasurer buy such a book for the use of the church school staff.

The following are some of the titles I carry with me: Conqueror in Chains (on Paul), Pilgrim's Progress, Sources of Power in Famous Lives, Foster's Story of the Bible, Augustine's Confessions, Old Testament History, Bible Geography, Rainbow, Flying Shoes (these are teaching stories), History of the Korean Church, Life and Teachings of Jesus (Stewart), New Testament Introduction (Clark), Mountains and Mountain Men, Great Nights of the Bible, Great Women of the Bible, Bible Epitaphs (these by Macartney and very popular), Great Leaders of the Christian Church, and so on.

There are few things that give me greater satisfaction than to see these books going off in the hands of appreciative new readers, knowing that the purchaser will have a whole circle of friends who will find spiritual help from the pages of a good book. My sermons are doubtless forgotten before the day is over. The books stay on to speak for God.

Allen D. Clark

United Presbyterian Mission



Bird Recognition

For most of the month of October it was possible for us to see a migrant that is headed south from its more northern meeting grounds. This was the **Willow Warbler**. It is one of the smallest of our Korean birds and is very much like an American Kinglet, but has no vest or bright color on its head. It is essentially olive green above and withish below. It is on a fairly constant move through the leaves of trees and bushes and frequently will voice a mousey "tze" as it searches out its food from the insect world. It doesn't frighten too easily and can be fairly well observed with or without field glasses. Both sexes are alike in coloration.



KOREA CALLING

Editor: **Mrs. Horace G. Underwood**

Business Correspondence: **Mrs. Horace G. Underwood**
Box 1125 I.P.O., Seoul, Korea

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KOREA CALLING

VOL. IV, No. 1

JANUARY, 1965

A Dormitory of Distinction



It is rare to find a dormitory on a college campus in Korea. Most students either commute or board in private homes near by, a fact which has been detrimental to community life on the average campus here.

For this and other reasons, the new dormitory at Yonsei University United Graduate School of Theology has been looked upon as of unusual significance. The dedication held on December 1st at 2:00 P.M. marked an impressive and colorful service in which leaders of the N.C.C. and various denominations participated.

This colorful event highlights efforts of the past six years in pooling the resources of the major seminaries in Seoul to provide post-seminary advanced theological training. It was felt by several that no single theological school could do an adequate job by itself and that it was too expensive and not necessary that all students seeking advanced training in theology proceed abroad.

The new dormitory is an imposing structure in cut stone, hewed out of the Yonsei campus grounds, matching the classical style of many of the buildings on the campus. It blends with the rustic stone of the two other buildings of the College of Theology in front of it and with which it forms a triangle, called, the Theological Center. On the second floor it houses fifteen twin-bed-rooms for thirty students and downstairs two guest rooms for visiting professors. Also downstairs are found an attractive lounge and fine library, an exquisitely decorated small chapel, seating sixty, and three office rooms. When the visitor enters this building, considered by some the finest on the

campus, he is struck by the beauty evident everywhere and the spacious, bright, clean appearance it conveys.

This dormitory is part of the Major Grant of the Theological Education Fund (contributed half by Rockefeller and half by the major denominations participating), given for the establishment of a United Graduate School of Theology in which thus far the following four theological schools are cooperating: the Methodist Seminary, the Hankuk Seminary (R.O. K. Presbyterian), St. Michael's (Anglican), and the Yonsei University College of Theology (predominately United Presbyterian in faculty and student body). All four schools contribute faculty members and cooperate in the running of this graduate school for graduates of seminaries to offer them advanced theological training. This union effort symbolizes vast new possibilities of service to the ever expanding church of Korea which now numbers 7,000 churches and close to one million and a half Protestant Christians.

The purposes for this dormitory are manifold. Rating high in priority is the necessity for fostering community life in which to further a true ecumenical spirit. This ought to be successful in this project since it is located on a campus of a Union Institution supported by five major Mission Boards and four church bodies in Korea. The student body thus far represents a sampling of all major denominations, including also the Salvation Army, Baptist and Nazarene churches. Another important reason for this dormitory is the form of scholarship aid it grants, offering a lower cost of living than in the better boarding houses around the campus.

Plans also call for the use of this fine building for summer and winter institutes and seminars, thus serving the whole Church of Korea. It is uniquely suited for this purpose with its chapel, lounge, annex-dining room (to be built next spring), and large library, readily available, in which are placed the books secured through the \$30,000 donation as part of the major grant of the Theological Education Fund.

It is hoped that many pastors and chaplains will make ample use of this new building, erected to the Glory God and provided for the development and expansion of the Church and the raising of the standards of theological education in Korea.

Peter Van Lierop, PH. D.
Dean, College of Theology
Yonsei University

Introducing Dr. Tae Sun Park

Yonsei University has a new President. In an impressive inaugural service held in Yonsei's spacious out-door amphitheater on a beautiful autumn day, September 22, 1964, Dr. Tae Sun Park, a well-qualified educator and outstanding Christian leader became the fourth president of this great university of about five thousand students, eight colleges and a full time faculty of 430, including the medical residents.

Dr. Park, himself a third generation Christian minister, born near Taegu, brings not only a Christ centered heritage, but also an interdenominational background and experience befitting this position in an interdenominational university. Dr. Park's grandfather was one of the first Korean Christians and a Presbyterian minister. His father, also a Presbyterian minister, took his theological training in Japan and was later appointed as a missionary to the Korean people in Japan. For more than twenty years he preached the gospel and established churches in Osaka, Kobe, Kyoto, Nagoya, Tokyo and Yokohama. Dr. Park went with his family to Japan when he was just a lad, so had most of his education in that land. In high school he became a judo champion. This was fun, the strenuous daily practice, to keep in trim, also established habits of self-discipline and endurance which have become in him commendable character traits.

After completing his A. B. degree in English Literature at Kwansei Gakuin, Methodist University, where he had been an honor student, he received offers of many tempting teaching positions. But at that time he was feeling the call of God to enter the Christian ministry. Seeking the counsel of his devoted father, Dr. Park recalls vividly his father's words, "Son, if you think the Christian ministry is lower than any other position, even that of a president, then follow your ideals, but if you think the Christian ministry is the highest calling, then make that your choice." And Dr. Park continued, "I entered Seminary and prepared for the ministry. I owe much to my father."

Dr. Park's father not only lived and worked for Christ, he also suffered as a Christian leader. Christians are often the first targets of ruthless warlords. Dr. Park's father was imprisoned the day before "Pearl Harbor". The privations and hardships of four years in Japanese prisons dimmed his eyes and undermined his health, but when released in 1945 he returned to Korea with renewed spiritual strength and served one of the largest Presbyterian churches in Taegu, until his death in 1948.

In the little Korean church, near Kwansei Gakuin, where Dr. Park taught Sunday School, he met an American-born Korean young lady, who had come from Pyongyang to study in Kobe College, a nearby campus. Dr. Park fell in love with this young musician and back in Pyongyang, in 1942, they were married. The Parks have four children. Two boys are students in Yonsei University, the one daughter is in Ewha High School and the youngest, a son, attends middle school.

In 1945 Dr. Park, returning to Korea to live, settled



in Pyongyang where he served several Methodist pastorates and taught in both the Methodist and Presbyterian Seminaries. Dr. Park, like his father before him, also knew the experience of suffering for Christ. Three times he was imprisoned by the Communists. Only an illness which drove him into hiding in a friend's home prevented him from being retaken and done away with by the Red invaders.

In the fall of 1950, when U.N. forces crossed the 38th parallel and brought temporary liberation to the north, the Parks were able to flee south. Because of Mrs. Park's American citizenship travel on an American Embassy plane brought them to safety, in a forty minute flight from Pyongyang to Seoul. An important work awaited Dr. Park in south Korea. The R.O.K. chaplaincy program was just getting started. Dr. Park was called to work with Methodist Dr. Shaw and Roman Catholic Father (now Monsignor) Carroll in developing this unique and effective Christian service in the Korean Army. He served with success in this position for two years.

1952 saw Dr. Park making another move. On a Crusade Scholarship of the Methodist Mission Board he entered Boston University School of Theology, majoring in Old Testament. While in Boston he started a little Korean Church for the Koreans in that area. He received his Th.D. in 1955.

The Methodist Theological Seminary, in Seoul, was waiting to welcome Dr. Park to its faculty. From 1955 till the fall of 1964, as Academic Dean and Old Testament professor, Dr. Park endeared himself to students and faculty alike, and it was with great reluctance that he was released to take the presidency of Yonsei.

Dr. Park is an able scholar, a man of deep Christian faith and humble spirit. He is a warm-hearted friend and an inspiring preacher and teacher. He is a much sought-after radio and pulpit preacher, lecturer and writer. He brings to his new position a wealth of experience and depth of Christian dedication. A host of friends, in all walks of life, support him with love and prayers as he enters the sometimes difficult and always challenging opportunities of Christian service at Yonsei University.

Miss Sadie Maude Moore
Methodist Mission

PROGRESS IN

LEPROSY CONTROL

The Mission to Lepers continues its hospital and sixteen weekly clinics under Dr. Gerald K. Wilson who has returned from special study bringing with him a bride who is an occupational therapist. Rev. C. M. and Mrs. Lloyd have retired and returned to England, and their places have been taken by Mr. Anthony H. West and Mrs. West, both of them nurses.

Other mobile leprosy clinics are now in operation, some run by the public health service, and some by a Catholic group, resulting in more early cases being found and treated at the most favorable stage.

Those hopelessly crippled by the disease have been moved by the government from various leprosy colonies and segregated villages to leprosy settlements where hospital treatment is available and where they can be cared for without being a burden on other patients. Those still infectious have been sent to Sorokdo settlement for medical treatment, leaving only non-infectious and treated patients in the former colonies and segregated villages now named resettlement areas free of infection. All discrimination should now cease in regard to these people whose children should be admitted to schools. Unfortunately it takes time for old prejudices to die out, and these children are seldom accepted in schools or their parents into the community.

There are various problems in leprosy work today. In some areas a rumor, possibly emanating from unscrupulous drug dealers, has gone round that the leprosy remedy commonly known as DDS is effective against various skin diseases, and, as there is no law regulating its sale, people use this powerful drug in excessive doses. At Kyungsang University Hospital the deaths of eight people from taking this drug for other conditions than leprosy have been reported.

More than one young woman under treatment for leprosy, but still in the infectious state, has been married off by her family to a healthy young man and gone to an unsuspecting new home where she dare not betray her condition by asking permission to attend the clinic for treatment, thus endangering her new family.

Another patient with the infective form of leprosy has eight children living in only one small room. If the mother is sent away who will care for the children? If they are left together under such close contact some of the children are likely to develop the disease.

No orphanage will take eight children with parents. None will take very small babies of whom there are two. What can be done? Of course the mother is getting treatment at home, but she does not attend the clinic regularly.

Several boys with infectious leprosy are still attending school unsuspected by teachers or classmates. Though urged to stop school until the disease can be brought under control they still attend. It seems that the children in areas where there is much leprosy should have regular examinations to detect the disease.

Fear of those who have had leprosy still leads to great abuses. One young man discharged with a certificate of cure from a leprosarium succeeded in getting a job with an electrical company. Another employee at once drew attention to the new man's lack of eyebrows, and declared he was a dangerous "leper". The man produced his certificate of health to no avail. No one would touch a tool he had used, and in half an hour he was the only one working, and lost his job almost before he began it. Completely discouraged, he returned to the leprosarium and as far as I know is still there, living at the expense of the taxpayers who refused him a change to earn his own living.

An elderly patient had been cared for by her husband till his death, upon which he left her a small house at the foot of a mountain remote from any other habitation. Men who cut wood on the mountain, where she did the same to make a living, pestered and harried her to try to make her go away. Finally they burned her house down. Such is the cruelty caused by ignorant prejudice. What justice can such a friendless and penniless person expect in this society?

Only proper teaching about leprosy can eradicate such prejudices. One thing all can do is to stop calling these people "lepers", a term that has long been used in an opprobrious sense, even the term "moral lepers" has been used, as though these people are any more immoral than anyone else. Habits are hard to break and many who reply to letters about leprosy work, in which the appeal is made to call these people patients instead of lepers, still continue to use that unpleasant word. Is a victim of tuberculosis a "tubercle" or a sufferer from malignant disease a "cancer." Is a man with a broken leg a "fracture"? And when a person with pneumonia is cured, he is no longer even a patient. Must a person cured of leprosy remain

forever a leper?

The Mission to Lepers, concerned about this, has decided to change its name of ninety years and become The Christian Leprosy Mission. Let others take note.

The campaign against leprosy continues at an increasing rate. Public health workers seek the aid of the public, especially educators and preachers, in the enlightenment of society concerning leprosy, that it is curable, that deformity can be prevented, that about half the sufferers in this country are not infectious at any time, and that common humanity, let alone Christian brotherhood, demands that treated patients should be restored to their place in the community.

Florence J. Murray, M.D.
The Christian Leprosy Mission

Book Notes

Since Koreans delight so much in singing it is a pity that the general standard of church music is so comparatively low. There are high hopes for the new Union Hymnal now being prepared by the Christian Literature Society, but meanwhile there is another publication which ought to be widely known and used by pastors and choir leaders.

This is a smart little bimonthly called **Kyohoewa Umak** (*Church and Music*), edited by Chai Hoon Park director of Music at Yongnak Church in Seoul. It contains technical articles on harmony and such subjects, along with articles on historical questions and appreciation, as well as two or three pages of music and illustrations in each issue.

The price is 150 won a year. (30 won per issue). It is obtainable from 47-12 ka Cho Dong, Chung Gu, Seoul.

As a journal of high standard, practical value, and attractive appearance, it deserves to be widely used. Six issues have so far appeared.

Richard Rutt
Anglican Mission

Prayer Calendar Changes

- P. 31 Add Abner B. Batalden children
Paul, Stephen
- P. 34 Add Peter Boelens children
Brenda
- P. 49 Add Maynard W. Dorow children
Sara
- P. 49 Add Ted H. Dowell children
Rosa
- P. 90 Add Algernon M. Oliver children
Stephen, Ann
- P. 151 Mrs. Maud Jensen phone 2-2372
- P. 152 D.W.M. Area office phone 3-5197
- P. 165 United Presbyterian Taegu office phone 2-4934

BIRD RECOGNITION

SUTHORA WEBBIANA

As Webb's crowtit has been seen and heard around here this first part of January, it would be good to make it the bird-of-the-month. Since this little bird is almost always either calling or scolding, one can know it is around without having to see it. It goes around in little flocks of about 6 to 12 and the color is essentially an over-all rusty dirt color that is slightly brighter on the wings, head and tail. The bill is short, stubby and tan in color. The tail is long - 2 inches, which is long for a little bird that, undressed, has trouble reaching 1½ inches from wish-bone to pope's-nose. This bird, along with the Long-tailed Tit are our two smallest year-round birds. It is fairly easily observed as it usually doesn't become alarmed until a person is within about 30-40 feet. By standing still I have had as close as a 4-foot approach when a flock has gone feeding through the trees and bushes.

Lyman Hale M.D.

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**
Business Correspondence: **Mrs. Horace G. Underwood Box 1125 I.P.O., Seoul, Korea**
Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV, No. 2

FEBRUARY, 1965

CHUNG DONG METHODIST CHURCH

Chung Dong Methodist Church is also called First Methodist Church, which is a fitting name since it was the first organized Methodist Church in Korea. The structure is thought to be the oldest in this land in which Protestant services have continually been held down to the present time. When Dr. R.S. McClay, a Methodist missionary in Japan, was sent by his Mission Board to Korea to arrange for opening work here in 1884, he negotiated for the purchase of land in the Chung Dong area of the city. Soon after the arrival of Mr. and Mrs. H. G. Appenzeller and Dr. and Mrs. W. B. Scranton, who with Dr. Scranton's Mother were the first Methodist missionaries to be stationed here, the purchase of the land was completed. Due to the fore-sight of these pioneers the Methodist Church today is able to have a boys' school (**Pai Chai**) and a girls' school (**Ewha High**) and an influential Church in the very heart of the city of Seoul. The Church is situated between the two schools, directly behind Duksoo Palace and across the street from the residence of the American Ambassador.

The permit which opened the way for the Methodist Episcopal Church in America to begin work in Korea allowed educational and medical work, but no formal preaching of the Gospel. Mr. Appenzeller in 1886 started Pai Chai School for young men which was the first school for Western learning in the country. About the same time Mrs. M. F. Scranton, mother of Dr. Scranton, opened a school for girls, to which the Queen gave the name of Ewha, or "Pear Blossom". In both of these schools the good news of the Gospel of Christ was taught and worship services for students were held, but public worship services were not permitted. On Easter Sunday, 1887, two years after his arrival, Mr. Appenzeller baptized his first convert. The first public service for Koreans was led by Mr. Appenzeller on October 9, 1887. One Korean was baptized, the first public Communion was celebrated, and Chung Dong Methodist Episcopal Church was formally organized. Mr. Appenzeller became the first pastor, a position he held until his untimely death in 1902. Since that time able Korean pastors have held this post.

Meetings for men and boys were held in Pai Chai, and for women and girls in Ewha. In 1892 the group at Ewha was made a separate charge and a year later reported 49 probationers and 24 full members. At the same time Pai Chai reported 18 probationers and 24 full members. A few Koreans were becoming engaged in Church work. The records state that in 1893 there were eight "exhorters". In 1888 two local



preachers were licensed. At the end of 1890, a total of 169 adherents were on the rolls.

L. George Paik states in his *History of Protestant Mission in Korea, 1832-1910* that: "The mother Church of the Methodist Church at Chung Dong adopted a new policy. The pastorate of the girls' school had been maintained as a separate charge on account of the strict seclusion of sexes. Now, in order to conserve the energy of the missionaries, a new large church building was erected in which both men and women could meet at the same time, although in different wings. Mr. H. G. Appenzeller served for many years as pastor of this church." The corner stone for the new Church was laid on September 9, 1895. The congregation worshipped in one corner of the structure from July of 1897, until the Church was dedicated on December 26, 1897. A curtain down the middle of the church separated the men from the women. Both could see the preacher as he stood in the pulpit, but neither could see each other. Chung Dong Methodist Church has the distinction of being the first Church in Korea to remove this dividing curtain in 1910, though today the men still sit on the left and the women on the right of the Church. This is the general pattern, but quite a number of families sit together on the men's side.

The Korean worshippers gave liberally for their new Church building. Dr. W. B. Scranton in reporting the work of the Korean Mission of the Methodist Episcopal Church under the date of 1895 records: "In Chung Dong we are rejoiced at the prospect of a new church. Its corner stone was laid September last.

The goodwill of the people in their contributions amounting to over 500,000 cash is in striking contrast to the day in which we began work and were urged to so much caution. The word of God will not be bound and it bringeth forth fruit here even as it does in all the world when it is heard." The funds for the Church were contributed over a period of two years. A sixteen year old girl, an Ewha student, cut her hair (which in that day was a great sacrifice) and from the sale of it made her offering for the new building. The cost of the new structure is reported to have been \$8,048.29.

The original building was made of red brick and the design was "Gothic tunnel", or in the shape of a cross, although the center nave was not as long and narrow in relation to the whole structure as is usually true of this type. In 1908, ten feet were added to the right (or north) side of the church, filling in the section below the right hand crossbeam of the cross design. Seventeen years later the church attendance again outgrew the structure and another extension was added on the left side, corresponding to that made earlier on the right, and ten feet were added to the overall length. The belfry was moved to the new south-east corner. During the Korean war the west end of the church received a direct bomb hit, and that wall together with the pipe organ and pulpit section were destroyed. This was repaired at the end of the war.

Chung Dong Methodist Church was the first in Korea to install a pipe organ, bought with money contributed by Korean students in America who in 1917-1918, inspired by an Ewha High School teacher, gave the amount of \$3,000 for this purpose.

At the end of World War II when American forces came into Korea to receive the surrender of the Japanese and to set Military Government, Chung Dong Church was used as an Army Chapel, and the Army helped to rehabilitate the structure which had deteriorated during the war years. There was a most cordial relationship between the Army chaplains and the Church, with services scheduled so that each had full use of the building for their own services. At this time the organ was still in operation and more than one service man, who thought he had come to the end of the world when he arrived in Korea, was not a little comforted by the strains of music from the organ, and was greatly surprised at finding such an instrument in such a place.

A record of 1912 reads: "Chung Dong Church is practically isolated except for the two schools; the congregation lives outside the wall....." It is still true today that the congregation comes from all parts of the city, with very few living in the immediate community. The membership of the Church is a cross-section of Korean life, from humble laborers to men and women in places of leadership in the business, professional, and political fields. The members have a fine loyalty to and justifiable pride in their Church as the mother Church of Methodism in Korea. There are some members who have been in this Church for more than fifty years, and who still attend faithfully every Sunday.

In 1958 a tract of land adjoining the church site to the north was purchased with funds given by friends of A. Kristian Jensen to be used for a memorial to this veteran missionary. It was fitting that his memorial should be in connection with the church he loved and attended for so many years. A modern brick building was dedicated to the glory of God and in memory of A. K. Jensen on December 3, 1960 to be used as an educational plant for Chung Dong Church on Sunday and other times as needed, and as a Student Center during the week. A full seven-day-a-week program is carried on in this building.

At the end of 1964 the record shows 736 full members with 32 Probationers, and 322 prospective members. This last figure includes young people in the church who have not reached the age of 18 when they may become full members. There are 468 Sunday School pupils in Children's and Youth Departments. The work is supervised by six salaried workers including two Pastors, two Elders, Choir Director and Organist. Assisting them are 157 Church Officers. The Choir is made up of 35 young people who in addition to furnishing music for the regular Church Services, give special programs at Christmas and Easter, have broadcast over H.L.K.Y., and last Christmas time took a special program to the troops on the front lines.

Through the years Chung Dong Church has been interested in helping to establish other churches in outlying districts. Ten such churches have been established, most of which are flourishing without outside assistance today. At the present time this Mother Church is assisting two rural Churches on Cheju Island, two churches in South Choong Chung Do, one on Kang Wha Island and one in Kang Won Do. In addition, in 1964, they helped with the building of two churches, one at Noryang Jin and another on Mu Hwi Do, which is a part of the West Incheon District. This latter Church was started by a group of the Chung Dong Church young people who spent their summer vacation on the island, holding vacation school and assisting in other ways. The Youth Group has a sustained interest in this outpost and continues to help by giving service and financial assistance. A new facet of interest is shown by their contribution of work budget for a woman worker in the program of Industrial Evangelism in Incheon.

Another interesting project of the church is a worship service for Newspaper Boys held every Sunday morning at 7:15. This too was started by a young person, the pastor's daughter. While a student in Ewha University as a sociology major, her field work was among these news-boys. She wanted to do more for the boys, something that would bring to them the message of the Gospel. After consulting with her father it was decided to invite them to the Church for a special worship of their own at an hour when they were free to come. As a result, for a year there has been a service each Sunday morning which is attended by 60 to 75 boys. A Yonsei student now assists Miss Kim and together they teach Sunday

School Classes for the boys, followed by a service of worship.

Chung Dong's vision has reached beyond the shores of Korea and is taking a vital part in the sending of a missionary family to Sarawak. Two years ago the present pastor, Rev. Kwang Woo Kim, visited in Sarawak and saw the work that is being done there by an international team of missionaries working under the Methodist Church. He learned of the need for someone to work with the aborigines of the Island, the Sea Dyaks. He returned home with the determination to send someone from Korea to meet this need. Through his efforts the entire Methodist Church has become interested in the project. A well-qualified couple have offered themselves for service and will leave soon for this assignment. Chung Dong Church has promised to contribute one third of the couple's salary each month, and already has pledged to cover this amount.

In addition to the usual type of church services, Chung Dong has nine Class Meetings which are a peculiarly Methodist type of meeting dating back to the time of John Wesley. These are neighborhood meetings held every Friday in the homes for prayer and Bible Study. These groups have often been called the "*back-bone of the Methodist Church*" since it is through them that spiritual life is deepened and new people are often brought into the influence of the Church. As a fringe benefit, it is also a convenient and efficient way for the pastor and officers of the Church to keep in touch with the people. Scattered members are kept informed about the activities of the Church, and often contributions for the Church are brought in through these meetings. Each Class Meeting is taught by a Sok Chang (Class Leader), who is trained in Bible teaching and is responsible for the group.

There has continued to be a close tie between the two adjoining schools and the Church. Ewha students use the Church building for chapel services three times each week. Both Ewha and Pai Chai hold their graduation worship services there each year. The Principal of each school is a Church Elder and both take an active part in the work of the Church. Each year classes of students from both schools are received into the membership of the Church.

1965 marks the 80th anniversary of Methodist work in Korea and Chung Dong Church wishes to build a new structure in commemoration of the long years of service rendered by this group of Christians in this land. Members of the Church have made pledges toward this work, The Korean Methodist Church General Board has given its sanction, and Pastor Kim is seeking help from other sources. A new building is greatly needed to carry on the ever-expanding activities of this historic Church and it is hoped that this dream may become a reality in the not too distant future.

Mrs. M. Olin Burkholder
Methodist Mission

THE CHRISTIAN ARTIST'S DILEMMA

Should the figure of Christ ever be painted blue? How should he be dressed? Should the Christian artist paint for the Christian or for the non-Christian? These are some of the questions that were raised at the first Art and Mass Communications Seminar of the East Asia Christian Council held in Hong Kong in November 1964. In attempting to make Christ indigenous to their particular country artists have discovered many problems. In Indian art the color blue symbolizes divinity and saffron robes indicate that a person has negated self completely for the religious life. A non-Christian seeing Christ painted in this manner can immediately comprehend something of his nature and mission. Yet there is a danger that he may be mistaken for an Indian holy-man and his true nature never discovered. Frank Wesley, an Indian artist, is willing to take this risk, for he believes that he must make Christ as understandable as possible to Indians even though that understanding at first might be incomplete.

In Korea Kim Ki-Chang, the deaf and dumb Christian artist, has painted Christ as a scholar and member of the upper classes of Old Korea. Wearing the black horse-hair hat and white coat of a gentleman he is to be seen sitting surrounded by Korean children, or riding on a small horse through the ancient South Gate of Seoul. In a country where learning is the summum bonum, Christ, portrayed as a simple carpenter's son, could scarcely gain the respect of even the peasantry to say nothing of the educated. Korean Christians, however, dislike Mr. Kim's portrayal of Christ for they worship Him as one who was lowly among the lowly. In fact, so great is their dislike for Mr. Kim's characterization that they have influenced some of his more recent religious paintings. When the new Severance Hospital was opened Mr. Kim was commissioned to paint two pictures one of Christ and the children, and one of Christ in a village healing the maimed and blind. In each painting the countryside and the people are Korean but the figure of Christ is that of a heavily-bearded Jew in Palestinian robes. There are those who will say that Christ is a stranger in any country or culture, and so there is no incongruity in such a picture. Others say that he is all things to all people and so should appear as an Indian in India, a Korean in Korea. Then perhaps he should appear in a grey flannel suit in the Western world.

But must art illustrate a Biblical story to be Christian? At the Seminar was Rev. Ye Yon-Ho, an artist-pastor of Korea whose parish is among the shacks and lean-tos along the Han River in Seoul. His paintings are almost exclusively of the dwellings and habits of life of his poverty-ridden parishoners. And even while studying in America he chose as the subject of his paintings the surroundings of the dispossessed, and the segregated negro tenements.

There is no Biblical story evident in his pictures but he is saying with all his heart "For these too Christ died".

There is a further dilemma for the Christian artist. How can he continue to communicate the gospel through his art and earn a living? In the countries of the East a Christian artist's sales are few indeed. There are few people with money to buy his pictures and still fewer Christians who appreciate them. But is not this the fate of artists everywhere? If Christ is to penetrate the whole of life then we must have Christian artists, but they can only exist as Christian people give them patronage. And it may be the task of the Church of the West to support artists of both East and West to the glory of God's name.

Mrs. Don Irwin
Canadian Mission

Book Notes

Not many missionaries in Korea have recently published work in the theological field, and these notes are late in recording the achievement of Dr. Keith Crim of the Southern Presbyterian College.

His book, **THE ROYAL PSALMS**, which is irritatingly undated by the publisher, has been out for a year or more, and his friends have doubtless read it long ago. It is published by the *John Knox press of Richmond, Virginia*, at \$2.75.

It is a discussion of the researches of German and Scandinavian scholars on the so-called "Messianic Psalms", but let that not discourage anyone concerned to understand the Bible better. It is often remarked that the Korean churches do not have the affection for the psalms which we might expect from such Bible-centered Christians. This book is a useful study tool for missionaries and English-reading Korean pastors.

Dr. Crim has also been complimented by the critics on his translation of *Edward Thurneysen's DOSTOEVSKY*, which is a consideration of the theological implications of that great Russian novelist's thought. Some of Dostoevsky's work is known in Korea, but unhappily mostly through the filmed versions of it, for Korean translations are lacking. This is a great pity. Missionaries working here could do a great deal of good by introducing Dostoevsky to Korean audiences—and incidentally enjoy reading the novels.

Dr. Crim is perhaps the most accomplished linguist in the Korean mission field today, and he has a reputation for being an indefatigable worker. I understand he is now working in his spare time on another translation - this time from the French.

Richard Rutt
Anglican Mission

BIRD RECOGNITION

When a person sees a bird they have never seen before it is both a shock and a great pleasure. However one can't talk about this particular bird very easily as the name is too long—the **Ussurian Long-tailed Rose-Finch**. By the books it is called classically **Uragus sibiricus ussuriensis**. When this bird was first seen it looked like a pink male Daurian Redstart instead of the usual rusty orange as found on the latter bird. Also it wasn't going through the nervous and repeated little bows with vibrating tail like the Redstart. Like the male redstart it does have grey on the top of the head and the upper neck. The breast is red and the tail is a little long with white on the outer 2-3 feathers on each side. This bird is most likely to be seen when cold weather drives it further south than usual. We, in Korea, get our red birds in the winter and our yellow birds in the summer. Our red birds are the redstart, the crossbill, Pallas rose-finch, Ussurian long-tailed rose-finch, mealy redpoll, hoary redpoll, rustic bunting, and we should probably even add the red-tailed ousel to the list also, because of the rusty red on the sides of its breast and tail.

Lyman L. Hale, M. D.
Methodist Mission

PRAYER CALENDAR CHANGES

- P. 53 Add William Ford children
Andrew
- P. 62 Add James Hazeldine children
David
- P. 88 Add Desmond Neil children
Elizabeth
- P. 129 Add Richard F. Wootten children
Peter, Janet, Mark
- P. 132 Australian Presbyterian Mission
38-33 Pong Nae Dong
- P. 136 Roy E. Shearer **phone 679**
- P. 68 and P. 160 United Presbyterian Mission
Miss Margaret Jacobs
- P. 73 June 10 Change from Rev. & Mrs. Yong Soon Kim to
Rev. & Mrs. Kim Yong Soon
- P. 153 United Presbyterian Compound
**Soon, Rev. Kim Yong
Soon, Mrs.**

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**
Business Correspondence: **Mrs. Horace G. Underwood**
Box 1125 I.P.O., Seoul, Korea
Subscription: **\$1 a year**
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV, No. 3

MARCH, 1965

ST MICHAEL'S SEMINARY



Last year the Anglican Seminary of St Michael's celebrated its fiftieth anniversary with a year of golden achievement. Eight priests were ordained in the year - the largest score for any year in the history of the Anglican Church in Korea - and the college's first permanent chapel was consecrated.

The first college was a couple of cottages and a donkey's stable in the town of Kanghwa, where Bishop Trollope gathered his first seminarists in April 1914. It was a residential college from the first, with daily manual labour as much a part of the curriculum as book learning and worship, but it lasted only two years. The first World War hit the Anglican Mission hard, and the college was closed.

The next ten years were touch and go for the seminary. Only in 1921 did the bishop manage to reopen it in an old hospital building at Inch'on. This time it kept going for three years. But staffing was as difficult as financing, and when the bishop tried again in 1925 he himself was running the little school in his own house in Seoul. Not surprisingly, he gave up after a year. (He was aging and not strong.)

However in 1928 things got going properly once again in the old Inch'on hospital. This time there was continued work until the outbreak of war again in 1940. For thirteen years a steady stream of Korean clergy was supplied for the Anglican Church.

After the war the work was started again, but of course the Korean War stopped it, and the rector Fr. William Lee disappeared in the Invasion.

In 1952 the young Fr. Harry Fawcett ruined his health in an attempt to resurrect St. Michael's at Ch'ongju, and it was not until 1957, when Fr. Archer Torrey came to start work in a new place at Oryudong, just outside Seoul on the road to Inch'-



on, that St Michael's really came to life again.

It is still a very small school, with an average enrollment of a dozen students. All the students are graduates of Korean universities, and all are training for the Anglican priesthood. Experiments have been made to broaden the scope of the establishment but we have had to renounce them because of shortage of staff. The present rector is an Englishman, Fr. Richard Rutt. The other staff members are the Americans, Fr. Charles Goodwin and Fr. Stephen Kim, and the Korean, Mr. Mark Chang. There are also three visiting lecturers.

This is one of the few schools in Korea where you cannot gain entrance simply by examination and paying of fees. There is stress on the idea of vocation from start to finish. Any man can be dismissed from the college by the decision of the bishop acting on the advice of the faculty. Appraisal of students' work does not depend on a credit system, though grades are noted. The aim is not to complete a course but to be trained for a ministry.

There is, however, a course, which all must follow. It lasts three years of two terms each. During term time the men are kept busy on the campus for the whole week. Other Korean seminaries tend to send men out for practical experience on Sundays and rest on Mondays. We worship together as a family on Sunday (it is part of the life as well as the training of the students that they should do this) and send men out for extended periods of field work during the winter and summer vacations.

Life on campus is not at all monastic, but very relaxed and simple, though the pace is hard, for in addition to the normal lecture load all students have to attend two weekly choir practices, individual tuition in leading worship, and daily manual labour

and house chore sessions, as well as writing a full dress essay every second week. There is barely enough time left for them to read as much as they should.

The core of the academic course is a weekly two-hour seminar with the rector, in which the fruits of study in the regular lecture courses are drawn together, and the students receive a great deal of personal criticism and guidance. Few students in Korea get such close handling.

The lecture courses have the whole gamut of seminary subjects, but with intensive English reading training throughout all the three years, and an emphasis on history and liturgy. Much attention is given to the standard of written Korean. Greek is taught in individual tuition to selected men only.

Daily Morning and Evening Prayer and other regular worship is always led by the students, the clergy being responsible for the daily eucharist only. The chapel is Korean designed and has been irreverently described as being in "the Walker Hill style". It is not very big, but is built partly over a reflecting pool and has curving eaves reminiscent of a Korean temple. This impression is heightened by the Chinese name board over the door saying **Ch'on'gun-jon** the Temple of the Heavenly Hosts (St. Michael, it will be remembered, is the commander-in-chief of the angels).

Stained glass was wanted for the walls, but proved to be impossibly expensive, so we compromised by setting the bottoms of beer and sake bottles in concrete, with pieces of coloured optical glass among them. This gives delightful effects in the sunlight. The other distinctive feature of the place is the bell, which is of the buddhist shape and tone. It is far superior to the tinny so-called "Christian shape" of bell, but it is regarded as a striking innovation.

Occasionally we use Buddhist incense too - it creates a notable air of indigenization in the church. Indeed Buddhist monks have attended our daily offices quite happily though that fact tells us more about Buddhism than it does about Anglican worship.

More often we have other Christians. Sometimes you will find a group of Roman Catholic seminarists at our Sunday mass, often groups from Protestant seminaries in the city come to visit with us. Once a week we have a visiting lecturer and he is almost never an Anglican.

The number of our visitors shows that many Koreans are interested in St. Michael's and its outlook and aims. We are trying to train our men to fulfil the classic role of the Anglican ministry, which has no reference to our numbers in proportion to other churches in Korea. They are primarily to preach the gospel and shepherd the flock, but the way in which they are to do it is to be founded on the broadest bases of charity and knowledge, and they are trained to pray and to lead others in prayer according to the special tradition of Anglicanism. We believe that in this way we have something of great value to offer to the Kingdom of Christ in Korea.

Richard Rutt
Anglican Mission

A WEDDING

By the time we had found the right church, it was an half hour late. As we walked up the path to the entrance which was on the side of the church, through the windows we could see that the bride and groom had already reached the foot of the aisle amidst warm applause which drowned out the weak organ sounds. The joy of the occasion could be sensed as one saw the smiles, heard the lift of voices in laughter, felt the firm grasp of hands in a friendship formed immediately because everyone there had come to rejoice in the same event. Almost all the members of the small Chinese Church in Inchon had gathered from early in the morning for the wedding of their evangelist. He had come to them a few years ago from Taiwan, after graduating from seminary. His Theological studies came later in life than most for he had experienced wars and years of army service from his youth. He had come to Korea as a missionary to Chinese people, and had long sought a wife who would join him in his life of service. His parishoners and friends knew of his loneliness and were anxious to help him in his search.

When a new young missionary couple arrived from Taiwan to work in the Kunsan area, they were brought to Iri to be introduced to the Christian leaders among the Chinese community and, incidentally, to meet us, some of the Canadians in Iri. The man spoke no Korean, but a little English. His bride spoke Japanese, and thus conversed with a colleague. Miss Choi, the nurse who had worked in the Canadian Mission Iri Tuberculosis Clinic for a few years was trying to learn a little Japanese so she could read nursing text books, and took an interest in the young wife, soon to have her first baby. She went to visit her in Kunsan and introduced her to a doctor, and helped her in her new land. The couple were so impressed, that they introduced Miss Choi to their friend in Inchon.

The decision was made only after deep thought, and with difficulty. Miss Choi had, from the time of her graduation from nursing school until an age when a good marriage was said to be unlikely, given her life to help her family, her church, her patients and community. Now she reached out in sympathy to a lonely man who wanted her. The decision made, a solemn betrothal service was held in our home, performed by Rev. Romona Underwood of the United Church of Canada, and assisted by Miss Choi's Holiness Church minister and the Chinese evangelist, in all three languages, and attended by friends from five nations.

But the wedding was quite different. Miss Choi's mother is an invalid and could not attend, but her younger sister and brother, and her uncle, an elder in the Holiness Church, and her own Holiness pastor and his wife and daughter went to represent her family. We Canadians were similarly honoured. The groom's friends and the missionaries and pastors of the Chinese Church became his family. But the congregation, and those who came from the Youngdongpo congregation

were family to both. The bride and groom joined all in smiles and laughter, and sang for their guests in Korean and Chinese, neither being able to use both languages, but conversing hesitatingly in English. Their life together will not be without difficulty, but their outlook is as bright as their wills to make it so. Their home and Church looks out over the sea, silver in the winter sun. Above is a park. Water must be carried up the steep hill, but there the air is clear and the horizon distant. When the groom asked me if I was sorry to lose Miss Choi, I answered with confidence, "No."

When the patients came to the clinic in our house for their medicines this month, they noticed Miss Choi's absence at once, and asked about her. Mostly they seemed surprised, saying they thought she was already married. Many wondered at my happy announcement, and checked my story with other staff members. They will miss her, as I do, and so will her mother. But we rejoice in her new family life and give thanks for her life of dedication.

Marion Pope, R. N.
United Church of Canada Mission

READING FOR THE BLIND

There is not a great deal of reading matter for the blind in Korea, but you should know what is available. The first is the Bible. This adaptation of Braille to Korean was worked out by Pak, Too Sung, who recently passed away in Inchun. The entire Bible was completed in Braille in 1957 and can now be secured from the Korean Bible Society in twenty volumes, at 10 won per volume (obviously less than the production cost). Each "portion" is the size (though not the weight) of a Sears catalogue. They are not pocket portions! When stacked up, they make a pile about four feet high.

It may interest you to know that, since there is so little else available in Braille, you may find Braille portions in the waiting rooms of some of the best blind fortune-tellers in town, where the clients may pass the time in reading the Bible in Braille, while waiting their turn to consult the great man who offers to solve all their personal and business problems. This is irony of a special sort! If they only knew it, the Bible would solve for them certain far more vital problems than any that the blind fortune-teller can take care of.

There is also a Braille hymnbook available from the Christian Literature Society for 30 won. This does not contain all the hymns in the Union Hymnal, but has all those that are in common use.

Besides these, there is the Braille magazine, **New Light**, which is published monthly, under the Advisory Committee for the Blind, with a special subsidy from the John Milton Society. It is related to the Christian Home Magazine office, and part of the material included is transcribed from that very excellent magazine. Other material comes from the Lutheran magazine **New Life**, and from other sources, including **Korea Calling**. One sermon is included at the beginning of each issue, and a continued-in-our-next series through Erdman's commentary on John's Gospel, at the other end. Those who wish can then tear off these pages and rebind them for their own libraries. About half of each issue is specifically Christian and the rest is of general cultural interest. The subscription is 150 won a year. If you have blind friends who read Braille, you could do worse than to give them a gift subscription. Even if you don't, there is a waiting list of blind people who cannot afford to subscribe even this modest amount and gift subscriptions are sent to them as they become available.

There is still a further project, namely the Braille library which is being developed by the Advisory Committee for the Blind, in Seoul. Books are loaned out directly and by mail. There are a great many secular books in English, largely a donation from the American Foundation for Overseas Blind. There are also a number of books, many of them textbooks, which have been transcribed to help blind college and seminary students and which are now in the library.

More recently, we have secured some Christian books and magazines in English Braille from **The Upper Room** and from the Lutheran Church, Missouri Synod, in the States. We are also transcribing Christian books in Korean, and this list is growing. A new project, in this connection, is that of transcribing the Literacy Primer and readers of the Christian Literacy Association, in an effort to use these for Braille literacy work. Since this idea is in the experimental stage, it remains to be seen how effectively it works out.

The Lutheran Mission has also been carrying on a Braille department of their Correspondence Course (see the article on this Course by *Mr. Dorow* in the February 1964 issue of **Korea Calling**). One of our transcribers goes to their office each week to handle the correspondence and lessons sent in by blind people who are studying the Course.

Allen D. Clark
United Presbyterian Mission

BIRD RECOGNITION

Once there was a **Long-eared Owl**, *Asio otus otus*, that felt mighty sick. It went to Severance Hospital and Mrs. Hilda Weiss found it in front of the Emergency Ward. I undertook its care and treated it like I treat some patients, i.e., by allowing a little time and prescribing a good diet. After I had fed it *pulkoki* meat for more than a week it seemed like time to turn it back loose on the rat and mouse world, although parting was difficult.

During the time that *Asio otus otus* was our cellar guest (captive), it couldn't get used to this human being idea, and considered a close approach a threat. It would hiss, snap its bill; spread its wings and puff out its long feathers, broadening its usual shoulder width of 3 1/2 to 4 inches to a terrifying 18 inches; and rock back and forth from one foot to another. One could see that this combination of sound, size and motion would seem threatening enough to cause any dog or cat to pause. The feet, hidden under the puffed-out feathers, were not a part of the show; armed with 3/4 inch talons. They were the real threat. Being wounded once by these talons would be a lesson not soon to be forgotten.

This owl gets its name, of course, from the inch-long tufts of feathers on each side of the head that are not ears at all. The tufts are usually in the "up" position although they can be down when the head is thrown back, or the bird is making out a threatening attitude. The true ears are behind the semicircular flaps of feathered skin lateral to the eyes.

Because any owl's eyes look straight ahead, it can't see as much of a complete circle as most other birds. An owl is not blinded by daylight. Like a human, an owl might be temporarily blinded by light after coming out into light from a dark place, but this would be very temporary. An owl doesn't want to be around during the day because of all the rumpus that other birds kick up or the occasional "ganging up" of crows or magpies against it.

Over its bill the owl's brows curve down toward the bill and thus give the appearance of a frown. It is no wonder that the owl with its night habits, its big penetrating yellow or orange eyes, its frown can be connected with thoughts of ill omen, superstition, and because of its strangeness can even be thought useful for medicinal purposes.

Lyman Hale, M.D.
Methodist Mission

Book Notes

Son of a well-known missionary family and one of three brothers who still continue to serve Korea in various ways is Benjamin B. Weems. Last year he published, through the *University of Arizona Press*, a book on the native Korean religion called Ch'ondogyo. The book is entitled **REFORM, REBELLION AND THE HEAVENLY WAY**.

"The Heavenly Way" is a translation of the name of the sect and refers to its religious beliefs, but Mr. Weems does not write very much about the religious values of the movement. For that side of the question readers must still be referred to *Dr. C.A. Clark's RELIGIONS OF OLD KOREA*, though there are quite good summaries in various compendious books about Korea.

Mr. Weems's book deals almost exclusively with the social and reforming aspects of the movement. People interested primarily in religion, as missionaries are, can very easily miss the importance of social history, so the slant of this treatment is most useful.

The story starts with the late nineteenth century origin and flourishing of the Ch'ondogyo movement under the name of **Tonghak**, or Oriental Learning. Most people in Korea have a vague idea that there was such a movement, but here the details of it are dramatically unfolded. It is a story in many ways like an old romance, full of fascinating narrative, though the background of the account is an examination of the state of the country which goes far to help us to understand some aspects of Korean life even today.

In later years political involvement of Ch'ondogyo became of even greater importance. For instance, not many are aware that the March 1st demonstrations of 1919 were practically engineered by the skill and finances of the Ch'ondogyo believers. Mr. Weems's book is very informative on this matter.

It is disappointing that he does not give us any information about the movement up to date, and the reader must be warned that the glossary contains a great many misprints, but the book is nevertheless a must in the Korean bookshelf of anyone who pretends to be seriously interested in this country.

Richard Rutt
Anglican Mission

PRAYER CALENDAR CHANGES

p. 151 Dr. Lyman L. Hale phone 73-9619
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KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Mrs. Horace G. Underwood
Box 1125 I.P.O., Seoul, Korea
Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV, No. 4

APRIL, 1965

1885 April 1965

As the Easter morning sun arose over the mountains of Korea, three young people on the little Japanese coastal steamer leaned on the rails and gazed at the shore with hearts that beat high in hope, in resolution, in fear, and yet in deep thankfulness. Eighty years ago this month the Tsugura Maru, "hardly larger than a tug," brought Horace Underwood, not yet 26, and Ella and Henry Appenzellar, just turned 27, through the cluster of islands and mud flats to the little fishing town of Chemulpo. Through the years since that April 5th in 1885 God has blessed the work in Korea as in few other lands, and one cannot help but feel that the triumphal joy of their happily timed landing must have poured itself through those young missionaries and the hundreds that have followed them down the years to fill the land with the spirit that has brought such an abundant harvest.



Horace Underwood

No one knows today who stepped ashore first, which is perhaps just as well, but the door is open for the wildest speculation. If the tide was low I suspect they may have all been "uhbbh"ed ashore on the backs of the boatman. One story, though, has it that the two men stepped ashore, hand in hand, while another insists that the gentlemen must surely have deferred to the lady. Perhaps the wildest story of all is that the two impetuous young men, unwilling to wait for the shore boat and unable to think of being second, plunged over-board and raced ashore through the muddy waters of the harbor!

Wild though it sounds, perhaps in some ways the last story is the truest in spirit: not the spirit of competition but the spirit of impetuous zeal for the work. Nowadays we look back at the pictures of the venerable fathers of the mission, old men with bald pates, or snow-white locks, and think in terms



Henry Appenzellar

of solid good sense and deep experience, but on the walls of the Seoul Y.M.C.A. this April 5th, at a memorial celebration, were pictures of the young men who stepped ashore 80 years ago, young men younger than the usual new appointee today, young men who might well have dived overboard, young men who *did* dive into the muddy waters of intrigue and danger, young men who between them had a hand in the beginning of almost every important aspect of Christian work today. Preaching, of course; language study, naturally; but also Scripture translation and hymns, hospital care and medical education, literacy and literature, schools and clubs, the Y.M.C.A. and student bands, retreats and mass meetings, relief and welfare, all while travelling far more often and more widely than most of us do today.

This seems to be a decade of anniversaries for the Korean Church - the first real chance to celebrate since Liberation, and this 80th Easter of Christian work seems to touch a deep chord in the hearts of the people. The joy of the Resurrection morning is compounded with the joy that the message came to this land, and is touched with the urgent joy of those who first brought it. We rejoice in the rich fulfillment of the prayer that Henry Appenzellar raised that morning 80 years ago, and we all join in repeating it for the continuation of God's work here:

"We came here on Easter morning. May God who on that day burst asunder the bars of death, break the bonds that bind the people, and bring them to the light and liberty of God's children. Amen."

Horace Underwood
United Presbyterian Mission

Teaching Them to Read



One of the places where I like to take visitors is the Korean Christian Literacy Association. I wonder if you realize that we have one of the most effective literacy programs in the world, right here in Korea.

It started back in 1949 with the visit of Dr. Frank Laubach, but the work has gone a long ways since then. Later, Mrs. John Genso, who had recently retired from the United Presbyterian Mission, returned to Korea for two very energetic years and Miss Edith Simester of the Methodist Mission was with us for several years. Ahn, Cynn-Young was Executive Secretary for 7 years, until asked to take the principalship of Paichai High school, since which time Sim, Chai-Won has headed up the work.

It is assumed that about 20% of Koreans are illiterate. Beyond this figure, however, there is a large number of those who are not more than semi-literate. This is the area in which we work. The first is obviously the group that cannot read at all. For these, the "First Steps" primer is prepared, using the pictorial approach that Dr. Laubach made famous. The first page shows a picture of a boy with his legs up in the air; then a picture of the boy with the word "ai" superimposed on the picture: then the word without the boy. The student is on his way, moving from the known to the unknown.

Following the primer, there are two sets of 6 graded readers each, one secular and one on the Life of Jesus. These gradually increase in difficulty and in vocabulary until, by the time the student has completed the full series, he should be able to read the Bible or other adult material. The secular series deals with health, civic responsibility, home, school, etc. However, the student is not yet really fully literate. He needs to be encouraged to keep on reading. You will recall that, in primary school, you had reading classes every day for 8 years of school. Part of this was for information, but mostly it was intended to



develop your habits of reading with enjoyment and profit. This is the next step in the literacy program. Following the primer and the 12 graded readers, there are now 62 small books (60-100 pages each) on a variety of subjects stories, biographies, farming methods, health, Bible study, Communism, gambling, and so on. These are not children's books. They are simply written, but are adult books which any educated adult may read with interest.

With all these excellent materials, how are they put to use? First in teaching illiterates to read. Two years ago, the government set a goal of wiping out illiteracy in two years. College and high school students have gone out in their vacations to teach people to read ("enlightenment campaigns", they are called). With no follow-up, this brings little in the way of permanent results, though the intentions are fine enough. Our program is carried on a more long-range basis, under which 1,130 volunteer teachers conducted classes in which 11,500 people learned to read, last year. This has called for short training courses for the teachers, since the method of teaching an adult to read is not the same as for a primary school child. Since 1949, some 96,485 volunteers have taken the training course to enable them to do this work. In that time, 213,921 have been taught to read.

How is the work beyond the primer stage done? In two ways. One is by reading classes. The other is by the formation of Readers' Clubs. This is almost unique in Korea. A Readers' Club may be formed where there are 15 people or more, 15 years of age or over, who have not gone beyond Junior Hi graduation. That is, it is not intended for primary school children on the one hand, nor for the more or less educated adults, on the other. It is aimed at the group who have learned how to read but who are likely to re-

lapse into a non-reading semi-literate class unless encouraged to continue reading. When a group of 15 or more registers, with a responsible local leader, the group is sent a packet of 20 of our books (including the primer and the 12 graded readers). They are all to read each book. When one has been read by all the members, they get together and discuss the book and then send in a report of their opinion of it, whereupon another book will be sent them, up to a possible total of 100 books. After that, we assume that they will be interested enough to buy their own books. About 75 clubs have reached this stage. The number of clubs is 3,700. obviously, the effectiveness of each club depends very largely on the interest and imagination of the local leader. There are also many non-literary by-products of this club program. Reading books on village improvement leads many clubs to undertake some village improvement of their own, such as cleaning up the village well, getting rid of flies and mosquitoes, killing pine caterpillars, improving local roads and bridges, trying new farm methods, etc. It is a means of showing their neighbors that the Christian Church is interested in more than just church attendance. Christian living is a seven-day-a-week affair. Nevertheless, our basic purpose in Christian literacy is to enable and to encourage people to read God's Word with appreciation and understanding. This is why our long-range goal provides a motive for this service which brings wider and more permanent results than may be found elsewhere.

For those of you who are in rural church work, may I recommend that you familiarize yourselves with this program and encourage it in your districts. There are a number of these Readers Clubs in the churches in my own district and the results have been most helpful. They are especially useful for the winter months, when farming work is slack and the evening time could better be used for this than for the gambling and lesser activities which are the curse of life in the village for too many young people.

Where can one buy these books? They cannot be bought in bookstores. This is a technical point of the tax laws. Since the books are technically text-books for a non-profit(very!) service program, you will have to secure them direct from the office of the Christian Literacy Association on the 4th floor of the CLS Building. Most of them are at 15 won some at 30 won. By all means, visit the office and see the very attractive chart displays on the walls, illustrating the program described above, and see and buy the books we have. Precisely because we cannot use the ordinary commercial outlets, we need your cooperation in getting the books to their readers. I want to stress again that these are not written in baby-talk. The article I wrote for "Korea Calling," some months ago, on Lee Sang Chai was largely based on the very excellent little book in this series by Ahn Cynn-Young. I recommend that you read the original.

Allen D. Clark
United Presbyterian Mission

VOCATIONAL TRAINING

A new approach to vocational training has taken hold in Korea. This new approach concerns job placement before undertaking vocational training. For example, in the past year Foster Parents' Plan, Inc. has placed about 200 young Korean men and women with the Gold Star Radio Manufacturing Company in Pusan. This was done in blocks of thirty jobs for young women and twenty jobs for young Korean men and then by providing vocational training as required for the manufacture of radios, electric fans, transistor clocks, electric water meters, and telephone switchboards; also training in lathe operating in making small nuts and bolts and, for the near future, television manufacture. The role of the volunteer agency is to select these people and arrange for curriculum and training (including paying all costs). A mutually satisfactory arrangement is to establish minimum educational requirements with the personnel officers of the Company and to get the approval of the Company engineers to a training curriculum including the selection of a training school. This led to exchange visits of training school faculty and Company engineers concerning production methods and techniques.

The motivating factor is that such an arrangement is to the interest of each of the participants:

- for the volunteer agency it means an important step toward family self-support.
- for the employer it means not having to spend money and time, and use personnel and space in order to train workers.
- for the school it means an increase in students and tuition over an indefinite period of training.
- most important, it provides the student with incentive to study and maintain faithful attendance.

Evaluation of this job placement and vocational training program indicates that it is a success in providing skilled workers for this Company. Their sound knowledge of electric circuitry has also marked these trainees for future supervisory positions. This program tends to grow with the expanding needs of this Company for no-cost, well-trained workers.

In this case, vocational training facilities did not exist to provide skilled workers for Korea's radio industry. This Company was training its own workers on the production line which resulted in the use of production space for training and a slowed-down production. The Company was not enchanted with the prospect of setting up a separate training school of its own, with its high cost and its need to use the plant engineers as instructors. The program of the voluntary agency aimed for self-support of the

families of enrolled children. In these families are brothers and sisters of children enrolled in the volunteer agency who have completed middle and high school, and who are not going to school, and do not have jobs. The volunteer agency is motivated further in first seeking job placement in order not to risk wasting its funds for useless vocational training. Then too, vocational trainees face a high unemployment and under-employment situation at present in Korea.

Frank Ryan
Foster Parents' Plan, Inc.

ANGLICAN JUBILEE

The Anglican Church began its mission to Korea on 1 November 1889, when the Archbishop of Canterbury consecrated a bishop for Korea in Westminster Abbey. The bishop arrived in Korea in September of the following year. Therefore the Anglican Church here has been keeping a year of Jubilee for its 75th Anniversary from 1 November last until next September. Most of the celebrations have been of a family nature, though members of many denominations have taken part in the central observances in Seoul and elsewhere.

The climax of the year is to happen in May, when seventeen bishops will be visiting Korea for the annual conference of the Anglican Church in South-East Asia, which is holding its meetings in Seoul for the first time. The conference will conclude with the consecration of the first Korean as an Anglican bishop in the cathedral of Our Lady and St. Nicholas on Ascension Day, 27th May.

The appointment of the bishop has been made officially by the Archbishop of Canterbury, under whose jurisdiction the Anglican Church in Korea still remains, but in effect it was a popular election, because the Archbishop took careful advice as to the opinion of Korean Anglicans and the choice was virtually unanimous.

The bishop-designate is Fr. Paul Lee, who for several years past has been in charge of the Anglican parish in Ch'ongju where he has also run a lay leaders' training school.

He is a young man by usual standards for bishops. He is only 43, but he has had experience which fits him admirably for the job. His family is a Ch'ung ch'ong family, but he was born in Chong-up, in Cholla province, and originally wanted to be a buddhist monk. But his parents insisted that he return home from the Diamond Mountains, and apparently by sheer chance he visited the little Anglican chapel of the Sacred Heart of Jesus, and there became a Christian.

After sharing the bitter experiences of refugee life which were the lot of so many Koreans during the war, he was eventually ordained. He has studied for two years in England at Canterbury, where he also did some work as an assistant in an English parish church.

He has for some years served as a member of the Board of Directors of Yonsei University. To him is entrusted much of the responsibility for seeing that the division of the Anglican Church in Korea into two dioceses is a real step forward in the work of the Kingdom of God.

Bishop Daly, who is at present the only Anglican bishop in Korea, will move to Taejon, where a new diocese will be set up to include all the work of the Anglican church in this country outside the province of Kyonggi and the Special city of Seoul. The latter area will be called the diocese of Seoul and will be under Bishop Lee's jurisdiction.

Richard Rutt
Anglican Mission

BOOK NOTES

It is a pleasure to welcome a book of outstanding importance in the theological field, though it is odd that this book has never been published before.

The book, which appeared in the middle of March, is the Korean version of the Huck-Lietzmann *Synopsis of the First Three Gospels* (Konggwon Pogumso Taejo Yon-gu). There is no need for a man to agree with the details, or even the implications for Bible criticism, of this classic work; but no Bible student will not find it a most valuable aid. Korean seminarians will welcome it, and it would make a most useful present for any pastor or educated lay person.

The Korean edition, using the current Korean Bible Society han-gul translation of the gospels, is the work of the Rev. Chai Wie. Mr. Chai has not simply done the tiresome and painstaking work of reproducing the German scholars' work in Korean (that would have been little more than a labour with scissors and paste) but has considerably added to the usefulness of the work by inserting extended references. He has also added two useful tables, originally made by F. C. Grant, which summarize the usual view of the relationship between the parallel passages in the synoptic gospels. This is a good example of the intelligent way in which translation and adaptation of a standard western theological work can be made for Korean students.

The book is attractively designed and printed by Ton-a. It is published by Bishop Lew's **New Life Press** (*Sinsaeng-sa*) at a price of 300 won. Since it is not published by the CLS, there is a possibility that some missionaries may miss the fact of its existence for some time.

Richard Rutt
Anglican Mission

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**
Business Correspondence: **Mrs. Horace G. Underwood**
Box 1125 I.P.O., Seoul, Korea
Subscription: **\$1 a year**
\$6 a year for 10 to one address

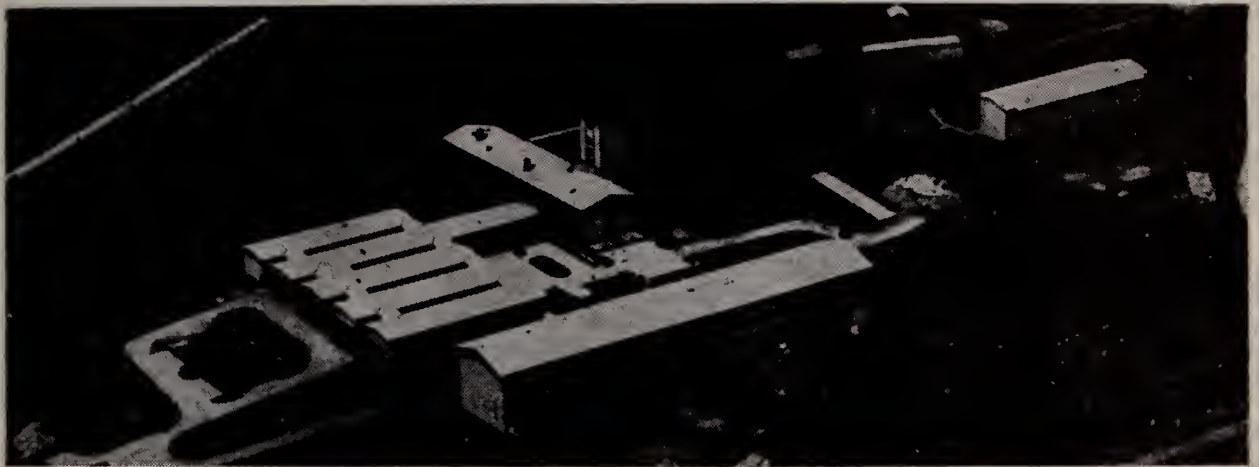
KOREA CALLING

VOL. IV, No. 5

MAY, 1965

MINISTRY OF HEALING

Excerpts from an Eighty Year History



"The history of Severance Hospital began with the introduction of western medicine into Korea by Dr. H. N. Allen, a Presbyterian Medical Missionary who was then the physician assigned to the American Legation. In December, 1884, Prince Min, leader of the conservative party was injured in an attempted assassination. Dr. Allen's successful treatment of the prince inspired the Emperor to establish a hospital in which Dr. Allen could practice."

"One of the buildings had been fitted up as a dispensary having one room for waiting patients...part of which served as a dispensing pharmacy, a second room for examination of patients and a third very small room for a private examining and treatment room." "The dispensary records show some ten or more cases a day coming for treatment but none on rainy days."

"He found only a meagre supply of medicines and a small outfit of surgical instruments because the ¥3,000 per year contributed by the Emperor for its maintenance was nearly all used for the support of its magnificent staff of officials and its array of servants, who had no work to do." "Dr. Allen in his reports to the mission in the very early days referred to instances of evangelism amongst the patients through his interpreter, and as Rev. H. G. Underwood was closely associated with Dr. Allen in the hospital, assisting in both medical work and teaching the assistants who were also medical students, we may be sure

that the evangelistic enthusiasm that always characterized him, found abundant opportunities to give the gospel message to the patients." "Dr. Avison's first work was language study and getting used to riding to and from the hospital in an official sedan chair, provided by the Palace and carried by four suitably uniformed chairmen" "(Dr. Avison), called to the country to see a sick man and feeling he could help to extend the influence... persuaded Dr. H. G. Underwood to accompany him as interpreter and at the same time use the opportunities for evangelization. They were gone one week and upon their return found that the rooms for the hospital had been rented to a Japanese doctor." "On Dr. Avison's travels in the country...it was difficult to keep to the travel schedule because of the urgent requests of the people who ran out of their homes to ask if one of the party might be a doctor."

"The medical work was popular with government. Dr. Avison and Mrs. Underwood continued as physicians to the Palace." "Once the Queen sent Mrs. Underwood a gift of five hundred Korean dollars to be used for medical work among the people."

"In the summer of 1895 a serious epidemic of Asiatic cholera broke out... urgent efforts were made to instruct the people...many thousand pamphlets were printed and scattered...the success of these pamphlets led to the use of this method of instructing the people generally how to avoid many of the contagious dis-

eased."

"In 1895 the first foreign nurse, Miss Anna P. Jacobson, arrived with Miss Georgiana Whiting, MD to join Dr. Avison. Miss Jacobson, after a brief period of service, contracted amoebic dysentery and died in 1897. Dr. Whiting decided to give all her time to evangelistic work and Dr. Avison was left alone again. Both he and Mrs. Avison suffered from illness and in 1898 they and their children, were sent to Japan and China to regain their health. In Japan they met Dr. Eva Field and Miss Esther Shields, R. N.. They all returned to Seoul together, but in 1899 the Avisons were again ill with sprue and were sent to America on sick leave."

"After hearing a paper by Dr. O. R. Avison at the Ecumenical Conference of Missions in New York in May, 1900, Mr. L. H. Severance of Cleveland, Ohio, gave a gift of \$ 10,000.00 which was afterward more than trebled."

"There is solid satisfaction in knowing that at last (1902) Seoul is to have a hospital." "SEVERANCE MEMORIAL HOSPITAL, the cornerstone of which was laid on Thursday last, is so thoroughly planned, so finely situated and so well superintended that we believe it will leave little to be desired."

"Mrs. Avison opened the new building with a silver key at the dedication in 1904. Dr. Underwood made address."

"Union in medical work with the Methodist Mission in Seoul was approved in 1905." "In 1907 Mr. Severance and his physician companion, Dr. A. I. Ludlow, visited Korea and spent ten weeks visiting all of the stations."

"In 1908 the Avisons brought back approved plans for a combined school and clinic building." "It may well be that June 3, 1908, the day of the first medical school graduation, may in the future be regarded as one of the historical dates in Korean history." "In 1913 the clinic building and Avison Hall (medical school) were completed and opened." "The Southern Presbyterian Mission appointed Dr. K. S. Oh as Professor of Anatomy. Dr. F. W. Schofield, Professor of Bacteriology, was appointed by the Canadian Mission."

"As Dr. Gale writes, 'The medical missionary's life is a ceaseless war waged against typhus, leprosy, smallpox, cholera and all the fearsome heritages that have scourged humanity...The physician has contributed in a large way toward preparing the hearts and minds of the people for the planting of the Gospel seed.'"

"What shall we say of the hundreds of thousands of sufferers...How shall we measure the enlightenment, the freedom from superstitious fear...through work done during cholera epidemics and through vaccinat-

ion? It is a good thing to relieve suffering and save life, but it is a greater thing to inculcate the spirit of helpfulness and set going the forces which, by their growth and development will be able to accomplish...permanency which it will give to the Christian faith."

"In Seoul, at the Severance Union Medical College, Northern, Southern, and Canadian Presbyterians unite with the two branches of the Methodist Episcopal Church to maintain the leading medical school in Korea. From this school 113 doctors have already (1923) graduated, while from the hospital, conducted in connection with the college, 42 nurses have gone out. The faculty at present includes 21 Americans, Canadians and Australians. There are 57 medical students in training and 35 student nurses."

"At present (1934) twelve percent of the members of the Mission are medical workers." "With these (records) as a basis, totals for the 45-year period can be estimated as follows: In-patients, 110,000; out-calls, 90,000; dispensary patients, 1,500,000. The number of treatments of course would run into the millions."

"In the early days there was much dispute as to the ends served by medical work...At the end of 50 years, the history of the part taken by doctors and nurses covers every phase of healing and preventative diseases. Even insanity has been brought within the sphere of the medical missionary's endeavors, and all kinds of social welfare work are being definitely promoted. Nor can we fail to report the part taken by this arm of the missionary enterprise in the evangelization of the people...In the matter of evangelization, varying methods have been used...one method tried at the Royal Hospital in Dr. Avison's early days was this: The name of each patient who attended the dispensary was entered on a separate card. These cards were filed daily according to provinces and counties. Whenever an evangelist of the hospital or of the station was about to start on a trip, all the cards that mentioned the area of his route were utilized. In the meantime the names of all who listed a local church were sent to those churches so that their pastor could call on them. As patients were discharged each was given a card with the address of the nearest Christian group or church and the name of the leader with an urgent invitation to call or attend the meetings so that the patients were introduced."

"Perhaps one of the most notable contributions to Christian advancement made by the medical missionaries is a series of scientific textbooks they have written or translated."

"Although Dr. O. R. Avison was listed as a retired missionary from the end of June, 1932, he was continued as president of the Severance Institution until 1935. He was succeeded by Oh Kyung Sun, M. D., who had been on the teaching staff for many years." "Dr. J. L. McAnlis was the last member of the Mission in Severance. He left for the Philippines in

April 1941. Meanwhile, the Severance institution, hospital, and medical college continued to function in spite of changes and difficulties and was not closed during the war years."

"In the ten years, 1925-35, the percentage of charity patients dropped from forty-six to twenty-eight. By 1938, free treatments had dropped to fifteen percent of in-patients, and twelve percent of out-patients." "The amount of work done by the hospital was amazing. In 1937, Dr. Ludlow reported for the surgical department that during twenty-five years, there had been 50,000 patients receiving 120,000 free treatments and 150,000 paid treatments. He had performed over 2,000 operations and given hundreds of lectures on surgery in the medical college."

"The enrollment in the Medical College increased from 180 in 1935 to 202 in 1939, when there were 402 who took the entrance examinations and only fifty-eight could be received." "The sixty or more students in the Nursing School were all professing Christians. Each year from fourteen to eighteen were graduated. The total number of graduates up to 1936 was 188."

"The work of the hospital, medical college, and school of nursing was seriously hampered, but not stopped during the war. The supply of medicines, linen, bandages, etc. was all but exhausted. Heating systems broke down. Money for fuel was lacking. Nurses cared for patients in cold wards; students recited in cold classrooms; there was no money for repairs."

"Soon after the missionaries returned to Korea in 1946, Dr. Paul Choy, as president of the Severance Institution, officially invited the Missions to resume their cooperation."

"The new president, Lee Yong Sul, M.D., had been an elder in the South Gate Presbyterian Church and for many years was a member of the surgical staff of the Institution. He was rated as probably the best surgeon in Korea, head of the Public Health Department of the Provisional Korean Government under American Occupation and an outstanding leader in all civic and Christian movements for a better Korea. The idea took shape that at least a part of the Severance plant would be moved to its land holdings near the Chosen Christian University, in which institution some of the classes of the Medical College were held." "Dr. Lee...reported on March 15, 1950 (before the invasion) that the hospital was operating at full capacity of 140 beds...There were 227 students in the medical college...ninety-nine nurses in the training school...Things were looking up again when the blow fell, the Communist Invasion."

"The battle lines surged through Seoul four times. After June, 1950, the hospital continued to operate, although greatly handicapped. When the Reds retreated,

they carried off one professor and one instructor. As the second invasion approached in December, 1950, the staff fled to Pusan in four different groups, by ship, box car (with hospital equipment) jeeps and truck."

"Following the evacuation from Seoul, the hospital opened in three refugee centers: (1) On the island of Koje (three hours by boat from Pusan), from January 5, 1951 to March 31, 1952, out-patients totaled 198, 756;...in-patients, 38,635." (2) At Chungdo (near Taegu) from April 14 to July 18, 1951, out-patients numbered 62,920; in-patients, 3,000. (3) After Chungdo closed, a hospital was carried on in Wonju, near the 38th Parallel, from August 20, 1951 to January 4, 1952, for wounded civilians from the front lines; out-patients, 45,802; in-patients, 28,292."

"The buildings in Seoul suffered heavily in the fight for the Capital, after MacArthur's Inchon landing, and in the second invasion. In October, 1951, President Lee reported that sixty percent (later put at eighty-nine percent) of all buildings and equipment was lost."

"In 1954, the Severance Institution began planning to move to the new site purchased near the Chosen Christian University, where two years of pre-medical courses were already being given."

"In 1955, the Board of Managers decided to hold all its future meetings jointly with the Chosen Christian University Board. Dr. L. George Paik was elected chairman of the combined boards. The joint constitution was worked out...In 1957, the name "Yonsei" was adopted...The union was legally consummated and Severance became the Medical College of Yonsei University."

"The year (1963) has been one of great improvement for Yonsei University...The most striking fact is that after seven years of waiting, the medical college and hospital have moved into the splendid new plant on the Sinchon campus, and despite the fears that the patients would not come out so far for treatment, there have, in fact, been more patients than ever before. We are deeply grateful for this opportunity for increased and improved service in the name of our Lord. The plant consists of five major units: the Medical Science Building (medical school) donated by the China Medical Board; the five bays of the Out Patient Clinic; the Service Wing, housing the main examining and operating rooms; the Ward building, largely donated by the cooperating missions and including one floor designated as the Eighth Army Memorial Chest Hospital, donated by Eighth Army AFAC; and the Nurses Dormitory, donated by the women's associations of the supporting churches. Related to the hospital are the Crippled Children's Center, built by Mrs. Edward Adams several years ago...and the Church World Service Amputee Rehabilitation Center, construction of which was begun in May."

Florence Riggs
Methodist Mission

MORE VALUE THAN MANY SPARROWS

The value of a child's life is not very great here in Korea. Many families have more children than they want or can feed adequately, most know that if one child dies, there will probably be another along in a year or two. For these reasons sick children often do not get the medical care that they need. Too often they die.

This seems like a rather sensible, though callous, approach to the problem of over-population and food shortage. As Scrooge said, ".....(it will) decrease the surplus population." But this sensible approach is against all that we as Christians have learned from our Teacher, Jesus Christ, who said,

"are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.Fear ye not therefore, ye are of more value than many sparrows."

We have learned the value of every human life in the eyes of God, even the life that weighs only three pounds; or has the mentality of a two-year-old at age six; or has a completely crippled body with no hope of ever earning a living in this society where people depend mainly on manual labor.

These unwanted, underdeveloped, deformed, defective, or ill children are handled in several ways. They are hidden away at home out of sight until fate intervenes. They are abandoned with little hope of their surviving in the average orphanage. They are brought to Christian hospitals seeking help.

The children that are brought to us are usually 'special children', i. e., the only son, the first baby, or the family favorite. Even families with money are reluctant to invest in medical treatment of a child whose recovery is in doubt or prolonged.

We, as Christians, living in this non-Christian society have opportunities to witness every day to the Christian belief in the value of every human life. Without our hospital, Presbyterian Medical Center, over 800 orphans in the city of Chunju would have no other medical care other than the simplest treatment available at the public health department. At the present time, there are nineteen infants from one orphanage alone who are sick and hospitalized in our nursery. We receive not a single Won of support from the orphanages or the government for these children who would quietly die if we did not receive them.

Our staff is giving its best effort to save these helpless little creatures. Interns and residents spend many hours over the small boxes used as cribs trying to start intravenous fluids in tiny, fragile veins. Nurses lovingly hold a three-pounder all during the day and night encouraging feedings by mouth. When the load is heavy in the nursery, as it was recently when eight babies with diarrhea were admitted at one time from the same orphanage, nurses from various departments

gladly offered their assistance in the nursery. It has become customary for the doctors on the pediatric service to donate blood to these children when transfusions are indicated; Dr. K. Yoon supplies the B type; Dr. U. Kim, the A type; Dr. H. Choi, AB; Dr. T. Lee, type O.

The death rate is high despite all that we do because of the marginal condition of the children before they become acutely ill and are brought for help. But many, many are saved. The joy comes in seeing the child not only recover but become stronger than he was before the illness. Then he may learn to walk and talk for the first time, and even to fold his hands for prayer each Sunday morning. The few fortunate ones that we can keep for several months (and this is usually impossible because we must send the recovering ones, but quickly, to make room for the critically ill) blossom into such attractive children that they are adopted into approved Christian homes. Over the past ten years, a number of such adoptions have taken place. The parents include such people as evangelists, our hospital nurses, orderlies, and missionary helpers.

Joanne Smith T, M. D.
Southern Presbyterian Mission

BIRD RECOGNITION

It is always a pleasure to see spring roll gradually in through the birds that arrive here in Seoul. First came the familiar black and white bird, the **White-faced Wagtail** and this year they arrived about the 3rd and 4th week of March. Their call and song made it evident that they had arrived. The second arrival seemed to be the noisy **Grey Starling** which I saw about the first week in April. The speckled starling in the United States was introduced from England and this bird has the same nesting habits around human habitation. It of course belongs to the same family and has the similar jerky big stepping walk. In the last week of April we have had two exotic arrivals, the **Tricolored Flycatcher** and the **Blue Flycatcher**. The **Tricolored Flycatcher** has a yellow breast, rump and eyebrow and the rest of him is black except for the small white wing patch. The **Blue Flycatcher** has bright shiny blue on the top of the head and the rump. The throat and bib are black and the rest of the underparts are white.

Lyman Hale, M.D.
Methodist Mission

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**
Business Correspondence: **Mrs. H. G. Underwood**
Box 1125 I.P.O., Seoul, Korea
Subscription: **\$1 a year**
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV, No. 6

JUNE, 1965

A Rural Church

By Allen D. Clark

How does a new country church get started? In any one of a dozen ways, but the Choong Ni church is a sample of some of them. It is in a village north of the famous 38th Parallel, about 3 hours' drive north-east from Seoul. In this area, there are a number of churches beyond "the Parallel", for the Truce Line does not follow the 38th Parallel exactly.

In the winter of 1961-2, Miss Suh, a young woman in the 2nd year class of the Pierson Memorial Bible Institute went out to this village to work during the long vacation. A young and very enthusiastic deacon from her home village had moved here and, finding no church within ten miles of him, wrote urging her to come there and do something about it. About a month later, I received a letter from her telling me that she needed a tent for services because she had so many people attending. They were meeting in a home and there just wasn't enough space. I had no tent and no money to buy one, and so I ignored the request and put it down to youthful enthusiasm. Besides, my experience with tents as meeting places for churches indicated that they are merely an expensive stop-gap. A second-hand tent is expensive to begin with and usually lasts only two years, at most, and then somebody had to build something permanent. So I let it ride.

A few weeks later, here came another letter, more urgent than the first, saying that she had some 30 baptized Christians who had moved in from elsewhere, about 60 children in her Sunday School, and some 20 young people. My feeling about tents had not changed and I still had no money to buy one. As for the 60 children in Sunday School, anyone who can tell a Bible story well can go out into any village and drum up that many youngsters in no time flat. They flock around like children to the Pied Piper. But a lot of small children do not make a permanent church. A new place just couldn't grow that fast. I put it down to a student's enthusiasm and went on about my business. Perhaps I could visit out that way, in the next few months, and see what was going on, if anything.

Meanwhile, the district Bible Institute was on and we were coming up to the final evening of the term. That afternoon, the deacon from Choong Ni turned up to see me. It developed that the enthusiasm was well founded. There were a number of solid Christian fami-

lies which had moved into this area, which had been



opened for resettlement, and a number of them were baptized members from other churches. This gave a nucleus of something more dependable than a lot of youngsters eager for more Bible stories. We talked for some time, but I still had no tent. So I invited him to come with me to the closing supper and service at the church where the district Bible Institute had been held.

In the course of the service, those from various churches of the district were asked to stand and tell where they were from. Among the others, Mr. Lee stood and said he was from Choong Ni (which none there, except myself, had ever heard of) and said a few words about their need of a tent for worship. As it happened, the young evangelist was there from Chin Sang, also above the 38th Parallel, facing the Imjin River, on the edge of the restricted area where, at that time, certain registered farmers were allowed to go across to farm by day, but had to return across the river at nightfall. They had just built a cement-block church to replace the tent in which they had been meeting, and he offered the Choong Ni group this tent. As things turned out, the tent could not be moved from that area, because of certain legal restrictions which need not concern us here. However, a few weeks later, a family was moving out of the village, having found that the resettlement area was not the goldmine they had hoped it might be, and were willing to sell their two-room thatched house to the church. Money was

found to purchase it, partitions were knocked out and the congregation moved in. They have since added a bit to the building, but it is still essentially as when they moved into it. It faces the main "town square" a glorified wide-place-in-the-road.

The following winter, Mrs. Lee Young Sook, General Secretary of WCTU, went there to hold a week of special services and was so impressed that she came home and gathered money among her friends to buy a plot of farm land to serve as a Lord's Acre endowment for the church, to be farmed by the members for the church.

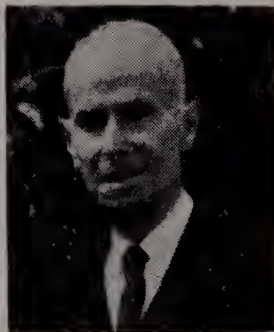
By this time, it was evident that Miss Suh, the student who had started the work, had done as much as she was able to do and it was time to look for a full-time man worker. She and other students had come out from Seoul, faithfully, every week-end, to look after the services. So it was arranged by the district superintendent that an experienced pastor who had been serving at the other end of this large district should move here and continue the work.

This spring, the church was celebrating its second anniversary and asked me to come for the service. The building is about 6 feet wide, on the inside, and perhaps 20 feet long. I counted 50 adults seated on the floor in this space. When several late-comers came in the back and there were no seats, those in front were asked to shove up forward to make room behind, in time-honored Korean fashion. They had previously had a Sunday School attendance of 80. We all enjoyed the "close fellowship." After the service, we had a meal together, on apple boxes set down the length of the building, and covered with large sheets of white paper in lieu of tablecloths. They are hoping to build a new cement-block building, farther up the valley, near where the church's farm land is located, for the present building is obviously bulging at the seams. They have hopes of getting on a self-supporting basis within the next couple of years.

One thing that gave me particular pleasure was meeting the teen-age boy who came in from there to attend the district Bible Institute. I taught him Bible Geography, in connection with which each student was required to prepare a wall-map of Palestine showing everything studied. He was now teaching that same course to the church people and had on the wall a much better map than the one he had made for my class. Is Bible Institute teaching worth while? What do you think?

Allen D. Clark
United Presbyterian Mission

Rev. Robert Grierson, M. D.



(Adapted from a 1931 study book prepared for the United Church of Canada. Compiled now by E.J.O. Fraser, one of its co-editors.)

Robert Grierson Dr. Robert and Mrs. Grierson were two of the five Canadians who came to Korea in 1898. After language study in company with the others, in Wonsan, Dr. Grierson, in 1901, extended his evangelistic and medical efforts to Sungjin, a seaport 145 miles northeast of Hamheung. There they lived and worked until his retirement in 1935. There being but one lone Christian in Sungjin, a band of Christian carpenters from Wonsan put up buildings, and were aided by Dr. Grierson's sainted father, who came from Canada to help them get settled.

Dr. Grierson, a vigorous preacher and an excellent student of the Korean language, spent most of his earlier years in evangelistic work, and at first did medical work only while visiting villages on preaching tours. But such medical work was very limited. So, after the Russo-Japanese war, 1904-5, more concentrated medical work was begun in Sungjin. In 1917 a larger brick hospital was built, and soon filled, as well as adjoining buildings, with patients from far and near.

Dr. Grierson did what he could in training helpers, but the Canadian Mission from the first, united with other missions in Severance Union Medical College and Hospital, under the Presidency of Dr. O. R. Avison, and from that Institution came many fine doctors and nurses, who returned to work in the Canadian Mission Hospitals. These were three: In Hamheung, under Dr. Kate McMillan, in Sungjin, under Dr. Robert Grierson, and from 1916 on, in Yongjung (Lungchingsun) Manchuria, under Dr. S. H. Martin, who later was on the staff of Severance.

Dr. Grierson always retained his close relationship with the evangelistic work. He was a co-pastor with Korean pastors of local churches. His staff of hospital evangelists preached in the hospital and went to villages to follow up ex-patients who had returned home.

His musical ability found an outlet in training choirs and bands, who often travelled around the villages,

bringing their talents to many. He combined such work with medical clinics in towns around Sungjin.

The rough mountainous terrain of the Hamkyung Provinces kept back the development of good roads, so Canadian Missionaries did not have the opportunities of extensive use of automobiles until later than was the case in other parts of Korea.

Dr. Grierson lived to the age of 98, dying in May of 1965.

Rev. E.J.O. Fraser
Canadian Mission (Retired)

page 166 add under Far East Apostolic Mission
137-5 Sun Wha Dong
Merwin, Rev. David
Merwin, Mrs. Judy

page 160 Hawley, Rev. Morley (Phone 74-6427)

page 166 TAEJON add
Anglican Mission 204 2-Sun Hwa Dong
Daly, The Rt. Revd. John C.S.(Bishop)

page 143 under Anglican Mission delete
Bishop Daly's name

BIRD RECOGNITION

The large insect and caterpillar eating birds were a few weeks behind the small insect eaters, such as the tri-colored flycatcher, in their arrival in the Seoul area. On the 7th of May I noted the arrival of the Phillippine red-tailed shrike. Considering that this bird is common at least in Korea, Japan, and China, the name of "Philippine" is not very good. The rusty brown tail and rump is also not very "red" either. Two days later I heard the oriole. It is called the Black-naped oriole to distinguish it from some of the other yellow orioles that are found in the subtropical regions. Those who have it near their homes have probably noted that it is a little noisy and I heard calls starting at 4:30 A.M. one morning. I heard the cuckoo on the 12th of May and on the same day heard and saw the Broadbilled Roller. The Broad-billed Roller has a red bill that is wide and thick. Its plumage is in dark blues and greens and when it flies a large white spot can be seen on the underside of each wing. It is most typically seen on a top branch of one of the highest trees around from which it will periodically take a leisurely flight and return. The only call I have ever heard from it is a rather harsh squawk.

Lyman Hale
Methodist Mission

THE REWARDS

What a thrill it is to see the joy on the face of a patient who, after being in bed for five years, walks out of the hospital front door alone. This is the story of Miss Lee. After a wrong diagnosis at an out-of-town hospital, she came to see our doctors to find out if she could ever walk again. For five long years she had lain in bed thinking that soon she would be well. At the end of these five years she found herself so weak she could not even sit up. When she arrived at our hospital her one thought was "Please, I want to walk". After three months of intensive care and exercise, she was able to walk out of the hospital door through which she had once been carried. Her face wore a big smile and her heart was full of gratitude for the help she had received.



At the same time that Miss Lee was admitted, another person, who also for five years had not walked, was brought in. She was five-year-old Wha Ja, a very small orphan. During her five short years, because of malnutrition, she had never been able to stand on her thin, spindly legs. She also had been misdiagnosed and did not have polio as someone had said. After gaining weight and strength from good nourishing food she too began to walk. She is now a healthy, pretty child, still a little smaller than most six year olds, but she should soon catch up.

The life of a hospital worker can sometimes be very sad, but it can also be rewarding when you see the happy smiling faces of those who have been physically healed and have also been spiritually awakened, or renewed to go out again to take their place in the community.

Miss Joanne Poe
United Presbyterian Mission

Prayer Calendar Changes

page 16 change

Rev. David Merwin
53 Mook Dong, Seoul
to

Rev. David Merwin
Box 1, Taejon, Korea

page 138 Australian Presbyterian Mission phone 3571

page 148 Delete Far East Apostolic Mission including Rev. Merwin's name and address

Korean Medical Technicians Take First Registry Examination



On April 22nd 1965 in Seoul, Korea, 1287 medical technicians from all over the country gathered for their first registry examination. Plans for this have been going on for several years.

The examination was prepared by a group of doctors and lawyers who are engaged in laboratory work or are active

in making the national health laws. It consisted of three parts. The first part included the national health laws, anatomy and physiology and general laboratory work. The second part was an oral examination on laboratory work and the third part was a practical examination on laboratory work.

A national decree has been promulgated and I quote "By August 1965 all para-medical personnel already engaged in actual laboratory work will be required to be registered with the government by means of a national examination, after which only those who have had two or more years of college work in this field or three or more years of in service training in a recognized institution, can take the examination.

Four westerners, American Registered technologists and missionaries, also took the examination. The results will be announced in June.

Mrs. Hilda Weiss
Methodist Mission

BOOK NOTES

There have been plenty of books about the Korean War, and no shortage of writing about the effect of the war and the refugee situation on the growth of the protestant churches in Korea. However there are some fresh lines of approach in Chulho Awe's **Decision at Dawn, The Underground Christian Witness in Red Korea** (180 pages. Harper & Row, 1965. \$3.95).

Mr. Awe (the name is usually spelled Oh) is the energetic and gifted inspirer of much of today's work in the field of industrial evangelism in Korea. Recently while he was in America for further study it was suggested to him that he should write this book. The actual writing was done by Herbert F. Webster, but the character of the real author comes out clearly.

It starts two years before the outbreak of the war, when Mr. Awe was a young mining engineer in a small town in North Korea, and tells the story of how he refused to become a communists party member and how he was then harried until he joined the underground anti-communists in P'yongyang for a few months before the actual outbreak of the Korean war.

There are many valuable accounts of day-to-day life under the communist, but the strength of the book lies in its quiet and unpretentious faith. It is one of the best pieces of Christian writing to come out of the North Korean debacle, because it is not in the least clamorous.

Old Korea hands will be irritated by some of the minor mistakes which the American editors and publishers have made, and the choice of pictures is not very good, though the pictures themselves are excellent. The romanization of the Korean words and names is inconsistent and muddling. Why is it that Christians are content with amateurishness in such matters? In the long run it spoils the impact of our message.

It is perhaps a bit late in the day to mention Helen Kim's little autobiography **Grace Sufficient**, published last year by The Upper Room, but it has not long been available here in Korea. It contains a great deal of information about the significant trend of feminist thought which has come to center around Ewha University and gives full accounts of Korean political history in the last generation. A Korean version of her story has also been published.

All missionaries should give their attention to the small pamphlet of **hymnal** (Revised Edition) in Korean that has come out of the CLS for 30 won. This is presumably a foretaste of what the Hymnal Revision Committee is going to produce eventually. It is streets ahead of the present book, but ruthlessly murders some great hymn classics, contains a few howlers copied from American hymnbooks, and has some rather harsh translations. If it is intended as a try-out, then it should be given the benefit of careful criticism.

Richard Rutt
Anglican Mission

KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Mrs. H. G. Underwood
Box 1125 I.P.O., Seoul, Korea
Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV. No. 7

JULY-AUGUST, 1965

A Ministry of Christian Social Work

"Effective social work awakens within the individual the power to help himself, followed by the desire to help others", was one emphasis of the Ninth Annual KAVA Conference (Korea Association of Volunteer Agencies) held June 16 and 17 of this year. Another directive stressed that social work should strive toward a full and abundant life for everyone.

It is our opinion that Christian casework more so than ordinary casework has the means of implementing creative self-help. For Christian casework seeks to confront the individual with Jesus Christ and help him to utilize the power and insight of Christ in resolving his problems. This is more than ever true when dealing with delinquent young people who have found their human resources incapable of meeting modern social, economic and physical demands. To those seeking excitement, thrills, and adventure, where else can we direct them, than to the full and abundant life in Christ who proclaimed, "I came that they may have life and have it more abundantly"?

It is still too early to evaluate thoroughly the work House of Grace, a ministry of Christian Social Work among prostitutes seeking a new life. After five years of thoughtful, prayerful work among 100 prostitutes, the following request came recently. "In appreciation for the House of Grace's contribution to my new life, will you release one of your girls to my care to train in homemaking with the hope of arranging for her a happy marriage and a wholesome Christian home"? so spoke Miss K., case #6 of House of Grace.

Miss K., a high school student, felt deep embarrassment in her country community when her father took a concubine. continuous friction had reigned because of shame and pity for her mother and the shock that the concubine was not much older than Miss K. herself. After graduating from high school, Miss K. found a job which happened to be near a "hapsung" station. Here she became infatuated with a driver who was already married; when the whole neighborhood began talking about the relationship, she ran away to Seoul. Having already lost her virginity, Miss K. felt there was no other hope for her but a life of prostitution. After some months, her older sister located her and persuaded her to seek a new life through the help of House of Grace. During her first months at House of Grace she was melancholy about her own future and suspicious of all help offered her. As the caseworker helped her to understand herself and evaluate her assets and as Christ took hold of her



HOUSE OF GRACE

heart and life, changes began to take place. It was exciting to watch this helpless, dejected, self-afflicted exile change gradually to a helpful, responsible, secure personality. During her study at the vocational training school, she became so proficient that she was asked to stay on as one of the instructors. Her spiritual attainment before leaving House of Grace was Christian baptism. In November 1963 she was married to a Seoul National University graduate. He has a job as a school teacher, she has produced a lovely daughter to bless the marriage, the couple attends church together regularly. Now she has come back to visit House of Grace with the desire to help someone else; to bless as she has been blessed.

The Follow-up Report of Case #13 shows that Miss Y can be found operating a stall in the East Gate Market. Further investigation has revealed that she is sending two runaway country girls, who work for her part-time, to Beauty School where they may learn a trade and thus avoid entering into prostitution.

Case #13 reads thus: Miss Y. became an orphan when her father died and her mother remarried; her brother was sent to an orphanage and she was given to a neighbor family who promised to raise and educate her. When she had finished one year of middle school, the foster family sent her out to work as a housemaid.

One day while marketing, a procurer enticed her with a job which promised glamor and better pay. Sometime later, when reprimanded by her employer for some misdemeanor, she ran to procurer and found herself being whisked off to Seoul to work in a brothel. After spending some months in the brothel, reading in the newspaper about the City Rehabilitation Center for Prostitutes, she ran away to this center. From there she was referred to House of Grace. Miss Y. was genial, cooperative, and fun-loving, from the start. She seemed to have no sense of guilt for her past life, and thus no special incentive for a changed one. She had left the brothel, she said, out of boredom, in search of new adventures and experiences. The caseworkers tried to demonstrate to her the concept of her responsibility to others and to the world in which she lives; this was a whole new idea to her. The commands of Christ "to love God and thy neighbor as thyself", eventually captured her irresponsible will. She, too, was baptized before leaving House of Grace. Since then she has had several jobs, each with increasing income, until finding her present work at East Gate Market. Now she, too, has awakened to the idea of helping other girls.

Christian training, Christian casework and a Christian attitude toward life have been the major emphases at House of Grace as illustrated by these two cases. Our caseworkers, housemothers and director are in agreement that for a prostitute girl to make a complete change is in itself a miracle. Yet miracles such as these are happening periodically as we work and pray and trust. The power to help oneself in times of stress requires training. Christian training gives the client the resources to call upon Christ's saving power over her life, her work, her personal relationships and her stress situations.

House of Grace is one of the programs sponsored by the Girls' Welfare Association. It provides Christian casework, skill training, classes in needed subject matter, business training in the Gift Shop, and vocational school training to 15 former prostitute girls for a one-year period; job placement and follow-up continue for as long as it seems necessary. With the hiring of a new caseworker, House of Grace looks forward to helping an additional 15 girls by placing the girls in individual Christian homes in the immediate community while still providing the same services of Christian casework and vocational training. One hundred girls have entered this program since its beginning in April 1960. Of this number, 80 girls are located in wholesome employment, a happy marriage or living peaceful Christian lives reunited with own families.

House of Hope, a sister program also sponsored by the Girls' Welfare Association, began a year ago to provide a hostel and placement service for girls who have run away from homes in the country. More than 350 girls, 15 girls, at a time, have participated in this program, which is aimed at preventing girls from being loved into prostitution while looking for decent employment or a place to stay over-night. These girls stay for one month or less and participate in a pro-

gram of case study, Christian instruction, and skill training before returning home or finding employment in Seoul.

The Girls' Welfare Association is a multi-resource program, with many denominations contributing. For example, the Korean National Christian Council was instrumental in acquiring half the purchase price of House of Hope; the United Church of Canada provided a sewing machine and money for half the operating expenses; The Presbyterian Department of Cooperative Work contributed the new casework offices and counseling rooms; other Presbyterian gifts took care of about one-fourth of the operating expenses; the Lutheran Mission provided funds for a Korean typewriter and the final fourth of the operating expenses; the Southern Presbyterian Mission paid for most of the school fees; the Methodist Mission providing the balance of school fees; Compassion Inc. paid the salary of one caseworker, the Gift Shop income contributing the balance of caseworker and housemother salaries; the Christian Reformed Mission provided free medical treatment plus funds to cover the winter fuel and winter kimchi expenses; Korea Church World Service provides supplementary food and clothing periodically; the Young Nak Presbyterian Church, the Yun Dong Presbyterian Church and the Baptist Bible Fellowship provided the living expenses for one girl for this year; World Vision, Inc. and the Korea Christian Mission contributed the expenses of one girl for several months. Additional funds go toward taxes and repairs. Credit for these gifts and for the results of the work goes to our Lord who has led us into this project and continues to reinforce our efforts and faith with changed lives.

Mrs. Peter Van Lierop
Presbyterian Mission

Bird Recognition

Enough rain has come so that there is more of seeing the Little Blue Kingfisher, *Alcedo ispida bengalensis* (Common Kingfisher-*Alcedo atthis*) If one has seen a *blue dart* flying around near water and in an awful hurry then he has seen this summer visitor. It has only one flying speed-open full throttle and this give the impression of being in a great hurry. Its stubby tail may make this necessary. Crown, wings, and tail are all a greenish Prussian blue with lighter tips to the feathers. The breast is cinnamon. Its most outstanding *eyecatcher* is the bright shiny cerulean blue feathers of the lower back and rump. This blue has been so attractive that for many years the Chinese have used these feathers for inlays of various pins, brooches etc. To catch its small fish meals it usually sits on a branch over a likely spot of water and dives down on top of its prey.

Lyman Hale
Methodist Mission

CHILDREN IN INSTITUTIONS

There has developed over the past years a growing concern about the integrity in program and finances of the large number of children's institutions in Korea calling themselves orphanages, and representing themselves as accommodating children with no parents. Since 1961 there has become an increasing awareness that a great number of children in institutions are children with one or both parents living although generally in economic situations so difficult that minimal material and educational benefits cannot be financially afforded.

A survey made in 1955 among 72 institutions affiliated with the Christian Children's Fund revealed that approximately 15% of the children accommodated had one or both parents living. Although no complete study has recently been made, on the basis of a recent sampling we conservatively estimate that 40% of the children accommodated in CCF-affiliated institutions have a known living parent, paternal grandfather or paternal uncle.

Although institutions for children are, and will be, needed in Korea, particularly for certain needs, it is generally recognized that Korea has over-developed facilities for "total care" of children. This is particularly true in relation to the world trend toward de-emphasis on institutional care for children separated from families because of economic circumstances or death of parents. Children thus separated from their own families suffer from feelings of rejection by parents and, in Korea, further problems arise from the connotation carried by the word "orphan."

What are the alternatives for these children to "total care" of children in institutions and how can children now called "orphans" return to existing relatives? A number of child welfare agencies in Korea have introduced programs which are attempting to assist a number of the more than 60,000 children in "orphanages" to leave institutions. The success of such programs is, of course, dependent on the cooperation of the government, the children's institutions and the foreign assistance agencies.

The first possible alternative is legal adoption. Legal adoptions of children outside the extended family in Korea are a fairly recent innovation, but the success of several programs in progress is encouraging. This alternative is particularly significant to the problem of abandoned infants. The Holt Adoption Agency, Christian Reformed Relief Committee, and Compassion, among others, have programs for legal adoptions for such children into Korean families. Perhaps less well known is the effort of the government on the local

level. The government of Choongchung Puk Do, on the "myun" level, arranged in 1964 130 legal adoptions of infants under four. During the same year there were a reported 180 cases of infant abandonment in that province. The number of children whose adoptions have been arranged through inter-country programs is significant, but because of formalities involved, the number will continue to be limited.

The second alternative is foster-home care. Although this type of program has definite limitations, it is being done by several agencies in Korea. These agencies have carefully supervised homes which are compensated for care to about the same extent that is ordinarily given institutions. The Christian community of Korea might be made more aware of the service which can be offered through foster-home care.

A third alternative to institutions is home-relief care, perhaps the most popular of the methods used at present in Korea. Because perhaps 40% of the institutionalized children in Korea have close relatives, this program holds great promise. This is a program similar to the "aid to dependent children" type programs carried on by county and state governments in the U. S. Through a casework program, assistance is given to families of economic circumstances often resorting to abandonment or release to an institution. Foster Parents Plan, Save the Children Federation, Korea Church World Service, the Mennonite Central Committee, and CCF are agencies offering such a program in Korea.

CCE initiated its program in 1961, at the request of the government, as a direct method to return children in our affiliated institutions to economically deprived families. The program requires case work and because our affiliated institutions are located in all parts of Korea, and because children come from homes generally located in remote rural and island areas, we have not seen as many children leave institutions as was hoped. It is significant, however, that more than four hundreds children formerly institutionalized have been considered eligible for further assistance through our home-relief care program and the number is expected to grow as case work centers have recently been opened in Mokpo, Inchon and Pusan. The program requires the cooperation of the institution in releasing the child and we are glad to report unexpected cooperation in this respect. Another requirement is good record-keeping by the institution. Because of untrained and sometimes uninterested personnel, there are generally poor records kept on children in the institution and generally little attempt to keep contacts alive between known relatives and the child. With the present government policy of not admitting, theoretically, children with a living parent, it becomes a

major problem to keep contacts open.

A final alternative which might be suggested is that of "day care" of preschool children. This type of care is generally offered to families where both parents must be away from the family and house as market sellers or laborers. It has been felt that this family situation led to cases of abandonment.

There are doubtless other alternatives which can be used. Another aspect of the problem is to build the economic and moral strengths to avoid separation of families. Foreign assistance agencies must have flexibility in programs so that those interested in social-service do not need to feel that orphanages are the only means for an outlet to assist.

Mr. James C. Hostetler
Administrator,
Christian Children's Fund

Book Chat

At the time of the 50th Anniversary of the Presbyterian Mission (then Northern Presbyterian, now United Presbyterian), in 1934, the **History of the Korea Mission, 1884-1934** by *Rev. Harry A. Rhodes* was published and has been one of the standard sources of information for that period. Within five years after its publication, a supplementary volume was suggested, with the idea of having it cover the next ten years. Ten years would have brought it down to 1944, which was hardly a propitious point at which to write a history. All missionaries were out of the country, the Church was in serious trouble with the unsympathetic Japanese military government, World War II was on and material was unobtainable for writing, in any case. What was to have been ten years stretched to 25, bringing the book down to 1959.

During these years Dr. Rhodes retired and the confusion of wars affecting Korea made the gathering of coherent material from such a distance extremely difficult. Still he worked on, putting what he had into two volumes, before and after the Korean War. This was then sent to Korea and a number of members of the Mission who had had direct contact with the events made corrections and supplied material that was lacking. The whole manuscript was then sent to Rev. Archibald Campbell, who had recently retired and who had himself been involved in much of this history-in-

the-making and the final editing of the material was done by him.

The resultant **History of the Korea Mission, Presbyterian Church in the U.S.A., Volume II, 1953-1959** has recently come from the press and may be ordered through the United Presbyterian Mission office in Seoul or from their home office in New York (price \$5.00).

The main divisions of the book will indicate its method and content.

- I. The Background (*political changes from 1935 to 1959*)
- II. The Work of the Missionaries (*by stations, the refugee period in Japan, those working with the Armed Forces*)
- III. The Presbyterian Church of Korea (*north and south*)
- IV. Union Work and Cooperation
- V. Special Forms of Work (*relief, chaplains, literacy Industrial Evangelism, etc.*)
- VI. Finances
- VII. The Board
- VIII. The Mission and Governments.

Ending with statistics and a complete roll of the Mission (and its children) from 1884 to 1959. As will be seen from the above, there is a wider range, here, than merely Presbyterian. This book, like its predecessor, will probably serve for a long time as a prime source of information on this period and, as such, is commended to your attention. The book has 121 well-selected pictures which are worth the price in themselves. You will find of your friends in them. It is unfortunate that there is no index of pictures and that some pictures do not give all the names of those appearing.

While in the Los Angeles area, in June, I attended the funeral of Dr. Rhodes, who had just passed away a few days previously. There were many Korea friends there. All of us were glad that the book on which he had worked for so many years, in the face of so many handicaps, had come off the press before he passed on. We are indebted to him and to Dr. Campbell for a faithful piece of work from which we may all benefit.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Mrs. H. G. Underwood
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. IV. No. 8

SEPTEMBER, 1965

THE KOREAN BIBLE SOCIETY

CELEBRATES ITS 70th ANNIVERSARY



This year, the Korean Bible Society has been celebrating the 70th Anniversary of its work. In the case of any such movement, there are, of course, a number of historic dates from which one might measure a 70-year span. Here, it is the 70 years since the arrival in 1895 of the first resident Secretary, Mr. Alec Kenmure, to open the Korea Branch of the British and Foreign Bible Society.

Prior to this, there was the early translation of Luke's Gospel in 1883 by Rev. John Ross, in Manchuria, and the translation of Mark in Japan. Mr. Ross went on to complete the entire New Testament by about 1887. An off-set edition in the original form of binding may be secured from the Bible Society today. This translation had definite limitations which were immediately apparent, for Mr. Ross had only a limited knowledge of Korean since his work was among the Chinese. It was because of his Korean assistants (especially Suh Sang Yoon) that it was as good as it was. That the Holy Spirit was able to use it, in spite of these limitations, is evident from the reports of the many who were led to Christ through their reading of it.

Consequently, the recently-arrived missionaries to Korea formed a Bible Translation Committee within a short time after their arrival. This led the British Society to send Mr. Kenmure to open work on behalf of the Society. In 1899, an edition of the four gospels and Acts was issued, to get this much into the hands of the people, and in 1900, the entire New Testament was completed. Further revision was undertaken and the result was published in 1906.



Meanwhile, the American Bible Society, which had been working through the British Society since 1904, decided to open work in Korea. From 1908 to 1919 they worked together until, by mutual agreement, the British Society withdrew from the Philippines and the American Society from Korea.

1910 marked the next milestone, when the Old Testament translation was completed and the entire Bible was at last available to the Korean Church. A special service of commemoration was held to mark the event. It was printed a year later, the same year the new building of the Bible Society was erected next to the Christian Literature Society (then the Korean Religious Tract Society), on the main street of Seoul.

But the entire Bible had hardly been issued when a revision committee was organized, with instructions to start on the Old Testament first (since the New Testament had already undergone some revision). The work dragged on for years because none of the men assigned, in view of other commitments, could give more than fragments of time to this work. The work resulting in the translation we are now using, was completed in 1937. That same year, upon the retirement of Mr. Hugh Miller who had replaced Mr. Kenmure in 1905, Mr. Thomas Hobbs, the former Associate Secretary took over as General Secretary.

One difficult experience had occurred in 1923. The Society's printing had been done in Yokohama, but the famous earthquake and fire destroyed the plates. New plates were made but, from this time on, the printing was done in Korea.

Soon after the beginning of World War II, the Japanese government declared the property of the Society to be "enemy property". The required readjustments resulted in the formation of the Chosen Bible Society, in 1940, free of foreign (and enemy) influence. The end of the war brought a further readjustment. The property, technically Japanese government property, required the untangling of some red tape before the present legal incorporation could be registered with the new government. In 1946, to enable the Korean Bible Society to start its post-war work, the American Bible Society sent a gift shipment of 50,000 New Testaments and the British Society some 30,000 Bibles. The General Secretary was Mr. Chung T'ai-Eung, who continued until his retirement in 1949, when Rev. Im Young-Bin took his place.

By 1950 the new spelling of the Korean language had been made official and a new edition of the old translation in the new official spelling was printed. The story of how this manuscript was saved, at the time of the Communist invasion of Seoul, and its final publication in Pusan is a thrilling tale in itself.

During the Communist War (1950-54), the Society worked from temporary quarters in Pusan, suffering considerable loss from the terrible fire which ravaged that city in 1953. The next year the offices were moved back to Seoul, but until the new building was completed in 1956 the work was carried on from a crowded little rented building up an alley off Eul Chi Ro.

In April 1960, there was a great celebration of the 50th anniversary of the completion of the Korean Bible. Partly as an anniversary project, it was decided to undertake formal work on a new translation of the New Testament. The work was begun by a committee in September 1960, with Rev. Pak Chang-Whan as the main translator. The preliminary translation has now been completed through Revelation and a new committee is at work checking this work. A preliminary draft of Mark was distributed for study and suggestion, about two years ago. It is hoped that a satisfactory new translation may be available for publication within a couple of years. Helpful progress has been made on such problems as the proper word to be used for "Son of Man" and the verb forms to be used when Jesus is speaking, topics about which there had been much discussion.

The 70th Anniversary Celebration was held in Seoul, April 21-23, 1965. Why on these dates? Actually, we know 1895 to be the starting year, but do not know the day. April 2, 1910, is the anniversary of the completion of the Korean Bible, so the Bible Society's "Founder's Day" has arbitrarily been set for that day. By way of further adaptation, on April 22, 1964, the first annual Bible Society Life Members Conference had been held in Seoul, at which time non-Seoul members were entertained in the homes of Seoul members, with interesting friendships resulting. It was therefore decided to move the April 2nd date to April 22nd, thereby combining the celebration of

two meaningful gatherings.

The morning of the second day therefore centered around this Life Members' organization and program. In the course of the previous meeting, it had developed, to the great dismay of the members, that only a very small percentage of the annual budget of the Society actually came from Korean congregations. They felt that something concrete should be done about this and immediately set a goal of raising 100 million won for an endowment fund by 1967, to be raised by securing new life members to a total of 32,000. Annual goals were set and, to the encouragement of all, the first year's goal was more than met.

Aside from this, there was an exhibition of Bibles in 85 languages, and one of Korean Scriptures, including the Ross version and that of Dr. J. S. Gale, and others in historical order. There were also charts and pictures showing the work through the years, some of which were loaned by the Christian Museum whose director, Rev. Kim Yang-Sun, gave much valuable help. The display was held in the YMCA and some 2,500 visitors attended. An interesting part of the service related to this display, on April 21st, was the Scripture reading in which II Tim 3:15-17 was read from the Ross, 1906 and 1937 translations.

The importance of the work of the Society can hardly be overestimated. From a purely cultural point of view, the Korean alphabet, which is now called "hangul," had fallen into virtual disuse as being too simple to be intellectually respectable for educated people to use. It was the Bible, printed in this "too easy" form, which brought the Korean alphabet into the common use which King Seijong had envisioned for it when he first invented it in 1446.

From a patriotic of view, during the final years of the Japanese regime, when the use of Korean was more and more frowned upon and when all education was in Japanese, it was the Korean Bible which became the most readily available single book in the language. It had a stronger influence on the common language of the country than is often realized, just as has been the case in many other countries.

From a spiritual point of view, from the days when Ross sent his first copies of Luke, hidden in pedlars' packs, into the valleys of north Korea, down through the quiet labors of faithful colporteurs, and so to our own day, the results of this work in lives changed and men made new can hardly be measured. As one of the retired colporteurs said, after telling of the months spend travelling from village to village with his donkey loaded with Scriptures, in every place where the colporteur encountered severe persecution, the Lord invariably opened the way for the development of a strong church work, later on. It has been a 70-year road of faithful service. "Who follows in their train?"

Allen D. Clark
United Presbyterian Mission

CUMBERLAND PRESBYTERIAN HOSPITAL OF KYUNGJU

A new, modern 35-bed hospital opened its doors on April 10th to the 65,000 residents in, and the 50,000 residents around, the ancient city of Kyungju, capital site of the Silla kingdom.

Twelve hundred years ago, Kyungju was a tiled, royal city—fourth largest in all the world. To this day its relics of antiquity are one of Korea's greatest tourist attractions. Yet in the intervening centuries no well-equipped or well-rounded medical facility has ever been established there, and its people have had to travel 50 miles to the nearest real hospital.

Due to the vision of the mission-minded congregation of the First Presbyterian Church in Cumberland, Maryland, and four years of hard work on their part, and on the part of Dr. Howard Moffett of the Taegu Presbyterian Hospital, on May 8, 1965, a modern, well-equipped and well-staffed hospital was dedicated. The Rev. and Mrs. Maurice Robertson of Cumberland were sent by their congregation to take part in the dedication, and the city of Kyungju thanked them for their part in its erection by giving them the first honorary citizenships ever awarded by that city.

The "Cumberland Presbyterian Hospital of Kyungju" is the third branch hospital to be opened under the auspices of the Taegu Presbyterian Medical Center. The other two are located in Andong, heart of the "Peaceful East", 60 miles north of Taegu, and in Pohang, a port city and fishing center on the east coast, 70 miles northeast of Taegu.

Five specialists comprise the basis of a well-trained staff, superintended by Dr. Chang Hwa Song, former Assistant Chief of the Department of Pediatrics in the Taegu Hospital. Two of the other men, Dr. C. K. Kim of Eye, Ear, Nose and Throat and Dr. S.Y. Lee of Internal Medicine, were also Assistant Chiefs of their departments in Taegu. They work with Dr. S. D. Kim, a Korean Board certified surgeon from Miryang, and a senior resident in Ob.-Gyn., who currently rotates from the Taegu Hospital to cover that department. Two other physicians help as needed, especially in Surgery and Pediatrics. The Business Manager, Mr. D.S. Kim, is the son of a refugee pastor from North Korea, and Chaplain Kang was formerly the principal of the Bible Institute in Kyungju.

The people of the community opened their hearts to the new doctors and the hospital so overwhelmingly that for the first few months the greatest problem was how to give adequate attention to the patients



The front view of the Kyungju Hospital, with half of its staff.

who flocked in. Not only were the doctors well qualified, but they had at their disposal the first X-ray and general laboratory in the area, these last two providing significant contributions to the quality of medicine that could be practiced.

Ordinarily, our Taegu doctors claim, no doctor should try to see more than 30 patients in one day. But from the first month the daily number of outpatients crowding in would number anywhere from 250 to 320!! Frantically the front office would try to screen patients so that only the more serious ones would stay, but still folks who had been travelling long distances in from the country would trickle in—and how could they be turned away? At some of the times of greatest crowding for the in-patients, over-flow cases were being quartered in nearby inns, and one day we even saw two patients on the roof!!

The worst problems fell to the two surgeons—Dr. Kim, the general surgeon, and Dr. Kim or EENT. Their clinic patients were so numerous that they could not even begin their surgeries until well into the afternoon. Many a night in the first two months, they were operating up to 2:00 and 3:00 A.M.—one night even until 4:00 A.M., only to have to face a heavy clinic schedule at 8:00 the next morning! It was fortunate that there were two well-equipped operating rooms! Dr. Lee, the Internist, while he did not have to worry about surgical schedules, many times had 100 or more patients in a day to see—three times the number he ought to try to cover.

Does medicine open the door for the evangelist to come in and lead patients to the Lord? While all of us know that the follow-up work is most important, and is neglected only at the peril of the new believer's growth in faith, yet there is no doubt that medicine provides an effective entre for Christianity into the hearts of patients.

In the first month of the new hospital's operation, **20 decisions were made for the Lord. AND IN JUNE THERE WERE 62!!** Firm efforts must be made to introduce these new believers to a local church near their home where they can be welcomed into a warm Christian fellowship, and nurtured in the Lord.

Already the staff in Kyungju has organized their own Preaching Society, patterned after the parent Preaching Society of many years' standing in the Taegu Hospital. Each staff member is part of the them, and they take turns going on trips out into the rural areas on Saturday afternoon and evening to hold free clinics in towns where there is always need for medical care but few folks who have any money to pay for it.

All afternoon they hold the clinic — sometimes seeing as many as 200 to 300 people, and after supper at night they held an evangelistic service. To further aid them in this outreach work, the Cumberland Church is sending money for a vehicle that will help them carry their personnel and drug supplies on these trips.

We rejoice to see this second generation mission hospital carrying on in such a splendid way, with doctors who not only do a good work professionally, but also carry the Gospel to their own people.

Mrs. Howard Moffett

United Presbyterian Mission

BOOK CHAT

Among recent books that have come from the press is a small one on **Christian Temperance** by A. D. Clark (Price 70 won). Although this is assumed by many to be a sort of taken-for-granted matter in the Korean Church, the younger generation is asking questions which sound much like those one hears in

other parts of the world and a mere "You mustn't do that" admonition will not serve today's purpose. It is important that Christians should know why certain things should not be done. The Salvation Army paper, "The War Cry," has an annual issue on this theme, but otherwise, this is the first publication available for general use. The book deals with the scientific effects, uses and abuses of alcohol and helps to answer the most common questions raised in this area. It also discusses the position which a Christian may take on the matter, in view of what the Bible has to say, directly or indirectly, on it. In an effort to provide material that young people might use in preparing for temperance oratorical and essay contests, some 80 "news" items and quotations from a variety of sources are given, including the Korean daily papers, with suggestions as to where to find their own materials for this purpose. It is to be hoped that such contests may be sponsored in Christian schools and Bible Institutes. There are also sample temperance talks and sermons and an explanation of the Alcoholics Anonymous organization. Korean statistics for 1962 and 1963 are also given.

There is much talk about how bad Communism is, these days, but there is very little in print which will help Christians to know specifically what is wrong with it. **A Christian's Handbook on Communism** (price 70 won) is a translation of the very excellent revised edition of this little book prepared by the Committee on World Literacy and Christian Literature. It discusses Communism's strengths and attractions and the theory that underlies the philosophy and then goes on to describe Communism in practice and the reasons why the Christian Church can find no common ground with it and finds itself in direct opposition to it. The final chapters deal with the method and the responsibility of the all-out program of Communism with which we are faced in the world today.

With a new term of Language School soon to open, may we call the attention of a new group of language students to A. D. Clark's **Korean Grammar for Language Students** (Price 150 won) which will help clarify points of grammar for you, in terms of the background of English grammar with which you are familiar.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV. No. 9

OCTOBER, 1965

"Is our goal too ambitious?"



"Win thirty million for Christ" is the slogan of the Nationwide Evangelistic Campaign for 1965 in Korea. It is a happy coincidence that the government set up a slogan for 1965, 'The Year for Work' and the Protestant Church 'The Year for Evangelism'. Many have the feeling that this is the right time for such evangelical emphasis with the background of the unprecedented national crisis with all its implications. There never has been such a wide and vigorous cooperation among the different denominations during the eighty years of Protestant history in Korea.

The idea of nationwide evangelical movement was adopted from the successful experimentation in both Costa Rica and Nicaragua.

The word 'Evangelism-in-Depth' was fascinating. This new vocabulary simply means that all of our resources should be mobilized for the Kingdom's work on earth. The force of the Lay witness is still in the state of 'a frozen asset' of the church as Hendrick Kraemer so fitly described. We have been heartened that there are some real efforts on this line in the major denominations during these past few years. The impact of the ecumenical expression, "The whole Church with a whole Gospel to the whole world" is getting understood as we see the tragedy of the broken world in which we live.

The Central Committee of this Campaign is composed by some eighty members from the cooperating denominations. The whole of Korea, south of the 38th

Parallel, is divided into 69 areas. And there are 17 committees according to the nature of the different types of evangelism such as Mass evangelism, Literature,



Local church, Schools, and so forth. There are a half dozen office workers in the central office, but they are all on a volunteer basis. All types of speakers are also on a service basis with no remuneration of any sort. The original budget for the entire year was five million Won at the maximum estimation. But the financial report of the former half year showed nearly three and half million was being used.

And the estimated expenditure for the latter half year was set at six and half million with a very optimistic prospect. That means the Central Committee will be using more than twice as much budget than the original one. We praise and glorify God for His abundant blessings upon our enterprise in which we try to serve His purpose in this land of transition.

The old type of evangelism was more concerned with the desire of gathering people into the Noah's Ark. But the new idea is more seriously concerned with reaching out to the people outside of the Noah's Ark. This is the same idea of 'the gathered church and the scattered church'. The Committee is trying to reach some of the untouched areas such as the worlds of industrial workers and prostitutes and scavengers and detention houses.

We of the Committee sincerely hope and pray that the local churches will take over some of these projects into their annual evangelistic plans and programs when this Committee's official activities are terminated at the end of this year.

One striking effect of this Campaign is the rising spirit of cooperation among the Christian leaders across the denominations.

This we regard as a hopeful sign of a real church renewal which is long overdue.

(*The writer of this article is the chairman of the Central Committee.)

Rev. Harold S. Hong, D.D.
President, Methodist Seminary

PAI CHAI HIGH SCHOOL



On June 8, 1965, Pai Chai High School celebrated its 80th anniversary with a full day of special ceremonies. In the forenoon the formal assembly was held on the athletic field, where a special platform with canopy had been set up for the occasion. Along with special musical numbers, citations for faculty members who had served at least ten years in the school, and several special citations for those who had made helpful contributions (including a missionary and a member of the Methodist Board of Missions), speeches were made by such distinguished guests as the president of Korea University, the Minister of Education, the Bishop of the Methodist Church, and others.

Many guests — alumni and parents of students — were present not only at the morning affair, but at the various gymnastic exhibitions and athletic contests held during the rest of the day. The principal, Mr. Soo-Cheon Song, managed the presentations of the day as skilfully as he has conducted the affairs of the school in recent years. A news-sheet gave much of the history of the school, with pictures of the founder and the succeeding principals, the chairmen of the Board, and others. The most famous name connected with the school was Appenzeller. Dr. H.G. Appenzeller was the first Methodist missionary to arrive in Korea, along with Dr. H.G. Underwood of the Presbyterian Church. His son, Dr. H. D. Appenzeller, though an ordained minister, gave most of his missionary career to Pai Chai until the evacuation of 1940.

His widow, Ruth Noble Appenzeller, herself born in Korea as the daughter of another Methodist missionary family, has contributed the following article on some of the highlights of their experiences at Pai Chai. Mrs. Appenzeller later served as hostess for the Intermission Guest House, so was able to continue her relations with the school and the people of Korea.

Maude Jensen
Methodist Mission

PERSONAL REFLECTIONS ON TWENTY YEARS AT PAI CHAI



The history of any institution is the story of the people who pass through its portals.

A kaleidoscope of memories comes as I visualize the twenty years that Henry Appenzeller and I were connected with Pai Chai High School.

From a humble beginning in the home of a missionary, Henry Gerhardt Appenzeller, in 1885, this famous Methodist school has grown to have an enrollment of nearly three thousand boys. In 1886 the school opened officially. In the following year, the first brick building in Korea was erected. The King became much interested and conferred the name "Pai Chai" meaning "Hall for Rearing Useful Timber." Even today, a wooden plaque can be seen on which the King wrote the characters.

As the years passed, Western learning became increasingly popular. Shortage of schools made it impossible for all Koreans to be admitted. There were Japanese schools, but Japanese boys had priority.

Entrance examinations took place each spring. They were days fraught with intense anxiety and suspense, climaxed by the posting on a large bulletin board outdoors of the names of the fortunate boys who had passed. Students, as well as parents, scanned the board. Those whose names were not there walked sorrowfully away, brushing tears from their eyes. Sometimes parents tried to bribe the principal with gifts of live chickens, strings of eggs, and boxes of fruit — or yen (Japanese money). They could not understand his refusal of such gifts.

One time a mother came to the house of the principal to see his wife. She had an unusual request. She presented the wife with a slip of paper on which was written her son's name and number. "Please use your influence on your husband to get my son into Pai Chai," she implored. I explained that this was impossible; besides, a committee made the decisions.

Later on, I heard the strangest wailing sounds under a window. I sent the cook to investigate. She reported that a woman was kneeling in the gutter and praying

to me to save her son! Thoughts of my own son trying to pass examinations to enter the University of California came to my mind. With compassion I promised the mother I'd do what I could. Her son was admitted!

Until the auditorium was built, chapel exercises were held on the athletic field. Although attendance was not compulsory, no one would miss it. Religious leaders, both Korean and Western, were well received. Prominent evangelists inspired many students to serve the one true God.

Since Pai Chai was registered under the Japanese Government, they took a certain amount of control. Eventually they forbade the teaching of the Bible, because it taught of a sovereignty greater than that of the Emperor. This move distressed the principal greatly. When he learned that he could teach Morals, he got around it by using Fosdick's books. There was no objection to religious studies after regular school hours.

In a recitation hall there was a little prayer room. Korean teachers had hung a large picture in color of the Crucified Christ. Thorns pierced his brow, and blood gushed from his side. After our son was grown to manhood, he confessed his terror of that picture — yet he was drawn to it like a magnet, to gaze on it in horror again and again. Not knowing of our little son's reaction, I replaced that picture with one of Christ praying in the Garden of Gethsemane!

On our second furlough, the principal was requested to raise money for an auditorium, to serve as a chapel as well. He devised a money-making scheme by a drawing of a brick building. People were asked to buy the bricks for it. Some of the bricks were worth ten dollars, others twenty-five dollars and up. Signatures of the buyers were written on the bricks.

The auditorium had a large stage. Koreans are born actors. We witnessed many excellent plays put on by the English and Literature Departments. There were oratorical contests in English in which Pai Chai students often took honors. In those days English was taught by American missionaries.

The time came when the Japanese government ordered all schools to teach through the medium of Japanese. Since the principal's wife could no longer teach English conversation, she instituted English classes in her own home, especially for seniors who were contemplating further education in the States. American customs were included.

Pai Chai is renowned for its athletic records. If the noise of the athletic field, so close to the house, at times was annoying to the principal's wife, it was sheer music to him, because he was as eager as the boys to win. In his chapel talks, the principal often stressed fair play and how to be good losers.

The school song, "Oo-ri Pai Chai" or "Our Pai Chai," was written by the principal to the tune of Princeton's "Old Nassau." It is still sung today with fervor at all assemblies of the school.

Perhaps from birth Henry Dodge Appenzeller was destined to become the principal of the school which his father had founded. Like a father, he was deeply

concerned over the welfare of each student.

The most memorable victory perhaps, in the field of athletics, occurred at a time when the Japanese government was forcing Koreans to use Japanese names. A certain Pai Chai student won the marathon championship at the Olympics held abroad that year. In the newspapers in Japan, as well as in Korea, credit went to Japan! When a Korean newspaper dared to publish the boy's picture with the symbol of the Korean flag replacing the Japanese symbol on his sweatshirt, publication was suspended indefinitely.

Student strikes were the means of changing a policy or dismissing an unpopular teacher. In the early thirties, a political strike broke out. Japanese mounted police surrounded the school. The principal was held captive in his office from early morning to late at night. Repeatedly police urged him to turn over the ring-leaders of the strike. The principal refused. He knew the tortures of the jail. Even in classrooms, that day, the police tried to get confessions from students by spreading their fingers with sticks. As a result of the principal's defiance of higher authority, his principalship was revoked. The reason given: he was unfit to be a principal. About two weeks later, he was reinstated.

Hostility toward Americans by the Japanese increased. Korean friends of missionaries were watched by Secret Service men. In 1940, Secretary Hull advised all American citizens to leave Korea in November. Tension mounted. Students were not permitted to go to the railroad station to see us off. Instead, Pai Chai students gathered on the steps of the athletic field, and there the principal sorrowfully made his farewell. Earlier, groups of students came to the house to pose for pictures with their loved principal and his family. In spite of his grief, the principal was gratified to know that his long-time friend and educator, Dr. Hugh Cynn, would take his place. One year later, the Japanese bombed Pearl Harbor.

In 1951, Henry Dodge Appenzeller returned to Korea to work for refugees in Pusan. At the first opportunity, he went up to Seoul to see what damage Pai Chai had suffered by the 1950 invasion. He dared not hope to meet anyone he knew. As he entered the gate, he saw a familiar figure walking toward him. Recognition dawned, steps quickening; then Henry had his arms around the little janitor. They wept as they clung together. When the janitor could speak, he told Henry how he had buried the bronze plaque of the Founder of the school—and it was safe from bombs or theft.

Ten years later, I had the privilege of cutting the ribbons at the dedication of the Appenzeller Science Hall, named in honor of the Founder, Henry Gerhardt Appenzeller. Gratitude to that faithful janitor filled my heart as I looked again on that beautiful bronze plaque hung appropriately in the entrance hall.

The last time the principal and his wife saw Pai Chai together was the year he died. The student body filled the auditorium. As we entered from the back, the band struck up "Oo-ri Pai Chai," and hundreds of boys sang heartily. When we reached the platform, the boys stood and cheered, ending up with the

familiar "Sis-boom-bah!" Henry's voice broke as he gave his greetings. I couldn't speak. In fact, I couldn't even see!

A spark from the burning zeal of that great man, Henry Gerhardt Appenzeller, founder of Pai Chai, ignites a fire in the heart of each student to make his life worthwhile. The first student to graduate under the Henry Appenzeller Scholarship was Sang Kee Lee in 1961. He is in the States now, eager to study agriculture and return to Korea to help farmers. I wrote to Sang Kee and asked him what Pai Chai meant to him. Language in translation often takes on a different meaning than the writer intends. This is what he wrote:

"It was the Timberland, where I was grown up, absorbing the manure of love which was given by the owner, eighty years ago—a messenger of God sowed the seeds and poured this place with the rich manure of Christianity, so that the young trees can grow to good-sized Timber."

That long ago King would be gratified if he could read the impressive list of names of the illustrious men who have become useful timber. Among them are educators, physicians, religious and national leaders—including the late Syngman Rhee, the first President of the Republic of Korea.

Ruth Noble Appenzeller
Glendale, California

BOOK CHAT

If you need a bi-lingual hymnbook, a small new one, with music, has come out, **The English Hymnal** (120 won), compiled by Chang Soo-Chul, former director of the World Vision Children's Choir and of the Young Nak Church choir. It contains 100 hymns and Gospel songs, plus ten negro spirituals. A few have the Korean words in small type, but most are without translation, so the "bi-lingual" description is a partial misnomer. It would be useful for English Bible classes and similar groups, for singing hymns in English is an excellent language-study exercise. You sing slower than you speak and thereby have time to look ahead for the next word. I was interested to find a hymn, "Blessed Hope," written by Dr. W.L. Swallen, father of Mrs. Harold Voelkel and for many years Presbyterian missionary in Pyengyang, originator of the Bible Correspondence Course whose graduates must be literally in the hundreds of thousands, and which has several thousand who are currently studying it.

Recently, a small book on **The Temptation of Jesus**, by **Dr. Francis Kinsler**, has come out (100 won), this being, so far as I know, the first on this theme. The cover drawing is suggestive, picturing, the stylized Lamb of God surrounded by the coils of

a serpent, on whose coils are written the words of the three temptations. Below the feet of the Lamb is the stony desert, while off in the distance are a mountain peak and a temple tower, the latter an oriental pagoda. The book consists of six studies on the spiritual significance of the temptation of Jesus for the Christian today and should be a helpful contribution to study and meditation.

James D. Smart's What Can a Man Believe (100 won) has been out in English for some time and many will be familiar with it. It is now in Korean and should prove as helpful in this new dress. The book does not try to cover every conceivable point of doctrine, but concentrates on certain main points, in the general order of the Apostles' Creed: Who is God; What is the Word of God? and on Jesus, the Holy Spirit, the Church, Forgiveness of Sin, and the Life Everlasting. It should appeal to high school and college students.

We have three small books on stewardship (**God's Gifts, Money the Acid Test, and Christian Giving**) but the latest arrival, **Good Stewards**, by **J.E. Dillard**, published by the Baptist Mission (150 won) is an excellent addition in an area of Christian experience where the lesson seems never to be completely learned and where constant repetition is a necessity. There are eight chapters, each preceded with a clear outline of what is coming, with good Bible references, and with study questions at the end of the chapter. An early emphasis is placed on the idea that the Christian's dedication of himself to the Lord is the first requirement for honest and worthy stewardship. Aside from the fact that the book is laid out in a form which should make it a good study text for courses on stewardship (including short courses in seminary or Bible Institute where this subject is usually neglected), I find a purely secondary use for which I recommend the book. This is language study. The translator has not done as most people do, just written his "moonjas" into the text and assumed that his readers would understand them all. He has put the corresponding Chinese characters in parenthesis at the unusual rate of a dozen or more to the page. If you are in need of refreshing your memory on Chinese characters, I suggest that you read this book for your own profit in an area that the original author certainly never thought of, as well as in the area of instruction which was his immediate concern.

Allen D. Clark
Presbyterian Mission

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV. No. 10

NOVEMBER, 1965

COLLEGES, COWS AND CABBAGES

Korean Union College is a unique school of elementary, high, higher and practical learning. On its campus study 78 elementary school pupils, 369 high school students and 267 college students—a total of 714 students. About half of them are residential students who live in the campus dormitories and eat in the college cafeteria. Korean Union College is actually two colleges: the theological senior college and the two-year vocational junior college. Both colleges, as well as the teacher training program and the summer teacher inservice certification program are fully government accredited.



Dr. R. E. Klimes

Education at Korean Union College is not limited to the classrooms, the library and the dormitory study rooms. Education here goes to the dairy and makes a laboratory room of the dairy barn, a treasurer's office becomes an on-the-job training center, a woodwork department a vocational education shop, a greenhouse a classroom, a cabbage field a laboratory. Education at Korean Union College goes to the home economics food lab. and transforms the college-grown cabbages, corn, rice, lettuce and tomatoes into a scientifically balanced meal—complete with KUC pasteurized, homogenized chocolate milk and fresh butter. The male agricultural students help provide the raw produce for the female home economics students. But the Korean Union College farm products—known by the trade name "College Foods" travel farther than the home economics lab. and the college cafeteria. "College Foods" are delivered fresh to the homes of many of the most influential national and foreign residents of the capital city of Seoul.

The cows' milk and butter pay for the hay the cows eat, for student work scholarships and for part of the college operations.

About 70 percent of the college income comes to the college from the college industries, farms and services, 19 percents comes from the students' tuition and fees, 9 percent as appropriations from the Seventh-day Adventist church and two percent as dormitory and housing rent.

Korean Union College is a growing College. In the last ten years, the college library has increased its number of books twentyfold, the college dairy has



increased its sales a hundredfold, the college farm has increased its sales fivefold.

The nearly two hundred-acre college part offers something for everybody: rolling forests, skipping streams, paddyfields, flat farmland, hillside orchards, playgrounds and a lake for fish breeding, irrigation and winter ice-cutting.

The last year has brought to Korean Union College a number of innovations: on-the-job training programs, a college home-study division, a short inter-winter session.

The 1966 plans call for the opening of a Middle School on the college campus. To house these students, an addition to the present high school building has been completed. Recently, the new College Mart and the new College Laundry were opened.

The faculty of Korean Union College have studied under many flags. They have received advanced preparation and degrees in universities in Korea, the Philippines, England, Japan, the United States of America, and Canada. At present, five faculty members are pursuing doctoral-level degrees in Korea and abroad.

In 1965, Korean Union College conducted its seventh and largest summer session, enrolling a total of 160 students. In addition to the many elementary and secondary school teachers who usually attend, ministers and laymen also came to study.

Korean Union College graduates are serving in nearly every district in Korea. The fifty members of the 1965 graduating class, just like the preceding graduates, have all been employed: 15 entered teaching, 17 entered the gospel ministry, 4 church treasury work, one went to pursue further studies and 13 entered the army or took up other employment.

God builds men. He builds them in the classroom, in the cowbarn, in the cabbage field. God builds men. He builds them at Korean Union College, strong men who are not afraid to soil their hands with work, intelligent men who are capable of clear thinking, dedicated men who are not deaf to the voice of God.

R.E. Klimes

President, Korean Union College
Seventh-day Adventist Mission

Special Announcement

The Christian Literature Society has for sale **Christmas Cards** drawn by a Korean artist *Heung Chong Kim*. The pictures are of **THE SAVIOR WHO COMES TO ALL PEOPLE** and **GOOD NEWS OF GREAT JOY**. Orders may be sent to the following address by letter or by telephone. Notice the discount for bulk orders.

The Christian Literature Society of Korea
91, 2nd Street, Chongno, Seoul, Korea
(Tel. 74-3092 74-1792)

Send () Christmas cards to the following address.

Name : _____

Address : _____

1 card	30 won
100 cards	2,400 won

A Short-Term Bible Institute

In the May 1962 KOREA CALLING, I told about the first session of the winter short-term Bible Institute which we had recently completed in my country district. Now that we have come full circle and have had our first graduation, it seems a good time to pass on the results.

First of all, let me describe the district. It consists of the five counties northeast of Seoul, from the South Han river to the province line, north and east. Some of the churches are old ones, beginning with the mother church of them all, at Sangsimni (the original of the Utmami in my father's "First Fruits in Korea") which was begun back in the '90s. There are a few Nazarene churches, about a dozen Holiness ones, and quite a number of Methodist churches, particularly in the northern half of the district (which was a Methodist area, back in the days when we were working under the old comity agreements). The major part of them are, however, Presbyterian. A few broke off in the division of ten years ago; a few more are technically members of northern refugee presbyteries functioning in this area; some are related to the more recent split. But I consider them all "mine" and visit them indiscriminately, to pass the time of day, if nothing more. The fellowship in the district is good and is steadily improving. A number of the lay pastors and some of the ordained ones are my former students.

There are some 90 Presbyterian churches in the district, of which some 75 have been started since Liberation in 1945. Few have reached the point of having elders. One problem which has troubled us, as it doubtless troubles those working in other areas, is the perennial one of leadership for the local church. Even the local deacons are well-meaning, but not too well equipped for local leadership and are carrying burdens for which they are ill-prepared. What does one do? There are periodic teacher-training conferences for Sunday School workers and an effort is made to encourage annual Bible conferences in each church, or at least close enough so that each congregation can profit thereby, but these are somewhat sporadic at best. The higher Bible Institute operates in Seoul and does fine work, but the tendency is for those who go there to go elsewhere as full-time lay workers, but not to return to the weak little churches which are merely made weaker by their departure.

Three years ago, we decided to try a home-grown winter short-term Bible Institute for this district only. There has been one for years at Pierson, in Seoul, but this was not to compete with that. It was held in the church at Mang-oo-ri, the first village east of Seoul, and now within the city limits. The church is an old one and the largest in the district. The session of the church cooperated with the representatives of the dis-

strict congregations, and it was arranged that the classes (there being only one first-year group, that year) should be held in the church, that the women students should use a room in the Sunday School building behind the church, and that the men students should be housed in homes around the congregation. The course would run for one month in February and two weeks in August. Teaching was done on a volunteer basis by pastors and others in the area. It was strictly home-grown.

We learned a great many things that first year. One was that teaching part in the winter and part in the summer was not a bright idea. People are just too busy with farming to be able to attend well in August and two round-trips cost more than one. However, there were some 60 who came from 17 churches, in February, and about 20 in August. Everyone was enthusiastic.

The second year was 1963 when, it will be remembered, the rice crop had not been up to standard. We ran the course for 6 weeks in January and February, but had only 40 attending. Still, 40 is 40, and the number of returnees was encouraging.

The course is a 3-year course and 1964 rounded out the total. There were 65 students from 25 different churches. One or two drifted in from outside the area, but basically it was limited to our own people and will continue to be so. Psychologically, it seems to be easier for people to come to the edge of Seoul than to go clear in to the middle of the city. Earlier attempts at short-term institutes had tended to degenerate into groups of very young and somewhat irresponsible teen-agers. This has not been the case, here. Stress has been placed on encouraging those who were officers or Sunday School teachers in their home churches, men or women, to come for study and then go back and get to work. A good half of those who have come have fit into this category. The effect on the home churches has already been most encouraging, though no miracles have been worked overnight. Some have come and studied and forthwith come up with grandiose notions of going on to the Higher Bible Institute or seminary or whatever, to become professional church workers. We do not encourage this, for it is not the purpose that we have in mind. Nor are most of them qualified to go on for that type of study. We feel that much of the weakness of the local churches lies in the fact that there is no local member competent to do the work that needs to be done there.

What is the course of study? The core of it is Bible, covering the New Testament in three years, and selected parts of the Old, including Old Testament History. There are also courses on basic doctrine, on Sunday School work, music, simple sermon preparation and the like. It is aimed at giving knowledge and inspiration for Personal Christian living and for better work in the home church. Does it work? It certainly

seems to. In church after church, I have heard enthusiastic comments on the effective consecration of those who have come back to pass on what we have given them. The boy in Choongni whom I found relaying my course on Bible Geography to the edification of that congregation is a case in point.

In 1964, we graduated 14 of the 60 who had entered back in 1962. They came from nine different churches. We are now requiring as inter-term work that the students complete the New and Old Testament Correspondence Courses conducted under the General Assembly (developed by Mrs. Voelkel's father, years ago). This first time, two of the 14 received both these diplomas and a third received the Old Testament one, having completed the New Testament course previously. These extra diplomas were presented by the General Secretary of the General Assembly Board of Christian Education, who remarked that this was the first graduation he could remember where students had been awarded three diplomas simultaneously!

Students bring their own rice and bedding and the pickle and soup that goes with the rice is provided by special funds raised locally for this purpose. This year, a new problem arose in that several factories have been built in the town and all rooms formerly available for students were now rented out to factory people. What to do? Drop the Bible Institute? Unthinkable. After much prayer and discussion, a method was found, through the cooperation of the churches of the district, for building a cement-block dormitory of three rooms (one still unfinished) to care for the men students, on the edge of the church property. It can also be used for district meetings. Since that used up all the available funds, the members of the local women's society rallied round and took a week about cooking for some 50 boarding students, a labor of love if ever I saw one, but typical of the wonderful spirit which this host church has showed toward the whole project from its very beginning.

Allen D. Clark

United Presbyterian Mission

KOREAN LANDSCAPE

A bus, Yes, Two or Three, stuffed and swaying,
The rising dust struggling, to go nowhere,
And yet arriving everywhere!

And here and here and there — a man with a "jiggeh"
The burdens of the years have bent his back,
He scarce can lift his eyes to low mountain peaks
close by;
His soul's wings clipped by painful weariness;
With heavy breath he shuffles home to rest.

The lumbering ox-cart and the stolid ox,
Immune to all the world save burdens and a feeding
box,
And master's whip to spur the sluggard on.

Groups of children, charming and unafraid,
Their lilting laughter belies the touch of toil's hard hand
Upon their youthful shoulders.
Somehow they burst from under, and in these untouched
moments
Life can be so utterly free.

People!!!
Endless flowing streams of children from the schools;
The white-robed elders, moving with ancient dignity,
dotting every road,

Mothers with babies bobbing on their backs,
Youth, with fearsome, wistful eyes, — all facing their
tomorrows,
And rugged manhood, on whose shoulders rest the
care of all the others.

The tiny straw-roofed villages, molded from the earth,
As if fashioned by children's hands and left there to
dry.

A white church spire, a mill, a well, some shops,
and many, many walls,
Around them rice paddies, clean, green, and so precise;
That's all,
But within a throb of life its native sons forever love.

Perchance a temple, Buddha throned within,
Trees and a clear space without,
Sacred to some phantom wisp of thought from out
the past.

And graves everywhere, the eye cannot escape
The hummocks on each hillside piled there by moving
hands of time.
In silent eloquence they reminisce, of youth and age,
the strong, the weak,—
How similar in death are all!

The mountain ranges — endless chains,
Majestic heaps of earth and rock
Carved by hands unseen, steadfast and strong,
Beckoning our spirits so temptingly to come up there.

Korean landscape — rugged beauty, strength, sadness,
gaity, and endless toil
So deeply etched I can forever see.

Gladys Rutt
Menonite Committee

Book Chat

Those who have read Dietrich Bonhoeffer's *Cost of Discipleship* with spiritual profit, as I have, will

be glad to know that it is now available in Korean translation. The Korean title is "**Follow Me**", a title which immediately recalls Jesus's remarks, in Luke 9:57-62, to those who said they were willing to follow Him but felt they must first go and do something else that they considered important. The Korean title is an excellent commentary of the original, **The Cost of Discipleship** (180 won). I was so impressed with it, when I read it last year, that I marked it down as a book to be put into Korean. I am glad that someone else had the same idea. The paper-back cover, which I have, reads, "A powerful attack on 'easy Christianity,' by a brilliant teacher and thinker." Very well put. The basic core of the book centers around the Sermon on the Mount. It begins, "Cheap grace is the deadly enemy of our Church. We are fighting today for costly grace." And it ends, "But when a man follows Jesus Christ and bears the image of the incarnate, crucified and risen Lord, when he has become the image of God, we may say at last that he has been called to be the imitator of God! The follower of Jesus is the imitator of God. Be ye therefore imitators of God, as beloved children' (Eph. 5:1)." Does that stir your interest?

Do you wonder, sometimes, what our "best sellers" are? Of those reprinted during the past six months, several have quite a record. **Pilgrim's Progress** (100 won) is in its 9th edition (since the Korean War, that is; we have had it as a perennial best seller since the Christian Literature Society started, back in 1890). **The Life of Augustine** (100 won) is in the 8th edition, and **The Confessions of Augustine** (150 won), in the 7th. **Questions People Ask** (70 won) is just out in a 3rd edition, as is also **Sources of Power in Famous Lives** (60 won). The former is a book of short discussions of such points as: What is the Second Coming all about? What is Salvation? Can't you be a Christian without going to church? What about other religions? If every church says it is the right one, how can this be true? What do you mean by saying the Bible is inspired? Is suicide a sin? Is it all right for Christians to marry non-Christians?

The second of these sketches the life of such worthies as John Bunyan (as long as we have mentioned **Pilgrim's Progress**), Bach, Moody, Sheldon Jackson, Florence Nightingale and Lincoln from the point of view of their Christian experience, by way of indicating the spiritual sources of their effectiveness in the areas in which they served.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. IV. No. 11

DECEMBER, 1965

The Seoul Foreign School

The Seoul Foreign School, founded in 1912 (see *Korea Calling* Vol. II No. 6 for an historical account), serves today an ever growing, ever expanding community. This fall, enrollment is almost 260 in grades kindergarten through 12. Dormitory students come from as far away as Hong Kong while several of our day students commute from Inchun.

Though S.F.S. is a school primarily for the children of missionaries and about 85% are such children, 6% are from the diplomatic community and 6% are from the foreign business community. From a nationality viewpoint, S.F.S. has pupils from 12 countries, but is predominately American(75%) with smaller groups from Canada(8%) Korea(4%) Germany, China, Australia and Britain(3% each).

Presumably as a result of the fact that there was an influx of missionaries after the Korean War, the S.F.S. has a skewed enrollment distribution. The average class size in the high school is 12, in the junior high is 16 and in the elementary grades is 25. There are 30 in the kindergarten.

To take care of these boys and girls, the physical plant has been expanded each year since 1962. In 1963, two classrooms were added, including a laboratory. In 1964, our new dormitory was finished and, this year, we completed a combination auditorium-classroom building. Even this expansion has hardly been sufficient to match the needs of a student body, which has doubled in the past four years.

There are 24 teachers in the school, of whom 16 are full-time and 8 part-time. The part-time teachers are equivalent to about 3 full-time teachers, making the equivalent of 19 full-time teachers for 260 students, a ratio of 1 to 14 for the whole school and about 1 to 10 in the Junior-Senior high school.

The S.F.S. is the only such school in Korea which is financed without any significant subsidy either in cash, material or personnel. All teachers' salaries are paid by the school, either directly or through the missions involved, under various mission appointments. A few of the part-time teachers do not accept any pay, but in each such case funds are set aside, and listed as contributions from the teachers. These total about the equivalent of one full-time teacher's salary.



The Seoul Foreign School

The new and very home-like dormitory has accommodations for 10 boys and 10 girls. This year, in addition to one boy from abroad, we have students from Wonju, Inchun, Taegu, Taejon, Chunju, Iri and Pusan.

The curriculum is in step with the major educational systems of the U.S. progressive, but not pioneering. The "new math" was introduced in 1961 and has been adopted throughout the school since 1964. Text books are reviewed and replaced as necessary to maintain standards. Elementary class room teachers are supplemented by special teachers in physical education, music and Korean. The School Board has ruled that any class of over 30 shall be divided so as to maintain a favorable teacher-student ratio. In line with this policy, the 36 first graders are now divided into two classes of 18 each and it appears that most future entering classes will be of similar size.

The high school also has been alert to modern trends. "New" physics (PSSC) was adopted in 1960, CHEM-S chemistry in 1963, "new" math from 1961 thru 1964, and BSSC biology is now in process of adoption. Language texts are as modern as possible in a school still lacking extensive language laboratories. There are no "frill courses" but there is a full program in the traditional college preparatory areas. Bible is required through 10th grade, and church history and world religions in 11th and 12th.

Throughout the grades, the school gives emphasis to matters of Korea and the Far East. Korean language is required through the elementary grades and is elective in junior high. In high school, a full-year course is offered in Far East History and the religions

of Korea are stressed in the required world religions course. Moreover, all juniors and seniors in the high school take an eight-day trip through Korea to observe scenic, historic and industrial areas. Korean buses are used and students stay in regular Korean inns rather than in western tourist hotels.

A careful program of standardized achievement and aptitude tests helps to insure maintainance of standards and to verify school evaluations of students' progress. High School students participate in the professionally scored NEDT, NMSQT. SAT and College Board tests in addition to school-scored tests given to students at all levels.

The school has a strong athletic program, with one full-time and one part-time physical education instructor. Soccer and basketball teams are well organized: baseball, tennis, swimming and other teams compete from time to time. The annual "Crusader" and periodic "Kimchi Gazette" give students practical editorial, business and journalistic experience. Each year, students stage a major musical and or dramatic performance for the community.

In and out of the classroom, the Seoul Foreign School continues a proud tradition of excellence in education for English-speaking children from abroad. Students returning to their home countries usually find that they are ahead of their classmates and literally all of the graduates of the regular H.S. program continue to higher education in college with no evidence of handicap. By providing this educational service, the Seoul Foreign School continued to support the effort of the Christian missions in Korea by making it possible for men and women with families to devote their efforts to the work of their calling with a reduced burden of care for their children far from homeland schools.

Richard F. Underwood
Principal, Seoul Foreign School

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Onward Christian Soldiers

Probably the greatest Christian rally in the history of the Korean Church took place at the Seoul Stadium, November 5th, bringing to a climax the Nation-wide Evangelistic Campaign which has occupied the attention of all the churches of Korea this past year. It was the result of the dream of Dr. Helen Kim, long president of Ewha Women's University, and has been, throughout, a movement of evangelistic outreach on the part of the Korean Church itself. There have been special meetings in local churches and in local districts, meetings and discussion groups with students on high school and University campuses, witness by radio and through literature, evangelism in factories, prisons and hospitals. Whether because of this or not, the statistics gathered this fall show a definite growth throughout the Church, with a total of 1,740,938 Protestant Christians reported.

To bring this whole movement to a head, there have been recent special meetings in a number of schools and universities in Seoul, both church-related and others, and a series of three meetings in the Young Nak Church at which Rev. Leighton Ford of the Billy Graham team spoke, together with three outstanding Korean pastors. On the same days, there were morning Bible study and evangelism conferences in churches in different sections of the city.

Finally, on Friday afternoon, came the great rally in the Seoul Stadium. The Stadium seats 30,000. Long before the appointed hour, people were streaming in through the various entrances. It had rained in the night, but the day was clear. By 2 P.M., the stands were full and the grassy area beyond the actual base-ball diamond itself, which was muddy from the rain, was more than half filled with black-uniformed students from Christian high schools. The stadium had been marked off to indicate where those from different sections of Seoul were to sit. Individual churches and schools also displayed banners. Paper campaign flags had been distributed in the churches to those planning to attend and these were waved briskly in time to the beat of the music played by the ROK Army and Navy bands. The bands were seated behind the speakers and on either side of the massed women's choir, which was dressed in white or black so as to form a white cross against a black background. The banner of the Christian Radio Station, HLKY, was behind the speakers, and the HLKY microphone in front of them. Six boy Scouts stood as a guard of honor on either side of the rostrum. The Navy band's prelude included, among other things, the hymn "Hail to the Brightness of Zion's Glad Morning", the theme song with which HLKY has begun each day's broadcast for the past eleven years.

Dr. Hong Hyun-Sul (Harold Hong), president of the Methodist Seminary and chairman of the Campaign Committee, presided. Representatives of various groups took part: Methodist, Salvation Army, Presbyterian,



The Nation-wide Evangelism Campaign Rally in the Seoul Stadium

Holiness and others. The three goals of the Campaign were briefly discussed by three speakers, the second of whom was Kim Ok-Gil, president of Ewha Women's University. These goals were: To work to bring Unity in the Church, a Revolution in Society, and Hope to our People. There were official greetings by the Premier, by the chairman of the National Christian Council, and by Dr. Leighton Ford on behalf of the Christian community around the world. The theme of the main message, brought by Dr. Han Kyung-Chik of the Young Nak Presbyterian Church, was the theme of the rally: Our Living Road is Christ.

The massed choir sang Gounod's "Send out Thy Light" and the Army band played "Onward Christian Soldiers." It is probable that few of those present realised how appropriate this hymn was to the location where the rally was being held, for the stadium stands on the site where, from 1392 to 1895, the national army drill ground was located. The national army no longer drills there, but an impressive part of Christ's great army of dedicated Christian followers met here to praise His name and to dedicate themselves to new and faithful service for Him.

Allen D. Clark
United Presbyterian Mission

WHEN IS A SPY?

We shall call his name Kim and thereby maintain his anonymity. Kim, then, was a confirmed and zealous Communist in North Korea and for that reason was chosen and trained to be a spy and sent to South Korea for espionage activity. North Korea's secret agents are not recruited on a volunteer basis but are summarily commanded to appear for a course at counter-intelligence headquarters when authorities of that branch of the government's service are impressed by the conspicuous devotion of a particular individual to the Red cause. Kim was a red-hot Red!

Having completed his training, Kim was escorted across the border to South Korea by the Communist net-work, fortified with counterfeit identification papers and a generous supply of South Korean money and U.S. dollars, and turned up at the Oui Jung Boo bus station waiting for transportation to Seoul.

But alas, even before boarding the bus, police suspected him and engaged him in detailed conversation. Kim maintained his aplomb, displayed his papers and nonchalantly urged the police to accompany him to Seoul to verify his claim that he was a business man returning to his office.

The police were not bluffed, went with him and, as the bus neared the capital, Kim, seeing the game was up, confessed his identity as a spy and was arrested. He was sent to prison, aware that the sentence would likely be execution. At his trial, he was declared guilty of espionage but the sentence was postponed. He was placed in solitary confinement.

The prison chaplain in his rounds offered Kim a Scripture portion, appealing to him to read and study it. God's Spirit illumined the Word to the heart of this former atheist and there, in the quiet and isolation of a prison cell, he came into a radiant and life-transforming experience of the Grace of God. The chaplain, convinced of the sincerity and genuineness of Kim's confession of faith, enrolled him in the Bible Correspondence Course which the prisoner studied avidly.

Years passed and apparently due to some confusion in the prison office, Kim's papers became buried at the bottom of a discarded pile and only after years was it recognized that the man had not been sentenced. The warden called Kim, acknowledged the oversight, and reminded him that while the punishment for spies was death, each prisoner had the privilege of requesting a new trial. Kim made the request and at the re-trial it was discovered, obviously, that while the prisoner had definitely entered the country with the express purpose of spying, actually no spying had been done; Kim had not yet made a beginning in his traitorous operation.

He was sentenced to five years imprisonment but, since seven years had elapsed since his incarceration, the judge explained that a claim for financial re-imbursement could be made but added that a further trial would be involved. Kim understandably waived the privilege of re-imbursement and was released that day.

Freed, he sought out the office of World Vision, whose Bible correspondence course he had studied, and with his testimony won the confidence, sympathy and help of the director. Now Kim is employed by a Christian relief agency, and delights in telling congregations what great things the Lord has done for him.

Praise God for the ministry of the prison chaplain, for the distribution of Scriptures of the Bible Society and for the endeavor of World Vision to get both believers and unbelievers systematically studying God's Holy Word.

Harold Voelkel
United Presbyterian Mission

THE COMING OF CHRISTMAS IN KOREA

It was seven o'clock Christmas Eve at the old Brick House where we live. In the living room, illuminated only by a soft glow from the Christmas tree and one small spot-light, were seated all the Canadian Missionaries living in Seoul. They had gathered to watch the Christmas story enacted by the children of the Mission and narrated by Mrs. Russel Young. To the music of well-loved carols an auburn-haired Mary, dressed in blue, entered with Joseph. As they gazed solemnly into the manger they were joined by three five-year old angels. Then came the shepherds, the youngest a mere three years of age and then came the three Wise men bearing gifts. On the faces of each parent was reflected the joy that Christmas brings. But in addition was the joy of seeing their little ones for the first time sharing in the re-enactment of Christ's birth.

Scarcely was the last Christmas greeting ended and the guests departed when stockings were hung by the chimney with care and our two little girls snuggled into bed. Surely "early to bed" would mean that Christmas Day would come sooner.

Then it was ten o'clock and time to leave for the KBS-TV station. The National Christian Council had been granted by the government TV station time to present six religious programmes on the day before Christmas. This was a rare opportunity to present to the well-to-do of Seoul the spiritual meaning of Christmas whose outward trappings are already familiar to every resident in this oriental capital. The final half hour of the day was to be a dramatic performance of the Christmas story and it was my responsibility to costume the cast. A professional group of actors had been engaged and, while not all were Christians, their acting portrayed a sincere understanding of the shepherds who listened to the good news and of the Wise men who sought the King. At two minutes to midnight, the scene shifted from the inn where the news of the birth had been announced, to the stable. The shepherds entered quietly and knelt in awe and then came the Wise men to present their gifts: one his gold crown, another frankincense and another myrrh. On the stroke of midnight the Christmas bells pealed forth the wondrous news.

Midnight in Korea also signals the time for young people, gathered in churches, to begin carolling. Scarcely had I reached home, when Korea's favorite carol "Silent Night" could be heard in the neighbourhood. Swaying paper lanterns marked the pathway of the singers as they went from house to house, announcing the Saviour's birth.

Awaiting my return was my husband, who was ready to leave for our church in the heart of the city. There he was to meet several women members whom he had promised to chauffeur on errands of good-will. Several times they criss-crossed the city, taking bags of rice to former members or friends whose interest in the church had grown cold over the past months. A gift left at their door-step was to assure them that the church had not forgotten them and still hoped for their return.

Don's return home almost co-incided with the time that Mr. Robert Warren, pharmacist-turned-language-student, and our house guest, must leave for Severance Hospital. It was still dark at five o'clock and carollers could still be heard singing "Joy to the World" as Robert left the house. His purpose was to accompany nurses of Severance Hospital on their annual sunrise "Journey of Compassion." With Miss Beulah Bourns, they visited some of the most destitute homes of the city - shacks huddled at the edge of the Han River, and some even dug into the sand-bars under the bridge spanning its waters. To the occupants of these dwellings, the nurses brought food, clothing and toys: gifts in celebration of the Birthday of the Christ-child.

And then the sun rose. And with it came the delighted voices of two little girls who had slipped down to the fireplace to find their stockings. "Look at this doll. It has real hair," and then a more sophisticated "My doll's a cheer-leader" could be heard from the living room. Christmas Day had once more dawned.

Mrs. Don Irwin
Canadian Presbyterian Mission

BOOK CHAT

With Christmas coming up, perhaps I should call your attention to the annual Year-end book sale which the Christian Literature Society will again have. For the two months of December and January, there will be a 20% discount to those who buy (at one time) at least 500 won worth of CLS books. This applies to all the CLS books with the exception of hymnbooks and Sunday School lesson books.

If you have not yet secured your **Christmas Cards**, or even if you have, you are probably aware that good Christian cards with Scripture texts are as scarce, in Korea as the proverbial hen's teeth. The CLS has two exceptions to this dilemma. The drawings are by Kim Heung-Chong, who teaches at the Methodist Paiwha High School, in Seoul. One is a manger scene in delightful Korean setting, the other a madonna in pale yellow Korean dress. Both have Scripture texts in English and Korean, inside, and come with envelopes (30 won). Order right away, so you can get them into the mail.

The 1966 **prayer calendar** should also be off the press by the first week of December. Use it for a directory, but be sure to remember that its first purpose is for **prayer**.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

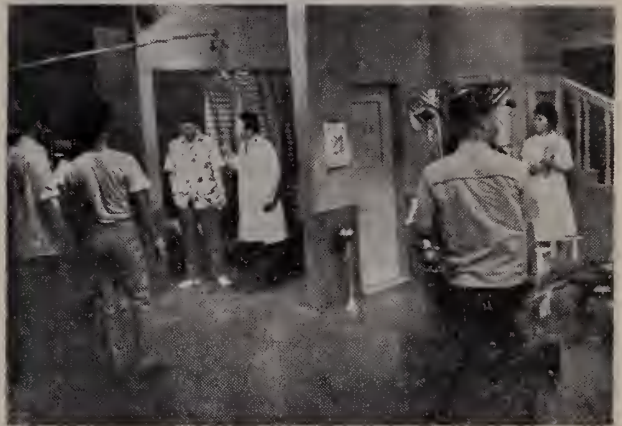
\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 1

JANUARY, 1966

LUTHERAN MISSION SPONSORS TV DRAMAS



Dramatic religious television programs focusing on events in the life of a physician and his family are now being produced by the Korea Lutheran Mission. These programs are being aired over the Central Television Network and can be seen both in Seoul and Pusan every Tuesday evening beginning at 6:55.

This series of home dramas could be described as a Korean counterpart to the **This is the Life** television dramas which have been telecast regularly in the United States and Canada for the past thirteen consecutive years by the Lutheran Church and which can be viewed in Korea over AFKN-TV.

Professional actors, directors, and technicians are employed to shape the weekly programs. These are produced as live dramas recorded on video tape in the studios of the Central Television Station in downtown Seoul. The script-writer for the television drama series (all thoroughly indigenous to Korea in setting and situation) is Choo Tae-Ik, a man widely renowned and highly respected in the literary circles of Korea, both Christian and non-Christian. He has also served as the main script-writer for the indigenous documentary dramas produced by the Korea Lutheran Hour during the past six years.

The chief characters in the Christian home drama series entitled **The House of the Juniper Tree** are a 55 years old doctor, Han Bu-Saeng, his wife and

three children, and the fiance of his youngest daughter. While the family is basically non-Christian, the Gospel is explicitly presented in each episode, usually through the youngest daughter and her fiance whose strong faith indicate what this family otherwise is missing. The day after the first drama was telecast on July 5, 1965, a university student sent a request for the Christian Correspondence Course offered on the program, mentioning also that his having viewed the program prompted him to write in.

The first television programs elicited favorable response. A television critic for one of the Korean language dailies in Seoul wrote:

The first impression is neat and splendid. Although it is not realistically possible to judge a long series of programs after viewing only the first few episodes, it is obvious from these first programs that the writer made a special effort to keep the 'religious smell' to a minimum.....

"The main members of the cast in this program..... gave a good and rare impression to the drama field which has lost its spirit and vitality at the present time.....This is an excellent religious drama with which no other religious drama can be compared."

Rev. Hilbert W. Riemer
Korea Lutheran Mission

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Young Women's Christian Association is the largest women's Christian lay movement in the world and possibly the one with longest history of continuous Christian work. It was started in London in 1885, but it did not remain a British movement for very long. Almost immediately it found its way to other countries until, today, the Young Women's Christian Association, expressing its Christian purpose in a program for and with women and girls of all races, creeds, and economic backgrounds, is a good neighbor in seventy four countries around the world. The YWCA of Korea was started in 1922, forty-three years ago, and today it touches the lives of some 25,000 individuals each year through its many-sided program in eighteen cities and towns throughout the country. The purpose of the Korea YWCA is three-fold:



Miss Esther Park

To help women and girls believe in God as their Creator; To come to realize that in Him all men are brothers, and To put into practice the teachings of Jesus, the Saviour.

The YWCA is often misunderstood by Christians in the churches who say that YWCA is too secular and worldly, and by non-Christians who claim that we are too religious. What most people do not realize is that the YWCA is not church, but a fellowship of women and girls who try to express their Christian beliefs in their daily living. From the beginning, the YWCA approach to the needs of women has been both the practical and the spiritual.

This practical approach is the part of the program which most people see in the YWCA; services that the YWCA gives to individuals who come into the building, a place to live, a place to eat, or a place where they can find opportunities to improve themselves.

From the beginning, education has been the major program emphasis in the YWCA. Obviously, women make up about one half the population of any country.

The YWCA believes that if women are to participate more fully in nation-building and improving the conditions of the community, they must be educated, a process with which the YWCA can help.

The education program covers a wide range, both formal and informal through classes, institutes or lectures, but special emphasis is placed on

- 1) teaching women to read and write
- 2) giving a basic elementary school education to underprivileged girls
- 3) providing vocational training
- 4) giving them a program of health and physical education
- 5) educating women for the responsibility of citizenship
- 6) training for leadership

Within the YWCA are classes of all kinds, health and recreation programs and club groups, all aimed at meeting the variety of needs which modern women have. The Korea YWCA has pioneered in adult education, travelers' aid and many other fields to help meet the practical needs of women and girls. To help each individual to grow as a whole person has been the concern of the YWCA wherever it is at work.

Secondly, spiritual needs are never neglected. It may not always be in the form of worship or Bible study, though this is a very important part of our program. The YWCA members try to express their Christian faith in action. As part of a membership movement with a Christian purpose, a member is encouraged to serve and care for others in her community. This is not always easy in a non-Christian country. The Christian purpose is at the heart of all that we do. Wherever the YWCA is at work, it stresses the importance of expressing its Christian purpose in a program for and with women and girls as a Good Neighbor, and thus learning, caring, serving members take their places in the life of today as workers, wives, mothers, and responsible citizens with confidence in themselves, hope for the future, and love for each other as children of God. Service projects of all kinds are initiated to help train young people to know that they are their brothers' keepers. Members learn to share with others by participating in national and international service projects, such as the share-a-meal project in cooperation with the Freedom from Hunger campaign, collecting textbooks for rural

children, or raising funds for refugees in Jordan. The following are some of the projects that are being carried on by various YWCA groups in Korea:

- 1) Teenagers have made several hundred "feel" booklets for the blind children
- 2) College students have started and are supporting a village school near the front lines for underprivileged children
- 3) Women's groups in Chochiwon, Kwangju, Pusan and Seoul have adopted rural villages. Educational programs are taken to the villagers on a regular basis, on child care, nutrition, health, parasite control, household economy, family planning and others.
- 4) Vocational training for over-aged orphans in Mokpo and Kwangju, prevention work in Seoul, rehabilitation of former prostitutes in Kwangju.
- 5) Work with bus girls and restaurant workers; widows, workshop.

So the practical and spiritual go hand in hand to meet the needs of individuals, but this is not all. For thirdly, the YWCA struggles to improve the status of women. It has worked on hours of work, minimum wage laws, improved working conditions in the community, raising the living standards, racial equality, and equal pay for equal work. All through the years, in Korea as well as in many other countries, the YWCA has pioneered in these areas to help bring more abundant life to women and girls. Giving equal opportunities for women and girls is a permanent concern of the YWCA in every country.

Fourthly, the YWCA is an international Movement. Opportunities are given to women to meet other women of different backgrounds, different religions, different nations and different races. They have the adventure of breaking out of their own circle. The YWCA is inclusive in its membership and effort is made to bring about better understanding between peoples of the world through its World Fellowship programs and international projects and cooperation. This year we are using the words "Yes Lord," as the theme for the Week of Prayer and World Fellowship, knowing that it is the supreme challenge of life to everyone of us, that we should be found willing to say these words in complete obedience to Him who made us. This was the spirit of those who started the YWCA in this land, and this is still the motivating force behind all that we do.

We live in a world of conflicts and the cooperation of nations and individuals is sorely needed. Very interestingly, the United Nations General Assembly has designated 1965 as International Cooperation Year. The UN and non-governmental organizations such as the YWCA have been working on special projects of cooperation during the year. We here join with the United Nations in planning new and better means of international cooperation for the future.

Miss Esther Park
Young Women's Christian Association

Way Back When-1966

Back in 1964, we ran you a squib which listed some of the historic events related to the "4-and-9" year anniversaries of Christian work in Korea. Last year, of course, everyone was hearing about such anniversaries as the 80th of the arrival of Underwood and Appenzeller, the 50th anniversary of Yonsei University and the 35th anniversary of the formation of the Korean Methodist Church (in December 1930). There were many others. Now, suppose we look at those related to 1966.

Going back 130 years brings us to 1836, the arrival of the first European priest in Korea. Pierre Philibert Maubant, a French priest, was the first to reach Seoul in those parlous times.

1866, 100 years ago, brought the arrival of the first Protestant missionary to come to Korea, Rev. Robert J. Thomas, on board the ill-fated "General Sherman," which was destroyed in September of that year when it went up the Taidong River to Pyongyang. Mr. Thomas lost his life along with all the others on the ship, but was able to give out, before he was killed, some copies of the Chinese Bible to those on shore. The man who killed him felt that he had killed a good man and took home with him the Bible he had been given. Years later, his nephew graduated from Soongsil College and worked with Dr. W.D. Reynolds on the revision of the Korean Bible.

1866 was also the year of the last terrible persecution of the (Catholic) Christians, when hundreds were martyred by the orders of the Regent, the Tai Won Kun, who hated all Christians and all foreigners. Five years later (95 years ago), in 1871, he set up the "Yang I Pi" stone tablet in the middle of Seoul, near the great bell, warning against allowing foreigners to come into the country. This stone may now be seen in the west corridor of the Kyungbok Palace. Ironically enough, in spite of the Regent's hatred for things Christian, his wife died a member of the Catholic Church and his grandson is now a Presbyterian pastor!

1886 saw the opening of the Methodist Paichai Boys' School and the Ewha Girls' School. Ewha later went on to develop Ewha Women's University, one of the four top universities in Korea today... On July 11th, Rev. H.G. Underwood baptized the first convert, Noh Tohsa, and administered the sacrament of the Lord's Supper for the first time... In the summer of this year, the Union Christian Church for the English-speaking community was organized and held its services at the U.S. Legation. This was the formal beginning of what is now Seoul Union Church, though earlier services had been held.

August 1896 brought the arrival of Rev. C.F. Reid as the first missionary of the Southern Methodist Church. Their main work centered in Songdo (Kaesung). With the union of the Methodist Churches in the States and the formation of the Korean Methodist Church, this group later merged into the general Methodist work in Korea today. In Seoul, the Paiwha Girls' High School and the large Chong Kyo Methodist Church are the result of their work... This same year, the Anglican Mission, which had carried on work for British citizens since 1891, started its work among Koreans.

65 years ago, in 1901, Kim Chang-Sik and Kim Keui-Pom were ordained as the first Methodist deacons, qualified to administer baptism and perform marriages. These were the first men ordained to the Protestant ministry in Korea... This same year, the Presbyterians started a theological class in Pyungyang with two students, which presently developed into a full seminary... This was also the year when the first Korean members sat with the Presbyterian Council, as the first step toward the formal organization of the Korean Presbyterian Church, in 1907.

In 1906, Miss Esther Shields began the nurses' training program at Severance... This same year, there was a capping ceremony at the Methodist Women's Hospital (at East Gate)... This year also saw the first college graduates, two from Soongsil College (Union Christian College), in Pyungyang, and seven from Severance Union Medical College, in Seoul.

15 years ago, on Feb. 7, 1951, President Syngman Rhee, who was himself a Methodist, issued an order setting up the ROK Army Chaplain's Corps, the only chaplain's corps on the mainland of East Asia. There are, at present, 267 chaplains in service, in Army, Navy and Air Force, and there are Korean chaplains serving with the ROK Forces in Viet-Nam.

Allen D. Clark
United Presbyterian Mission

BOOK CHAT

One of the latest books out is a small *Student's Bible Atlas*, by *H.H. Rowley*. The maps were sent to us from abroad and are in good color. The accompanying text material has been translated and the book is now available at the modest price of 140 won. This would make a good graduation gift for a student friend.

Rev. Kim Tong-Soo, whose interest in Worship and related subjects gave us a handbook for church rituals, has now provided us with an excellent translation and adaptation of *T.A. Stafford's Christian Symbolism in Evangelical Churches* (120 won). It is a very good handbook for teaching courses in Worship and has a number of drawings to illustrate the text. There is a growing interest in the Church Year and special days and symbols related with it, and books of this sort will be in increasing demand. This one will prove a useful reference book.

A further reminder of the Christian Literature Society's annual 2-month special sale whereby, up to the end of January, there will be a 20% discount to those who purchase (at one time) 500 won or more of our books. This discount applies too all but hymn-books and Sunday School lesson books.

The 1966 Prayer Calendar is available. Order yours, if you have not yet secured one, and use it for prayer with, and for, the rest of us.

The 4th edition of A. D. Clark's *Korean Grammar for Language Students* is just off the press, after careful revision by the editorial staff of the Christian Literature Society. Price 200 won.

Most of you are familiar with the daily magazine, *The Upper Room*, put out in 6 bi-monthly issues a year. 1966 is its 32nd year, which is something of a record for any magazine. There is a Scripture passage, a text for the day, a one-page devotional message, a short prayer and a *Thought for the Day*, together with a second suggested Scripture reading. It is published in 38 languages, including Korea and English, both of which are available to you. The Korean edition is 20 won per copy or 100 won annual subscription; the English edition is 40 won per copy or 200 won annual subscription. (Part of the difference is that the Korean edition is printed here; the English is imported.) Subscribe for yourself and for friends. Christians will find it a help in learning how to get help in their devotional life; newly married couples can use it for family devotions. Anything which will bring Christians nearer to the Lord is to be commended.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 2

FEBRUARY, 1966

FISHERMEN RESPOND

"The fishermen on the east coast of Korea are very difficult to win to Christ," is a statement taken as axiomatic by those who have tried to carry out evangelism on the fishing coasts of Korea. However, a few days ago, I actually saw an entire village of fishermen ready to turn to Christ. I had heard about this village but had not believed the reports. This village of only seventy houses is located just south of Samchuk, in Kangwon Province. Most of the villagers were born there and know little of the outside world, which gives the place an air of conservatism. They earn their living by farming half-time and fishing half-time and are obviously economically well off. Though the boats they own are all small, they are adequate to take the nets a little way off-shore to bring in the catch of fish. By all human estimation, these people, who lead a rather comfortable life and have a long tradition behind them, should not be looking for a change in their culture, especially their religious life. But that is not the case.



The congregation's meeting place under the bridge.

Of those seventy homes, seven families, in two months' time, have become Christian. Of those seven families, five have already renounced the practice of ancestor worship. In that setting, this renunciation ought to be a real shock to society but it does not seem to be. As we walked into that little village, we were met by the village chief and other leaders, who welcomed us with open arms and said they were thankful that they were being taught the new Christian doctrine. Somehow they wanted to get a place to meet in order to learn more. The welcome was genuine and it is true the church already needs to build a place for worship. The congregation of 69 people who met together that Sunday morning could not fit into any of the houses, so we met, as they usually did, in a tunnel under a railroad bed. This particular Sunday, the attendance was down because many of the men were off some place drinking and eating some just-caught fish that goes well with liquor. Some had a few drinks before they came to church, but I did not think Jesus would have been concerned if he were preaching instead of me that morning, so I went right ahead.

Two months ago, a staunch Christian believer who practices medicine, including the Oriental needle-sticking "chim" had moved into the area and not only had set up his medical practice but had also begun telling the villagers about the Gospel. Here was untouched territory with no nearby church. The man with his medicine and witness struck a responsive chord and if things are handled right the whole village could become Christian. The former religion of the new Christians had been a weak form of animism. I was told by the villagers that they were not so concerned with placating the spirits, because their boats were small and they did not go far off from land, putting themselves in any danger. They claimed that while they had had some spirit worship ritual before putting the boats to sea, they were not as strict with the observance of this ritual as are the fishermen who go far out to sea in larger boats.

In trying to find out why the people responded so readily to the message I asked one of the men, "Why did you become a Christian?" He answered, "This life is only a brief period on earth and I want to make sure I have a good, assured after-life, so now I believe in Jesus." Interestingly enough, his explanation was void of the usual religious terms regarding salvation and after-life; I questioned the medical practitioner and found that he had been preaching mainly with an emphasis on a good after-life, which seems to be what struck the responsive chord among the villagers.

These people who seemed to be satisfied in every way with the economic and social life in their village, actually had a deep longing for something better. They did not know how to use religious terminology, but they were looking for a better life than the one they were living. When they heard the message that there is eternal life through Jesus Christ, they responded. Now they have responded, the responsibility is on the church to lead them into a firm, intelligent commitment to Christ that cannot be shaken after the first glow wears off. If this movement to Christ fails, it will not be the fault of the people in the village but the fault of the Christians in the associated churches of the presbytery who will have failed to love these new believers into the Kingdom.

Roy E. Shearer
United Presbyterian Mission

BOOK CHAT

Jack Aebersold has just provided us with an attractive little book called **Good News** (기쁜 소식) (100 won). Aside from a good cover picture of the author and a smiling group of young people, some of whom are operating competently on trumpet and trombone, the book has more to commend it than first meets the eye. In case you pick it up and assume that it is just another little book of choir music — as I did — let me ask you to take a second look. After the first couple of vocal arrangements, you will be intrigued to find an “anthem” with no words at all which turns out to be intended for two trumpets and a trombone, presumably what the young men on the front cover were doing. If you then look further, you will find a male quartet, some SAB and SSA arrangements, a mixed quartet with trombone obligato, solo for B-flat trumpet, and so on. A bargain if ever I saw one.

The latest volume of the Layman's Bible Commentary on **Leviticus and Numbers** (레위기 민수기) (170 won) is just out. As one who has taught Leviticus for years and finds it spiritually refreshing at each repetition, I find some things unstressed that could stand being pointed out. This is, perhaps, inevitable with these limits of space. The book will serve as an introduction to one little-known and one better-known book of the Old Testament.

Many who have read Bonhoeffer's **Life Together** with profit will, perhaps, not recognize it under its original German title, *Gemeinsames Leben*, but it is the same book (신도의 공동생활) (100 won). It is based on the promise that the Christian is living in a hostile world, and the author discusses what he feels is the meaning of the Christian “life together” by which we grow in grace and find strength to live and witness in this environment for the glory of God.

INCHON CHRISTIAN HOSPITAL, INCHON, KOREA



In Korea, where Christianity has grown rapidly in the 20th century, oriental religions still abound. Significantly too there are many people who claim no religion at all. Ever popular are herb medicine, witchcraft, supersitition, the nearby drug-gist, and a neighbor's advice. So often, when all else has failed, the patient dares put his faith in the Christian Hospital. Here consideration is given to the individual's complete needs both physical and spiritual. The skill of welltrained doctors, nurses and technicians is combined with the use of modern medicines in the hope that God will heal and that many who are so blessed will come to know and believe in Christ.

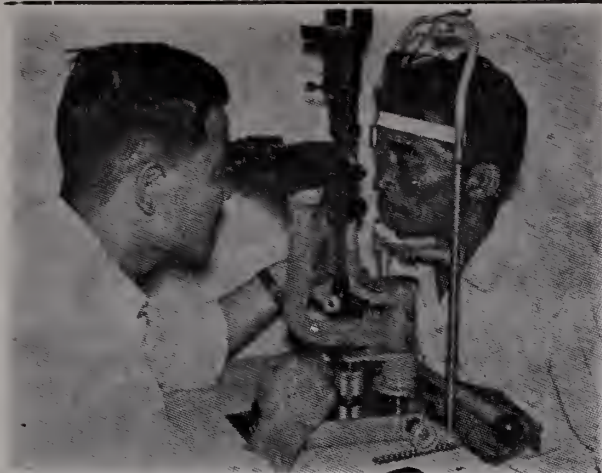
The Korean war was still in progress in 1952 when Dr. Chang Mo Moon, the General Secretary of the Department of Social Affairs of the Korean Methodist Church asked Dr. and Mrs. Suk Bong Kang, war refugees in Pusan, to come to Inchon to re-open the work at the Methodist Mission dispensary in Yul Mok Dong.

Inchon was a sleepy fishing village when Methodist medical missionaries associated with the East Gate Woman and Children's Hospital in Seoul, now the Ewha Woman's University Medical School Hospital, initiated the first medical dispensary in an old Korean inn in the center of the city.

About 1923, Miss Alfrieda Kostrup, R.N., a Methodist missionary, supervised the construction of a brick dispensary combined with a missionary residence. This became the first of the present group of hospital buildings. Today, in 1966, this building contains the facilities for obstetrical patients, a new-born nursery, and about 18 in-patient beds.

The brick dispensary was the only building left standing when Dr. and Mrs. Kang came to Inchon from Pusan and reopened the medical work on May 26, 1952. With the assistance of funds from the Methodist Committee for Overseas Relief, and from the Methodist Board of Missions through the Woman's Division of Christian Service, the dispensary was re-habilitated. Medical work increased so rapidly that the hospital was licensed by the Ministry of Health of the Korean government within the same year.

Since 1952, the little dispensary has grown into one of the leading hospitals in this busy industrial and port city of almost 450,000 people. Limitations of funds and personnel have not prevented this project's mushrooming growth as it has sought to meet some of the tremendous opportunities for Christian medical



service to Inchon and to the surrounding villages both on the mainland and on the hundreds of islands within a 10-15 mile radius.

An average of 250 out-patients a day come in from rural villages, often referred from the mobile clinic team, or from one of the many islands in the Yellow Sea, or perhaps from a factory or school within the city. Very few of the patients are wealthy, and many are desperately poor. Approximately 20% of the hospital budget is used to pay the costs for complete, or partial, free care.

In 1963, an additional building provided space for new out-patient clinics and in-patient bed space. Now the hospital has about 80 adult beds and 10 bassinets. Eleven specialists in their respective fields are serving as staff members while they are training 12 residents in the medical specialties of surgery, orthopedics, obstetrics and gynecology, medicine, pediatrics, and in the eye, ear, nose and throat departments. Residents from the Inchon Christian Hospital widen their experience and training by rotating through Severance Hospital in Seoul.

Also in 1963, a Service Building was built to include the boiler room, laundry, kitchen, dining room, sewing room, library chaplain's office, and chapel. A full-time chaplain and Bible woman are helping strengthen the work of Christian evangelism of the hospital. The chapel serves as a conference room and meeting place for the well-baby clinic. Each spring all babies who have reached the advanced age of three are graduated from the baby clinic. No college graduate is prouder of his sheepskin than is the mother of a baby who has "graduated" from the baby clinic.

Nurses in the hospital are all graduates and have trained in many different hospitals. Most of them have left their homes and many are using their small salaries to help support their families. Recently, the nurse's dormitory was expanded to install modern plumbing and central heating. The girls are very appreciative of all that makes their living more comfortable. They give many hours of gentle, loving service to their patients.

The Board of Missions of the Methodist Church, through its former Woman's Division of Christian Service, has provided missionaries and financial assistance for building costs, supplies, relief work and the mobile clinic. The hospital itself is responsible for the greatest

part of its operating budget, and also contributed toward the 1963 construction costs. Missionaries from the Methodist Mission serve on the Hospital Board. From time to time missionaries have worked directly in the hospital sharing and cooperating with the Korean staff in the problems and challenges of the Christian medical work of the hospital. At present there is a missionary medical technician who gives her time to helping where she can. There are 127 employees at the hospital.

Local church women from the Inchon area give many, many hours of volunteer service in the hospital central supply room where their presence reminds the personnel and patients of the love and concern of Christians for the ministry of healing.

With the arrival of an ambulance, in 1963, a gift of the Methodist women in the United States, the hospital night work greatly increased. Sickness and suicide lurk close at hand during the dark hours of curfew. A mother who hemorrhages after the home delivery of her baby usually dies before she can be brought to the hospital. In the past two years, many many mothers have survived and other lives have been saved because of this ambulance.

Since Dr. Barbara Moss joined the staff in 1953, the hospital has had a Church World Service sponsored tuberculosis clinic where about 415 patients are registered to get medicines, relief foods, and training in the home care of tuberculosis. An associated public health nurse regularly visits in the home of each patient. Since 1958, when Dr. Moss returned to the States, this clinic has been continued by members of the hospital staff.

For many years there has been a program of yearly visits to about 65 villages in the country and on the islands near Inchon. Now, with the assistance of Lenna Belle Robinson, the medical missionary associated with the hospital, plans are being made for monthly visits to a smaller number of villages where more careful follow-up care can be given. Each visit means an opportunity for patient physical examinations, the teaching of sanitation, family planning, well-baby care, nutrition, and for evangelism.

Now, over 6,000 employees in over 40 factories are screened for tuberculosis by the hospital staff. Stool examinations are done on students from 9 schools and the reports sent to their own doctor for follow-up and treatment.

Many factories look to the hospital for care for their employees.

A recent and very popular activity which has developed through the hospital outreach is the organization of "epileptics anonymous" to help patients suffering from this problem learn better how to control their medicines and to help each other.

The Christian Hospital in Inchon is daily demonstrating Christian medical work, service and concern to its surrounding community. It needs your prayers that it may continue to grow and improve its witness to the hundreds who pass through its doors.

Ruth Reynolds White, R. N.
Roberta G. Rice, M.D.

Medical Social Work At Severance Hospital

In order to understand more clearly Medical Social Work at Severance Hospital, we must realize that the basic idea of this work is to help the individual find his inner strengths and abilities so that he is able to become an independent and confident member of society. Of course, the main problems that arise in Medical Social Work result from the effects of an illness or injury. An illness is such a problem because a sick person or an invalid will often tend to come to lean more and more on Society for his needs. This is why the department of Social Work at Severance has such an important function. It is their job to get the patient out of this feeling of helplessness and help him to become an independent individual who can then use his own resources to solve his own problems.

The Social Service Department at Severance accomplishes this basically in three ways. First of all, the department aids the doctors. They try to give the doctor as much information as possible on the background, family and social environment of the patient. The main purpose of this is to create a much better understanding by the doctors for the patient and his situation, thus perhaps resulting in more efficient treatment. For example, a short time ago a boy was brought in who could not speak. After running him through the regular physical tests, the doctors then asked the Social Service Department for additional information on the boy to see if perhaps the defect might have been caused by any indirect cause or event at home. In a case such as this, the department often visits the home or sets up an interview with the family or friends of the patient and, through their help, the department is able to present the doctors with the material they need. This procedure was followed in this particular case and it was found that the boy had no physical defect and should be able to learn to speak. The Social Service Department secured a tutor for the boy, but unfortunately the family, probably because of embarrassment or fear of getting too involved, after a short time withdrew from any help, thus closing the case.

The second way the Social Service Department can help the patient is to work with his family. This is done through interviews and counselling with various members of the family or with relatives. One reason why the family is so important is that often the attitude of the family greatly affects the condition and attitude of the patient. For instance, a case recently came up regarding a T.B. patient, a man whose family never bothered to take an interest in him. As a result, his condition steadily worsened. Finally, through the work of the Social Service Department, the man's mother was persuaded to come to see the patient. When he realized that some one else cared about him, he improved. Incidents like this can often create problems. If a sick patient is ignored by his family, he starts to believe that no one thinks he is

worth anything and therefore begins to lose faith in himself. More often than not, the family is either embarrassed because of the illness or perhaps is afraid of becoming involved and usually needs only a little persuading to come and take an interest in the patient. With a long term illness or an ailment that cannot be cured, the patient is sent home for treatment or care. Here again, it is most important that the family understand the patient and his illness and know what restrictions or limitations it may place on them both.

The third way of helping the patients, and perhaps the most important, is by direct work with the patient himself. This is usually done through counselling on family or emotional problems that might hinder the patient's recovery. The Social Service Department at Severance also aids the patient through a discharge follow-up program. This is a plan for helping the patient find a job or a place to go after he is discharged. The plan also involves continued counselling in the home to help the patient readjust to society. A patient could be placed in an orphanage or a home through this plan. In this country, finding jobs for the patients is probably the most difficult task in the plan. Nevertheless, the department does as much as it can for the patient and also tries to help the patient learn to help himself to his full capability. In this way, he will become independent and not come to depend on constant aid. This in turn will greatly increase the self-respect of the individual. The discharge follow-up plan is an important factor that distinguishes the Social Service Department at Severance from other agencies.

One of the chief goals of the department at Severance is to demonstrate a Christian concern for the patient. Although the department's interest in a person starts with his illness, it remains long after his discharge. The social workers continue to visit the home and to keep up with the welfare of each patient. The department at Severance feels that this is a big part of the responsibility in their work. The fact that they show continued, as well as immediate, concern for a patient and take a personal, as well as a medical, interest in each person helps the hospital to meet the responsibility for providing a more complete Christian service to the patient and to the community.

interview with Mrs. Juanita Shaw
by her son, Stephen Shaw
Methodist Mission

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

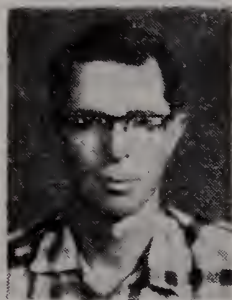
KOREA CALLING

VOL. V. No. 3

MARCH, 1966

SEED, LIVESTOCK, SAVINGS

Against a harshly beautiful background of snow, cliffs, and rocky hills, pure water now flows into a mountain village on Ullung-do, an island off the coast of Kyung Puk. In December, 1965, we inspected the pipe which had been installed to bring water to Sadong. We found the installation successful beyond our hopes; the success was the result of leadership, energy, and cooperation. The leadership came from Mr. Oh Sang Mo, graduate of the Taejon Christian Rural Life Institute who holds a position with the government Agricultural Cooperatives on Ullung-do, and from local village leaders. The energy came from the villagers who had had to haul suitable sand for the concrete work in a boat from a beach some distance away, then up a steep hill by A-frame; surely this was the most exhausting part of the whole project! The cooperation was widespread: the villagers provided cement, the American-Korean Foundation and our Christian Rural Extension Service provided the plastic pipe, the Taejon Institute staff transported the pipe and gave help and advice. The chief credit goes to the people of Sadong themselves, including the head of the local cooperative. A similar water piping job done two years ago in another village of the island is only moderately successful because it lacks this quality of local leadership and energy.



Paul Kingsbury

The Christian Rural Extension Service, based here in Andong, aims to help the rural people of north-eastern Kyungsang Pukdo to meet some of their needs, such as the need for unpolluted water as mentioned above. My assistant, Mr. Yun Chong Tae, and I are the only staff. We work, not in an institution, but with villagers, village churches, and local leaders. We cooperate with the government's county agricultural extension agents and with various other agencies. The two presbyteries with which we are related (Kyung An and Kyung Jung) have each set up an advisory committee to work with us. These committees, members of which are mostly farmers, are very important in keeping our work close to the farmers and their needs, and close to the thinking of the church.

At the suggestion of one of these farmer-committee members, we undertook, last spring, to encourage the farmers of a remote upland village to raise a few seed



potatoes. Good seed potatoes are scarce in this part of the province. We loaned the farmers about 800 pounds of Irish Cobbler seed; about ten farmers participated and raised plots of Cobblers alongside their usual potatoes. The people of Ponsin-ni liked the new potatoes; they yielded more and larger potatoes, and matured earlier. The one fly in the ointment is that the Cobblers rotted rather badly both before and after harvest; (this constitutes a subject for further research and control measures). We feel this effort to be significant because of the inter-group cooperation involved: Kyung An Presbytery's Advisory Committee conceived the idea; American-Korean Foundation provided us with the seed; county agricultural extension men helped promote the idea in Ponsin-ni and distributed the seed; the farmers of Ponsin-ni agreed to the project, used their land, did the work of cultivating, and received a major part of the increase. Country and township officials were cordial and interested; a young evangelist from another town proved helpful. Our role in this project was to act as go-between, to bring together the resources of these various groups into a common effort; we thus helped each one toward the achievement of his own goals. It was a small thing, to be sure, but a beginning.

Related to, and centered in the Church, our work seeks to express Christ's concern for the multitudinous problems of farm life. Naturally the concern is for Christian and non-Christian together; we do not work merely with church folks; in fact, in Ponsin-ni, mentioned above, there is no church nor does a single Christian live in the village.

We feel that one of our most useful functions is to help farmers secure better seed and livestock; this is

what the farmers want. In pursuit of this objective we carry on a modest livestock loan plan. In addition to the specific goal of improving seed and stock, this type of service creates an excellent opportunity for urging better farm and animal husbandry practices.

Perhaps the most pressing need of all in the country village is the need for credit. This requires no explanation. How to solve this tremendous problem? I think that one of the most effective solutions ever devised is the Credit Union movement, begun in Germany one hundred years ago and now spread to all parts of the world. Credit Unions were introduced to Korea about four years ago by Sister Gabriella and the Maryknoll Sisters, who have been remarkably successful in promoting Credit Union principles. A Credit Union is a group of like-minded people who band together, receive instruction in principles and methods, make regular savings, and loan their combined savings to members as needed. The continuous training given to members, plus the experience they acquire from planning and administering their own organization, are precisely what is needed in fostering responsible citizenship. We are urging the churches to start Credit Unions in our area. Mr. Yun attended a training seminar in August-September; since then two unions have been organized in Andong under his guidance, both within churches. We consider this endeavor to be an integral part of our work. We trust that the Church at large may soon come to see the opportunities for service implicit in the Credit Union movement.

Paul Kingsbury
United Presbyterian Mission



Special Announcement

Aside from the above books in Korean, The Christian Literature Society has just published in English a symposium under the title **Korea Struggles for Christ** (\$3.00) being a collection of essays by a number of leaders in different areas of the Christian Church in Korea. This has been prepared in connection with the 80th Anniversary of Protestantism in Korea. The purpose is to serve as a means of communication across the ordinary barriers of language, to convey to the English-reading public some of the things that have been of concern to these men. Obviously, they do not speak for the whole Korean Church, but the ideas expressed deserve a careful hearing because they represent the thinking of many, particularly of the younger men in the Church today.

There is a certain sense of urgency suggested in these essays. The reader will share this feeling for Korea is in a situation where a hundred things seem to be clamoring to be done immediately and this brings frustrations and tensions to all of us. If the authors sometimes appear to be over-stating a case or over-looking an important aspect of things, it is very largely due to this feeling of having too many urgent things calling for attention and action. For this book is a call to action, by men who are themselves active in the service of Christ.

TALKING POINT



Mrs. Gerald Wilson

"So the Mission to Lepers is changing it's name!"

"Yes, we're changing to 'The Leprosy Mission' as from January 1, 1966."

"But why did you have to change? You were well known by the other name."

"Yes, but it used the word 'leper' which has so many unhappy associations, and the new name is in accordance with our aim to wipe out the stigma and

prejudice attached to it.

"I see, But you're a British Mission aren't you, why didn't you incorporate that in the new name? After all, the Americans distinguish their Leprosy Mission work by using their country's name."

"Yes many ideas were considered by the council in London: Christian Leprosy Mission, International Leprosy Mission, British Leprosy Mission; but we aren't the only Leprosy Mission, nor the only International one, and although our Headquarters is in London, and British missionaries predominate, our reach now is far wider, and our staff includes many other nationalities—Koreans, Indians, Burmese, Chinese, for instance, as well as Commonwealth personnel; and after all, if you're an Australian or a New Zealander you don't want to be called British!"

"No! I see your point! Will the change of name affect your work in any way then?"

"Oh, no. We still aim to reach as many leprosy sufferers as possible, some of them in colonies, some in their own homes, to offer them the Gospel, to treat them medically, and bring relief in whatever way we can to those who are unable, temporarily or permanently, to help themselves. In Korea, for instance, we now have twelve out-patient clinics in an area around Taegu converging a fifty mile radius, as well as some clinics in one or two leper colonies. Each month, each of these is visited by a team of one doctor, missionary or national, one missionary nurse, one Korean nurse, one laboratory technician, and a Bible woman/social worker. Gradually, as the opportunities open up we aim to turn these clinics over to the Public Health Doctors. Already two or three are cooperating with us on a practical basis, which is very encouraging."

"Then, for sick patients needing hospitalization, we have a fifteen-bed unit, with operating-theatre, and facilities for a regular out-patient clinic every week, situated on the Tae Hak Hospital Compound. That too, is a step in the right direction, though the aim, of course, is to educate the national doctors to the point where they can accept the leprosy patient into a general hospital ward without suspicion, and be confident enough to put him in a bed alongside the other infectious disease sufferers."



The Leprosy Mission Taegu

"What! do you mean that leprosy can be treated like any other disease? What about the other patients? Won't they catch it?"

"No, they won't 'catch' leprosy like that! In fact it is probable that you have to be in very close contact with an **infectious** case of leprosy for about six months before you can really be in danger. T.B. is far more infectious, and many leprosy patients are not positive and therefore not infectious, at all."

"Really? I never knew that! What about all those cripples and horrible faces you see then, I suppose they are the most infectious cases?"

"No, on the contrary, the most deformed patients are the ones whose disease is usually burnt out completely and they're no longer a danger to anyone. It is pathetic. So much of the deformity need never happen if only they know how to protect themselves from injury, and so often, poor souls, they are the ones who are most ostracised, and **please, DON'T** call them cripples; they're still people you know!"

"Yes, of course, they are. I'm sorry; and how wonderful that Christ thinks of them and loves them as individuals!"

"Yes, indeed He does, and we try to treat the whole person always, physically and spiritually. Some there are for whom we can do little. They have come too late for adequate medical help, but spiritually they can be reached. Like the man who had to be told that his blindness could not be cured. How he praised God that he had received spiritual sight! and his witness was one of joy and peace in spite of bodily suffering."

"That really is thrilling, isn't it? It certainly must be encouraging to meet such people in the face of so much disease and unpleasantness. These are the people who make all the effort so worth while!"

"Yes, truly, we can give God the glory for the evidence of His handiwork in such cases."

"Well, thank you for answering all my questions!"

"Not at all. May God abundantly bless and prosper you and all who are working for Him in Korea."

Mrs. Gerald Wilson
The Leprosy Mission

A Korean

Missionary's Letter



Chae Ok Chun

(The following letter was received from Miss Chae Ok Chun, the Korean missionary to Sindh whose report on her work was published in this paper in October 1964. I thought it might interest "Korea Calling" readers. Ed.)

Dear Friends,

It was exactly a year ago yesterday that I left Seoul for the second time for Sindh after a six months furlough. It was wonderful to be with home people, and especially to have the privilege of sharing with different groups of people about the Lord's work in Pakistan and what He had been teaching me during my first three years out here in Sindh.

As I wrote last August, I had four months further Urdu study up in Muree and returned to Hyderabad at the end of August. Since then I have been teaching at the parish school and helping in the Sunday School of St. Philip's Church with Deaconess Joan Thomson, a missionary from Sydney. Our school is closed for two weeks for the winter vacation: All the teachers except a few have gone home to spend Christmas with their families. The school will be in full swing again from 4th the of January with twelve hundred kids and forty-five staff members. There is not much room on the campus to stretch out, as it is situated in the center of the city. It has a high reputation and it is very difficult to gain admission unless one passes the entrance examination and can pay the comparatively high fees. As there is no hostel for the school girls, all the girls are from the city, for it is unthinkable for the girls here to board with any families simply because one pays for the board. I know there are many Christian children and girls who live in the *basties* around the city who could have the privilege of joining this school if there was a hostel provided for them. During this term, besides teaching the Scripture classes, I was asked to teach the 9th and 10th grade English classes in October with Miss Helen Miggs, a missionary from New Zealand, because the English master had left school very suddenly and there was no one to take his place. In spite of my hesitation to take the English classes, and the slow progress in their language study, which I understand very well,

since I know how hard it is to have confidence in using any foreign language, we have had a most enjoyable time together. Most of the girls, who are mature in their looks, responded in such a lovely way in class and out of class as well, that I am touched. However, I know that this kind of fellowship cannot give me real joy and meaning until they also see what it is to have fellowship with Christ. They will be back on the 4th and then the preliminary examination for the matriculation classes will begin immediately.....

We had our Sunday School evening on the 22nd. Parents and some guests were with us. We had the Christmas story dramatized, carol singing, gifts for the children and at the end, the vicar, Rev. Bashir Jiwan led the devotion. There are about 60 children who come to the Sunday School regularly.

All the students of the Bible College here in Hyderabad have gone home for Christmas. Many people in this parish and in the other districts have come to know what it really means to be saved and freed from fears through the ministry of Rev. Geoff Bingham and these students, and we workers here are enriched and taught much by their fellowship. "Behold, how good and pleasant it is when brothers dwell in unity."

Rev. Bingham was asked to give lectures on Sunday School teaching to the students and to launch out to the *basties* with Mrs. G.M. Innegar for Sunday School work. If it works out, it will be sometime in January. Hope you will remember this in your prayers.

The Bishop of Karachi is coming up here for the New Year service. It will be good to hear him again. I know you have been thinking of the church and its work here specially since last September.

As a young worker, I know I need much prayer from you. Last night I was reminded freshly how one comes to strive to do something, and unconsciously gets into the "professional" attitude even in the ministry. How true it is as Christ says "Learn from me."

"The Lord is merciful" and "his steadfast love endures forever."

Sung Ja joins me in sending you greetings for the New Year.

Yours in Him,

Chae OK Chun

BOOK CHAT

Three books have come off the press, this month. The first is a reprint, being the 4th edition since 1958 of Walter Erdman's **Sources of Power in Famous Lives** (믿음으로 산 위인들) (80 won). The steady popularity of the book indicates its value. It consists of a series of one-chapter biographies of famous men and women. Aside from the details usually included about these individuals, the author has given an indication of the spiritual influences which made them what they were, strong men for God in many walks of life.

Fosdick's Meaning of Prayer (하나님과 의 대화) (180 won) is not a new book, and many readers will be familiar with his "Three Meanings" which came out years ago, and of which "The Meaning of Prayer" is the best known. I had never read it until a couple of years ago, when someone gave us a copy. I had always assumed that it was just another daily devotional book, of which I had seen a good many. However, in order to be able to report to the donor that I had read his book, I dutifully started to read this one and was presently increasingly impressed with it as being one of the finest books on Prayer that I had ever read. (It is not, by the way, a daily devotional book of the type that I had assumed it to be, but a careful discussion of many important facets of a life of prayer.) I am not a great Fosdick fan, so it was not the name of the author that impressed me; rather the contrary. It was the book itself. On that basis, I recommend it for your own reading, and then to pass on to Korean friends in this new Korean translation. A word about the cover design may intrigue you. I was attracted by the vivid red and blue colors, but if you will look carefully, you will see that it is a design cut out of the middle of the Korean "Taiguk", the central part of the Korean flag. The two parts of this ancient symbol are taken to mean many things...light and darkness, good and evil and as here, Heaven and Earth. Since this is a book about prayer, it is not too far-fetched to have this ancient Heaven-and-Earth symbol suggested on the cover of the book. May the book be used to help make the Lord of Heaven real and vital in the earth-bound life of many readers.

The third book is **Foundations of the Responsible Society** (기독교 사회 정책 원론) (300 won), which is the latest addition to a series of books for reference and study by theological students, with help from the Theological Education Fund.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 4

APRIL, 1966

KOREAN CAMPUS CRUSADE FOR CHRIST

In 1957, Rev. Joon Gon Kim was studying at Fuller Seminary considering how he might best invest his life upon returning to Korea. That year, being challenged by Bill Bright, Campus Crusade's director of student work, he completed a leadership training institute and spent some time with the staff on various campuses in the United States. In 1958 he returned to Seoul and recruited other pastors as part-time staff to begin evangelism among college students. A small office was found and various materials printed.

At the time, I was located in Pusan teaching at a Bible Institute and working with an orphanage. I was living near the Pusan Teacher's College, and students often visited me to practise their English, and I was impressed with their spiritual hunger. The desire to invest more time with students increased and, after a time of training back in the United States with Campus Crusade, I returned in 1960 to join Mr. Kim and his expanding program.

He had found by this time that pastors serving as part-time staff could not devote the time demanded, so full-time staff were enlisted and trained. The ministry spread to Kwangju, than Chunju, Taejon, Taegu and finally Pusan. The Korean staff now numbers fifteen.

As an interdenominational student Christian movement our desire is to introduce students to Jesus Christ, then see that they become active and established in a local church. In doing this, our motto is: Win Men, Build Men and Send Men. Since we endeavor to be an arm of the Church, our contacts are with students largely unreached by the organized church.

Various phases of the ministry now include: weekly College Life meetings—meetings open to all students, and evangelistic in nature. Here, newcomers are contacted and appointments by the staff are made to meet them individually. Bible studies on campuses, in offices, and other places. These are sometimes evangelistic and sometimes a follow-up or building ministry. Both regional and national summer camps and retreats are conducted and have actually resulted in scores putting their faith in Christ.

One of the main life lines of the ministry is what we call Leadership Training classes. These consist of Christians only, chosen by a staff member, who show interest and potential as well as a desire to be effective for Christ. Students are instructed in the types of men God uses, and in methods of evangelism. Special emphasis is placed on the Spirit-filled life. Classes



usually consist of ten to twenty. Periodically, members go out two by two to talk to others about Christ and are expected to witness to fellow students regularly.

Finally, students themselves are now involved in leading cell groups on their respective campuses. Dozens of these groups in each area, composed of approximately twelve students, meet daily on campus to study the Bible, pray and share witnessing experiences.

During weekends and vacations, teams of students are sent to various rural areas. Here, medical students set up small clinics, as agricultural and home economics students teach farmers and their wives how to better their lives. Others hold classes for children while showing, by example and through aggressive witnessing, how Christ can change lives.

We feel that the key to effective evangelism is in meeting with students individually (staff members are asked to make six appointments per day), lead them to a personal relationship with Christ, then train them to "go and bear fruit" Surveys taken by our staff during these past seven years indicate that 80% of Korea's college students have no religion, yet 75% say that they are seriously seeking a faith that works. Only one out of a hundred deny the existence of God, while two of every hundred say they are not sure. 97% indicate they believe in the existence of God. We are finding the main task is not to convince students, but rather to share with them our knowledge of HOW they can know God personally.

*Ken Kremer, Representative
Campus Crusade for Christ*

New Hope For The Hopeless

Among the many quiet, unpublicized efforts on the part of Christian people to help the helpless around them, one is the Sin Saing Won in Taegu, now known as the Sin Saing Ki-Sool Won (New Life Vocational Institute).

It is not a large institution, as such projects go, having room for not over 50 young women at a time, but there have been 216 who have come and gone, over the past several years, all but ten of whom have become definite Christians. Those who have left have been placed in small businesses of their own or are employed by Christian business men in the city. Several are now using a tithe of their earnings to help other girls to get started.

The director, Mrs. Kim (Oh Yong Hee) is a rather remarkable lady herself. She served as Bible woman in military hospitals, during the Korean War, and thereafter has been involved in many Christian activities. Several years ago, the city officials came to her and asked her to take in some girls who needed help because they were not being handled wisely in another home. Machinery which had been placed with the other home was transferred to this one by the city. Other assorted machines have since been secured and they now have equipment for a small cloth factory project, do machine knitting, machine embroidery and machine applique sewing.

The home is not supported by any specific organization and, when the annual budget is set up at the beginning of each year, there is no money in sight with which to meet it. The only exception to this is the Baby Fold (the original project to which the rest has been added), which is aided by World Vision. Every year, however, the Lord brings in from many sources the money needed to meet the budget for food, heat, clothing and other expenses.

The home is partly for former prostitutes, to help them prepare themselves for a normal life in present-day society. There are always more requests than there are accommodations. At first, there were problems with some of the young women who, while in the prostitute life, had been used to fancier food than Mrs. Kim could afford to provide for them. In some cases, she has had to pay off debts incurred by them, in order to gain their release from those who were holding them, trusting that the individual in question would later repay it. Usually, they have done so. Sometimes, a relative has come to try to pry money out of one of the girls, and Mrs. Kim has had to stand up for them firmly to make sure that they were not being victimized. Those who are illiterates when they enter are taught to read and write and are given some basic teaching in primary school subjects.

Each one has a story which calls for understanding love and careful guidance. Miss X's family is dead. Her mother had tried to support them and had sent her daughter to a Buddhist temple to become a nun. The girl became dissatisfied and tried several times to commit suicide. She finally came to Taegu and found her way to the home. Here she found love and sympathy which helped her find a new self-respect and filled the emptiness in her heart. She is now active in a near-by church.



Miss Y was married quite young (most of the girls are in their early 20's) to a non-Christian in-law home. (This is put in the Korean form. When a girl marries, the Korean term is that she "goes to her in-law home", which is literally correct. The kind of "in-law home" can make a great deal of difference.) A baby was born but was blinded by an accident when a dish of some strong chemical fell over on him. The in-laws blamed her for the accident and sent her away, refusing to have anything further to do with her. Her own family did not want her back either, because she would be a permanent economic burden to them. She tried suicide unsuccessfully. She was led to the home and is now a firm Christian and is out and earning her own way.

Miss Z had been earning her own way by the use of a sewing machine which had been secured for her by a woman friend. One night, it was stolen from her room, along with a member of other things. She had been a vague sort of Christian, but this left her completely discouraged and she concluded that Jesus was not as helpful as she had thought. She came to Mrs. Kim and talked over her troubles with her and was able to get another sewing machine, thereby opening the way for renewed self-support. What was more important was the new and more mature faith which the experience brought to her through kind Christian friends.

The girls who come here are impressed by the fact that someone here cares about them. They find a new purpose in life as they find the love of God in Christ demonstrated before them, day by day. Mrs. Kim goes beyond the point of helping them learn new skills for self-support. They are allowed to stay on in the home, after finding employment, until they have earned enough to be able to pay for one month's rent in town. The atmosphere of Christian love and thought for others makes a deep impression on them and they come to try to help others, with money and prayer, and thus give them a similar chance. It is not surprising that the love which has been given to them is freely repaid by the love which the girls hold for this remarkable Christian woman who has opened new doors of hope for the hopeless.

Katherine E. Clark
United Presbyterian Mission

A FARMERS' GOSPEL INSTITUTE

The economic plight of the country churches is perhaps the most urgent problem facing the Church of Korea. Anyone who visits them is well aware of the struggle for survival endured by these churches due to the low economic conditions sustained in the country areas. The churches find it more and more difficult to keep their pastors from leaving for the city churches. It is felt by many that the only way out is to strengthen the rural community.



Peter Van Lierop

The Farmers' Gospel Institute, established in the Kimpo District, where the writer itinerates over weekends, is an attempt to deal with this critical issue facing the Church. This Farmers' Gospel Institute is perhaps the first one of its kind in Korea. It is the direct outgrowth of a rural institute held for church leaders at the Sosa Model Farm under the co-sponsorship of the American-Korean Foundation and the Korea Rural Church Development Committee of which the writer is chairman.

The Farmers' Gospel Institute was held in the buildings of the Kimpo County Higher Farmers' Institute, about three miles North of Kimpo county seat. The Institute was held for twelve days from January 24 through February 4. Fifty-five church leaders and young people from nine churches attended the Institute. The county chief, though not a Christian himself, was very enthusiastic, commenting that this was an excellent attempt to deal with the rural community problems and also to lead the youth into constructive activities.

The course of study consisted of Bible subjects in the morning and practical subjects in farming techniques in the afternoons. The Bible subjects, ranging from three to five hours each, were as follows: Genesis, Isaiah, the Gospels, Galatians, Acts, Church History, Art of Worship. The four to eight hour session farming subjects were: fruit culture, dairy farming, poultry and rabbit raising, beekeeping, mushroom culture, bench terracing, etc. The Bible courses were taught by eight pastors and the technical farming subjects were given by representatives of the American-Korean Foundation, the Kimpo County Office of Rural Development and Yonsei University, a total of twelve lecturers. It was very encouraging and a real inspiration to see the eagerness on the part of all those who attended. The participants lived in the dormitories provided for them by the Kimpo County Higher Farmers' Institute. Forty-seven received certificates at the impressive ceremony held on the closing day. These were representatives from nine out of the fifteen Presbyterian Churches of that district of Han Nam Presbytery.

It is hoped that such an institute may be held twice a year and those who attend for three years



will be eligible to graduate. It has also been a means of evangelism. One pastor mentioned the other day that his church has three new members as a result of attendance at this Institute.

This Institute has been an instrument in stimulating the churches to do something for the rural communities in which they are located. Many of the rural churches are nothing more than preaching centers, using their buildings exclusively for worship or Sunday School. These barriers of prejudice are gradually breaking down. One pastor in that district has used his church building during the week for classes in knitting and beauty culture, offering opportunities for many to seek a means of livelihood and thereby supplement their income from farming. This same pastor is planning soon to have classes on how to raise chickens. He cherishes hopes of organizing a cooperative system of raising chickens among the members of his congregation with a view to elevating the economic standards. About two years, ago this pastor was given the money to purchase a milk-goat. He is now the owner of four goats and has a supplemental income of 6,000 won a month from the sale of milk. This shows what can be done to improve the economic condition of the rural church.

This Institute was one of many projects that grew out of the pastors' Institutes that were held at the American-Korean Foundation Farm at Sosa at the invitation of Mr. Paul France, Agricultural Adviser of AKF. The Pastors' Institute held there last June was attended by 27 pastors from three major denominations and the Institute held at the end of November and the beginning of December was attended by 15 rural church leaders. In these two Institutes, church leaders were challenged for a two-week period to discover what the church can do to improve conditions in the rural community and how it can become involved toward that end. Intensive lectures were given by AKF on the latest farming techniques and lectures on social, economic, and educational problems of the rural community and how the church can meet these problems. The latter lectures were given by members of the Rural Church Development Committee.

Out of the June Conference grew a rural church project in Pyung Taek under the leadership of a pastor who attended this June conference. He has involved several other churches and local community leaders in this project, linking church and community.

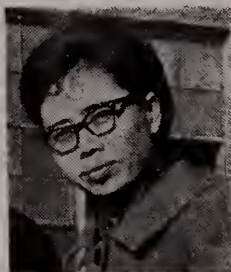
Out of the December Institute developed a donation by AKF of two pedigreed sows for two farmers in the Kimpo district who showed the most promise of success. Those who are to receive the sows are an elder and deacon in the two churches in that area. This will join the church with the local 4H Club program.

The Farmers' Gospel Institute and the Rural Pastors' Institutes held at Sosa demonstrate possibilities of developing the rural church and making it more conscious of its place in solving the economic problems of the country areas.

Peter Van Lierop
United Presbyterian Mission

The Rose Club

"Chae Choon A! Come play with us!" Chae Choon did not move. "Chae Choon A, don't feel bad, come play with us." In spite of the two girls' urging, Chae Choon stood with her shoulders slumped, her head down, and made no move to join them. Finally, the two girls took hold of her and pulled her onto the playground. Reluctantly, Chae Choon joined her school mates at play.



Yu Chae Choon

Yu Chae Choon is an epileptic. Her only friends in school were two girls from Christian families. It was they who had pulled her onto the playground. Rejected at school, despised by neighbors, and treated with contempt by almost everyone outside her own family, Chae Choon had become withdrawn. There were times when she felt that she was something less than human.

However, her parents were Christians, too, and from their faith a faith of her own developed. She attended church regularly, and learned that He who was despised and rejected of men understood her sorrow, and she found comfort for her troubled soul through His Spirit.

One day Miss Yu asked her pastor to help her enter seminary. He was appalled. "Chae Choon, with your condition you will never be able to be a church worker. How can I recommend you?" "Pastor," she told him, "I don't want to be a church worker; I just want help for my own faith, and I think I can get

it if I can go to seminary." The pastor helped her.

Today Miss Yu Chae Choon is a self-confident, cheerful, enthusiastic woman. Thanks to Hydantin, a recently developed medicine for epilepsy, her condition is under control. She is a church worker; she is pastor of a small refugee church in Inchon. Soon after starting the church, she found an epileptic in the village. She told the family of Hydantin, and they were most grateful. That gave her an idea. She could tell others about the drug that had helped her. Last summer she asked the pastors in Inchon to tell any epileptics they knew to come to a meeting at the Christian Social Center. Fourteen came to the meeting. At first she didn't tell them that she, too, suffered from epilepsy, but she told them that there was hope for their condition.

From that first meeting grew a club for epileptics that meets monthly at the Inchon Christian Hospital. The club has three objectives: First, to spread abroad the knowledge that epilepsy can be controlled through drugs. Second, to help those who are suffering from epilepsy to get medication. Third, to help those who have epilepsies to find a new life in Christ.

On February 21st, the club met in the chapel of the Inchon Christian Hospital. Miss Yu was radiant as she spoke to about twenty persons gathered there. "Through this drug your condition can be brought under control. You will not have seizures if you take it according to the doctor's instructions, but don't think that when you stop having seizures you are cured. You are not. As you see, I wear glasses. If I take off my glasses, I can't see you folks in the back row. I must wear my glasses if I want to see clearly. Our condition is something like that. We lack something in our bodies, therefore we have seizures. So we will always have to take the medicine, just as I will have to wear these glasses the rest of my life." Miss Yu went on to speak of the comfort that Christ brings to those who are discouraged and urged them to seek Him if they did not know Him.

At the February meeting the subject of a name for the club was discussed. Until then it had been called simply, "Epilepsy Club." Various names were suggested, but the one they chose was "changmi Club." (*Rose Club*). Just as the thorny rose bush brings forth a lovely, fragrant blossom, they, too, can have a worthwhile life.

Charles H. Harper
Methodist Mission

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 5

MAY, 1966

THE MISSIONARY HOSPITAL BUSINESS ADMINISTRATOR

Just what should be the role of a missionary hospital business administrator? My preconceived notion was rather simple. I would "take care of the business end of the hospital so that the doctors could devote their time to the patient care for which they had been trained". I well remember using some such terms when speaking in churches before coming to Korea. However, nearly three years "on the spot" have demonstrated that this job description, through true, is inadequate. It describes the minimum that one might expect to do.

As a minimum, the administrator of a mission hospital needs to practice as sound business policies as he would were he operating a hospital in his own country. He pays bills on time; puts off non-emergency purchases until he can pay for them; pays salaries on time; keeps accurate records; sets up bookkeeping, cash receipts, disbursement and inventory systems which discourage dishonesty and reduce temptation.

He sets up written work regulations with which his employees must be familiar, and must see to it that these regulations are adhered to and that infractions are dealt with gently but firmly. The administrator attempts to keep his employees' salaries and working conditions a step ahead of the law's requirements.

He employs a person because the hospital needs him, and not because the applicant needs a job, remembering, too, that it is far easier to employ than to discharge an unsatisfactory employee. He delegates authority, but also requires the assumption of the responsibility that goes with the authority. (Title and authority are often accepted more gladly than responsibility, but to give one without the other is questionable policy.) The administrator keeps his department heads informed, seeking their counsel as well as their support. He tries to remember that everywhere, but especially here in Korea, "face" is at stake, choosing, when possible, ways in which loss of face can be avoided. At the same time he prays that he may be able himself to lose face gracefully.

The administrator avoids the practice of paying bribes by developing good relations with those in authority, not by the typical partying, but by personal contact. He keeps the mayor and governor informed as to what the hospital is planning, and gets their advance approval and support. (If the mayor and governor are behind you, minor officials find it difficult to put the squeeze on for a bribe, but if the superiors are not with you, watch out!)

Then, after he has tried to do these, and the multitude of other things that must be done, the missionary administrator wonders what his contribution really is? When he packs his bag and goes home, will his



systems come quickly or slowly to a grinding halt? Will Preacher X's shiftless brother be hired, or a certain able employee be pushed out because he's in the "wrong" church? Or will the systems stick because those who operate by them understand and appreciate the reason for them? If the basic systems remain in operation, perhaps it can be said that this was his contribution. Still, any business man, Japanese Buddhist or American agnostic, could have done the same.

So we come to the fact that the missionary business administrator is called to a special job of witnessing just as surely as the "evangelist". He has an excellent opportunity to help nurture the Christians with whom he works. Through practices already described, he encourages the Christian virtues of honesty, loyalty, and truthfulness. He can help emphasize the importance of the individual, demonstrating God's love for rich and poor, cleaning woman and doctor.

But still, when with aching back and spinning head, he's relaxing in his easy chair, he knows Christ wants him to go another step and, without neglecting his administrative responsibility, venture into that area of witness known as personal work, speaking to individuals about Christ. Lack of time is an excuse, since he normally doesn't deal directly with patients, and language a problem, but until that area is explored with the help of the Holy Spirit, this is one administrator who feels that the job is undone, no matter how black the ink or how smooth the operation.

Merrill H. Grubbs
Southern Presbyterian Mission

TO THE GLORY OF GOD

Seemingly very little could be said in favour of the performance. In the first place it was to be presented on a Sunday night—Palm Sunday night—in a large down-town theatre. The subject was timely—it was to be the Easter story, from the Triumphal Entry to the Resurrection. But the story was not to be told or even enacted in play form—it was to be danced. A dancing Jesus—yes—more—the dancer was to be a woman!

All this I knew before I went. But as a member of a National Christian Council Committee that was considering this dance for TV showing, I felt obligated to go. I went with deep reservations.

The curtain rose upon a group of dancers wearing Hebrew head-dresses and a colourful stole over their white robes. These maidens were dancing in joyous anticipation of the coming of the Master to their city. Then two women grasped the ends of a rolled carpet and together spread it out diagonally across the stage. Upon this red silk carpet came the figure of Jesus, arm upraised in blessing. As the figure disappeared into the wings the women who had knelt to receive His blessing rose. In exultation they gathered up the silken cloth entwining it about themselves—as if by touching the path He trod they might somehow handle things unseen.

The curtain fell and the audience responded with applause. Now, this was not a Christian audience for the most part. The devout were worshipping in their churches—if not, they certainly would have eschewed such a programme in such a place.

When the curtain rose again, the stage was in almost complete darkness. At one side could be seen the profile of Jesus praying beside a large rock. On the other side lay the sleeping disciples, unaware of the passion portrayed in the movements of the praying figure near them. Then came the Roman soldiers and Judas. The figure arose to be greeted with the betraying kiss, and Peter made his gallant but useless protest. Then the cross appeared. Dancers all in white shaped the cross, and where the cross-bar meets the upright, stood the figure of Jesus, isolated from the weeping women—indeed from all the world—by the burden no one else could bear. Step by step, the procession made its tortuous way up Calvary's Hill. There the human cross knelt and slowly stretched upon the stage. The figure in the centre stretched full length and in the last laboured movements of the hands could be seen and felt the agony of that hour.

The haunting strains of Stainer's *Crucifixion* ceased, the thunder rolled and the curtain slowly descended. No one in that huge auditorium stirred.

Moments later the curtain rose again. In the soft light of early dawn the women danced out the gladness and glory of the Resurrection morn. Mozart's *Coronation* provided the background for their joyous proclamation of the Good News. Then came the solemn strains of the *Doxology*—the majestic statement of faith that centuries of believers have sung. Some of the dancers knelt, others stood erect, to face the new light appearing on the horizon—the Light that lighteth all mankind.

Today, in many places there is a cautious but certain revival of the religious dance. Miss Yuke, a professor at Ewha Women's University is a Christian. Through the modern dance, Miss Yuke not only tells in her own way the world's greatest story, but in her classroom she imparts something of her faith to her students as she helps them interpret what she is trying to say.

The Church in Japan has recently filmed a dance by the famous dancer, Mrs. Futaba Hanayagi. A bright future in the dancing world was predicted for her while she was still in her teens. Then illness came. Through her illness came a new faith in God through Jesus Christ, and a desire to share her faith through the one medium in which she could best express herself—the traditional dance form. In 1953 the traditional dance circles of Japan selected her dance, "It is well with My soul", as one of the best ten of that year.

In New Zealand, Mrs. Shona MacTavish, a professional dancer and choreographer and the widow of a Presbyterian missionary, has produced dances for several denominations in her city. On the mission field, she discovered that the most natural way for the African children to express themselves was through dancing. So she had them dance out the Bible stories she taught. At home in New Zealand, she began composing dances concerning man's relationship to man. Then she writes, "With a torpid attitude among many of the church young people, brought up in the church and taking it and all it gave for granted, it came to my mind that it was time we tackled man's relationship to God, and this in God's House". This past winter, she composed and had performed for a National Youth Conference a dance entitled "Encounter."

No one would argue that the art of dancing will ever die. But is it possible that through those skilled in its use the religious dance can or should once more assume a place as a form of human expression worthy of dedication to the glory of God?

Mrs. M M. Irwin
United Church of Canada Mission

Three Memorials



In the ancient city of Seoul, there are three interesting memorials which bear a brief comparison. The first of these is on the south side of the river, a short distance beyond the trolley bridge, at the top of a quiet hill beside the river. This is the Memorial to the Six Loyal Patriots (Sa Yook Sin Myo), four of whom are buried here. These men faithfully served the boy-king Tanjong. In 1455, Tanjong's uncle usurped the throne and made himself king under the name of Seijo. These six men formed a plan to restore the young king to the throne but the plot was discovered and they were cruelly tortured and executed, in 1456. Tanjong himself was exiled to Kangwon Province and was later murdered by order of his uncle. This was the only serious blot on the reputation of an otherwise good king Korean popular reverence for this group of men grew until, 270 years later, in 1681, the Min Chul Suh Won shrine was set up here and sacrifices were offered to their spirits. In May 1955, the hexagonal monument at the top of the hill was set up on the site of the former shrine. On each of the six sides is inscribed a short poem in the handwriting of the man whose name appears on that side. It is a quiet reminder of ancient devotion to an ideal of loyalty.

The second memorial is a very recent one, the Student Revolution Memorial (Sa Il Koo Myo), set up after the Student Revolution of 1960. It is located in the extreme northeast corner of the city, at the foot of Tobong San (the mountain that looks like an up-ended projectile). In the center are several white concrete pylons, with two massive granite screens extending out like wings, on either side. Between the grouped pylons, there is a modernistic wrought-iron group and a black basalt tablet explaining what the Memorial is all about. Out in front are two identical symbolic groups representing a young man and a young woman gazing off into the distant future with hope

and determination in their eyes. The granite screen is in four sections, with bas-relief figures depicting Oppression, Struggle, Victory and Rejoicing, in that order.

Around behind the sculptured screens is a field of about 180 identical granite markers. The two rows immediately behind the screens are in front of actual graves; the others are only markers, evenly spaced, each marker about 2 feet high and engraved with the name and the school or province of a student who gave his life at the time of the student Revolution, nothing more. You will find there students from schools with which you are connected, as I did. It is a moving and impressive memorial. Korea has produced worthy men and women throughout her history, as the Six Loyal Patriots amply indicate. This newest memorial is evidence that the ancient heroic spirit is with us today, giving hope for the future of this land that we all love.

The third memorial is, like the first, near the Han River, but out Mapo way and close to the new bridge recently erected at that point. This is the Foreigners' Cemetery, a small green knoll which once was a sabbath-day's journey from the city which has now grown out around it. Here, also, are those who laid down their lives for the future of Korea, having followed the dream of a possible Christian Korea. Beginning with Dr. John W. Heron, the second missionary doctor to arrive in the country, back in 1885, and who died five years later, the list stretches down the years to the most recent one to come here, Arlene Stokes (Mrs. Charles D. Stokes.)

For anyone who knows the history of missionary work in Korea, this is a fascinating place in which to wander. Familiar names are all around you. The Underwoods and Appenzellers are here; Homer Hulbert who fought Korea's battles valiantly for so long; neighbors and friends with whom we have worked; family members, in some cases; young children who died in the early days when epidemics were fearful things; older ones who lived out their years here and those in middle years. None of these thought of themselves as heroes, but the same faithfulness to duty as characterize the other two memorials brought them to this place. When we walk among the places where they lie, we walk among friends whom we have loved and we turn away with fresh courage and faith for the duties of today, thankful that the Lord they served also gives us, in our turn, work to do for Him.

Allen D. Clark
United Presbyterian Mission

YOUNG PEOPLES WORK

One of the ironic problems of Christian youth and student work in Korea is the fact that too many people are engaged in it. This, of course, requires a few qualifying statements. Young people in Korea have always been peculiarly receptive to the Gospel and this remains true today. The field is indeed a ripe one and the more workers engaged in the Lord's harvest, the better.



The problem however, lies in the confusing number of groups active in this ministry. The average high school or college campus in Korea is likely to have as many as four or five organizations attempting some sort of Christian ministry among its students. More often than not, this tends to bewilder the student who is faced with an array of foreign alphabet initials (SCM, YFC, CCC, SFC, YMCA, IVF, and probably others) and wonders how it all ties in with the Christian Gospel.

Moreover, many of the school administrators, once willing to cooperate with Christian groups, have now become leery of allowing so many groups onto their campuses. A commonly heard complaint is, "If I admit one group, I must admit the rest, therefore, I can admit none." In order to seek common solutions to these problems and to share knowledge and experience, as well as to foster a closer spirit of fellowship among the various groups engaged in youth ministries, the Wonju Youth Center invited representatives of the groups to participate in a two day consultation on February 16 and 17. The meeting was attended by representatives from Youth For Christ, Missionary and Soul-Winning Fellowship, The Evangelical Alliance Mission, Methodist Mission, Presbyterian Mission, United Church of Canada Mission and the Korean Student Christian Movement.

Much of the discussion involved explanation of the background and aims of the various groups. The degree of mutual ignorance was amazing. Sincere and helpful criticism often cropped up. One Youth For Christ representative, in explaining the necessity of maintaining a vital atmosphere in youth meetings, described the average denominational youth gathering as "a silent prayer and a dead song", to which those of us with denominational ties could only reluctantly agree. On the other hand there was lengthy discussion of just how we are to relate to the established Korean church. There is a general feeling that the church is inadequate in its evangelistic ministry to youth. Many Korean church pastors seem almost frightened of today's young people. Others seem willing to have only young people who blindly accept the pastor's teaching attend their church. Certainly the established church lacks imagination in bringing the Gospel to the young people.

Many of the non-church related groups have begun their ministries just because they saw the churches'

failure as well as the great opportunity. Their successes in winning young people to Christ have been great. But the question every missionary must face is: to what extent we should reach out into areas the church is not touching and to what extent we should try to relate ourselves to the framework of the church. As one missionary put it so well, "If we totally disregard the church, simply because it is not doing what we feel it should be doing, where will we be in ten years? Will not the gap between church and mission be even greater?"

There was much talk of the need to carry out what, for lack of a better term, we called, way out approaches to student work. One missionary, for example, spends the late hours before curfew each evening rounding up drunken students in his car and taking them to their homes. It was pointed out that students spend their spare time in tea rooms and wine shops and that the church ought to be there in some form loving them and witnessing to them.

Perhaps the real value of the consultation was the joy and fellowship shared by Christians of widely divergent backgrounds coming together under the guidance of the Holy Spirit. Out of the gathering came a shared and expressed desire to meet again. Through our continuing discussions we foresee the possibility of eventually combining our various resources and talents. If this can be accomplished under the guidance of the Holy Spirit, the future of youth and student work in Korea looks excellent. We urge you all to pray for this effort.

Gene Matthews
Methodist Mission

BOOK CHAT

Mrs. Ernest B. Struthers, now retired from the United Church of Canada Mission, has prepared for us a book of resource materials for church school teaching, somewhat reminiscent of Maus' **Christ and the Fine Arts**. It bears the title, **Worship Resource Book** (기독교교육 자료집) (250 won). There are sections of prayers, one-paragraph devotionals, sermons, program ideas and materials for special services, Christian symbolism, story material poetry, stories of great art and music. It should prove a helpful reference handbook.

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Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 6

JUNE, 1966

Eighty Years of Christian Education at Ewha University



Chapel Service at Ewha University

"Now we must strengthen our faith in preparation for the next 80 years." Dr. Helen Kim, President Emeritus, told students in an interview about Ewha's 80th Anniversary to be celebrated with many colorful events May 31 at the University. "All that we are and all that we are planning for the anniversary is to glorify God and not ourselves", she reminded the students.

She then revealed extensive plans starting with a Chopin recital April 15th and closing on June 10th with a dance program by the College of Physical Education. The plans included special evangelistic meetings as the annual Christian Emphasis Week. Thousands have been won to Christ in these revival services. Dr. Harry Denman of the Board of Evangelism of the Methodist Church in the United States was again to be the featured speaker.

Among the many events planned are a concert by the Ewha orchestra, an English play, a Korean play, a fund-raising bazaar, dinner and entertainment sponsored by the alumnae for an Alumnae Building, a concert of Classical Music, and a Founder's Day program which includes the crowning of the May Queen. One of the highlights of the celebration is the annual students' festival and an opera, "Fledermaus" by Strauss,

directed by Professor Frances S. Fulton and to be presented early in June.

Honored during the week before and to be given testimonials on May 31st will be women who have contributed to women's education, social work, culture, and religious work. Special publications on the history and work of Ewha, and stamps commemorating the day are to be published.

The elaborate planning which has gone into the anniversary reflects the concern and effort which goes into the education of Ewha's 8,000 students. Traditionally Ewha has been known for the quality of her education, and the effort made by Korean high school girls to enter Ewha reflect's Ewha's standing in the eyes of the Korean public.

"She is an Ewha graduate" are the first and last words necessary when introducing a young woman as one's daughter, as a job candidate, or as a marriage prospect. "Just one more" is the earnest plea of parents whose daughters cannot squeeze into the student quota enforced by the Ministry of Education.

Ewha first came about as the answer to the need for education for Korean women in a country and at a time when women were considered as merely chat-

tels. Mrs. Mary Scranton, a missionary of the Methodist Episcopal Church, North, opened a school for Korean girls in her home May 31, 1886. The idea of education for women was so preposterous that the Korean noblemen strongly opposed it. Queen Min, when asked to name the school, chose "Ewha" which means "pear flower" and is a symbol of royalty.

The Chung Dong campus buildings and dormitories were built in 1900 and Ewha College was founded by Miss Frey in April 1910. A new campus was bought in Sinchon and given to the school by Mrs. Philip Grey, and in 1935 the college moved to the new site.

In 1943 the Japanese changed the college name to Kyung Sung Woman's College. In October 1945, following the liberation of Korea, the college work was expanded and in 1948 the college was changed to Ewha Woman's University.

The Communist invasion forced the university to flee to Pusan and, in September 1951, to set up temporary quarters on a windy hillside. The school was not able to return to the campus in Seoul until 1954. The original five colleges have now been expanded into eight, plus a graduate school. The eight colleges are: Liberal Arts and Sciences, Music, Fine Arts, Medicine, Pharmacy, Education, Law and Political Science, and Physical Education. There are forty departments, 500 faculty members and the alumnae now number 15,109 women.

In addition to preparing Korean women for careers, Ewha tries to make them well-rounded persons who personify the Ewha motto of "Truth, Goodness, Beauty." Most of this part of their education is gained through the three chapel services a week each student attends, through Student Government activities which include an active Rural Enlightenment program, the Y.W.C.A. activities on and off the campus, and a Woman's Division of Christian Service which sponsors missionary graduates to Pakistan and serves in local churches. All students have the benefit of guidance counselors in their departments, in the Dean of Students' Office and in the University Chaplains' Office.

Dr. Okgill Kim, the young and active president who succeeded Dr. Helen Kim and Dr. Unsook Saw, is as dedicated to Christian education as her predecessors were. She has continued to develop the campus and still works with Dr. Helen Kim who heads Ewha Haktang Inc. Dr. Helen Kim, who took the university through the dark days of Japanese imperialism, Communist invasions, and refugee life, still remains a guiding light at the university.

Miss Kathleen Crane
Methodist Mission

COWS FOR KOREA



On June 21, 1963, ninety-two heifers aboard the SS California Bear arrived in Pusan as part of the "Cows for Korea Project" of the Churches of Christ in America. The year before, Mr. Haskell Chesshir, missionary to Korea since 1954, had agreed to cooperate with the Kyunggi provincial government in bringing these cows to dairymen in Korea. The first calf of each cow was

returned to Korea Christian College which was beginning its own dairy at that time. The calves which were collected from these cows were distributed in Korea to individuals and relief organizations as part of a self-help benevolent project.

The shipment was accompanied by a Los Angeles minister, an agriculture student of Abilene Christian College in Texas, and a veterinarian, Sidney Allen. Dr. Allen has remained in Korea to pioneer in the field of veterinary-medical evangelism and to supervise the cow project. His interest in Korea came while he was stationed at Osan Air Base in 1958-1959. During this time, he met Jenetta Chesshir, daughter of Mr. & Mrs. Haskell Chesshir. Mrs. Allen attended Seoul Foreign School from 1954 to 1959.

In June 1964, twenty more cows were received from Heifer Project, Inc. of Modesto, California. These cows became the foundation herd of Korea Christian College. Since that time, two calf crops have been distributed with the promise of the return of the first female calf to the KCC dairy.

With the rapid expansion of the dairy industry in Korea, there seems to be a great opportunity to aid those in rural areas through this project. All who have experienced the disheartening results of benevolent projects which do not encourage the people to help themselves know the value of a gift that helps the receiver to develop industry and responsibility. Food and clothing distribution is certainly necessary to alleviate the suffering of the needy, but it tends to pauperize those who receive. A living gift grows and multiplies and is much more effective because it encourages the receiver to try to help himself.

Another benevolent aspect of this project is the production of meat and milk. The incidence of tuberculosis among the Korean people is one of the highest anywhere in the world. There are many factors contributing to this, but certainly a low protein diet is one of those factors. Meat and milk as supplements to protein-poor diets can aid greatly in building stronger bodies to resist TB. Milk from the KCC dairy is now going to needy families and TB convalescents,



to the World Vision Children's Hospital and Holt Adoption Program babies at Ilsan. Milk is also sold to the Seoul Milk Co-operative and to missionaries near KCC to help support the project.

There are plans to expand the dairy in the next few years to include retailing of milk and to incorporate the dairy and farm into a vocational training program.

Not only is this project designed to relieve the suffering of the needy and to train young people in the rural areas for a more useful life, but to demonstrate practical Christianity. Christian faith must enter into every aspect of living to have its leavening and wonderfully stimulating and liberating effect. The God-given treasures of earth and even the strength of man's body should be used for the benefit of mankind. The efficacy of physical labor is a Bible doctrine and must be diligently taught if all of God's blessings are to be utilized to their fullest. In a nation where seventy-five per cent of the people are dependent on agriculture, there is great need for a Christ-centered development of all such resources.

To that end, the above project of the Church of Christ Mission is dedicated.

Sidney Allen, DVM
Church of Christ Mission

PERHAPS THESE ARE THEY

"According to a phrase from the Confucian *Analects*, the thirties mean an advancement in life and a rise in the world. In spite of that fact, I do not know yet where I am or what I am..... Besides, there was my childhood with its inferiority complex under the reign of the Japanese imperialism, my boyhood in the social insecurity of political chaos, my adolescence in the period of the bloody Communists' invasion, and my early manhood under the reign of the merely nominal democratic government."

These words, written by a young university professor, aptly describe the world in which young Koreans have seen life. Because of experiences such as these in their past lives, many students and young professors have become embittered and extremely pessimistic toward life. But because of these experiences, others have been able to see even more clearly than those of the West the depth and richness of the Christian Gospel.

In Kwangju, an attempt has been made to reach into the lives of men such as this university professor mentioned above. The *purpose* is simple: to understand their needs and thoughts, and to encourage and aid them, as they consider Christianity, to know Jesus Christ as Lord and Savior and to enter into the new dimension of life which He creates. The *reason* is obvious: where else in the Korean society, apart from the students themselves, is there a group of men and women who have so much influence over so many people—deciding influence—as the high school teachers and college professors? Any student work must include these men and women, and utilize their dedication and abilities, in order to succeed. In present-day Korea, these teachers and professors are, for the most part, non-religious.

The *Method* is effective: small group Bible study with emphasis on the individual. Of course, to begin any work, dialogue must first be established. This was done about two years ago when an English conversation class was begun at Chunnam University. Since then, the numbers have increased, with the result that there is one Bible class which meets every morning at daybreak, with about twenty teachers and professors; one Bible and English conversation class which meets each evening, with only professors from the Agriculture College attending; and another Bible class each evening for high school women teachers, with about a dozen teachers participating.

This is not the work of only one missionary but rather of several. It is, however, the work of one Person! This is not a branch, or an arm, of the Church. It is the Church itself working and worshipping in the

Prayer Calendar Changes

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society. Of course, when one of the teachers or professors indicates that he would like to consider becoming a Christian, we begin attending a Korean worship service together. There is also a new English worship service each Sunday afternoon at the YMCA, begun especially for these people and attended by both Koreans and Westerners.

These men and women are not embittered against the organized Church; but they greatly dislike its divisiveness, formalism and legalism. Perhaps they will be the very ones who will bring new vision and power to the Korean Church. They are not repelled by the promise of life after death; in fact they long for it. But they are more interested in the qualitative change Christ brings to our lives now, and in the wholeness, the peace, the unity which this will bring to their nation. Perhaps they will be the ones.....

David E. Ross

Southern Presbyterian Mission

The Christian Child Care Training Program

A happy-looking five-year-old girl growing up in an orphanage in Pusan asked her house mother, "Where is my mother? And what color suit does my daddy wear?"

These poignant questions highlight the essential loneliness of the institutionalized child. It is unlikely that the rejection experienced by the abandoned child can be overcome in even the best of orphanages, staffed with well-meaning personnel.



Within these limits, however, there is probably a great deal which can be done to improve the care of children in the institutions. The Christian Child Care Training program (CCT) uses the staff education approach towards improving the care of the institutionalized child.

Since we are authorized by the national government to give the house-mother's certificate, mostly women have come to study: house-mothers, superintendents' wives, women superintendents, and some day-care center personnel.

The curriculum focuses on four areas of the child: spiritual, physical, social and emotional. Although actual child rearing practices in Korea and the United States may be quite different, it seems that the principles of child development carry over quite well. We can then look for the Korean expression of these principles and the typical adult-child interactions which facilitate the child's wholesome development. We seek, especially, those which can carry over to the orphanage situation where many children are cared for by a few adults.

Throughout the training period, an attempt is made to reach the motivation of those who come to study. We have found that those who want to do well for the children make the students. The next most important step is to make it possible for the trainees to put their learning into practice. For this purpose, the trainees make a study of a child during the first term and then carry out assigned projects in their own places of work during the second term.

Graduates of the training course continue to meet on a monthly basis. This gives them an opportunity to hear new ideas and to share their experiences. Classes are small so that the practical work can be facilitated. In the past three years, 128 have graduated.

The CCT program is a service project under the auspices of Mennonite Central Committee, but it is possible for us to operate only because of the support of many agencies. Christian Children's Fund, Compassion Inc., National Catholic Welfare Council, and World Vision provide financial support. Local and national government offices also cooperate in various ways.

Because of the practical nature of CCT we are assured that each person who studies has already made some major steps towards a beneficial relationship with the children in her care by the time she receives her certificate. Furthermore, we have seen some institutions make major changes after key personnel have studied.

On the other hand, knowing that all abandoned children wonder, "Where is my mother?" we consider that any wholesome step towards keeping children in their own families would be most beneficial.

Helen R. Tiezen
Mennonite Central Council
Social Work

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 7

JULY-AUGUST, 1966

MADICAL AID GOES TO CHEIJU DO

How do Yonsei University medical students spend their summer vacation? Members of the Student Christian Association gave their time and talents to the service of the Lord. As members of a special medical team, they accompanied a mobile clinic to the Cheiju province of the Republic of Korea, an island off its southern tip.

Before leaving Seoul on August 1st the program, under the direction of Jong Won Chang, Chairman of the Student Christian Association, was carefully planned and members were assigned to the various types of work—pharmacy, program, nursery, accounting, statistics, evangelism and enlightenment, Bible School, recorder and parasitology survey.

Four professors led by the Professor of Parasitology, Dr. Chin Thack Soh accompanied the group, as well as four doctors in residency training. Also included were five nursing students, two senior students from the College of Dentistry of Seoul National University, two medical social workers and thirteen medical students.

A very important part of their Christian mission was reaching the people for Christ through the Bible School which was a daily part of their busy schedule. Every evening at 8 o'clock, a preaching service was held, followed by Bible stories on "The Great Men in the Old Testament," singing, Bible memory work and recreation for children. A total of 447 children participated regularly in this program.

The first week's work was concentrated in the Cheiju city area. While half the group set up shop in the Sho Chun Methodist Church, the other half traveled to an outlying area. The second week, the entire group left for Tae Po Ri, located in the southern part of the island, taking a few hours of relaxation from their demanding schedule to go sightseeing. At Tae Po Ri they divided into small teams in order to reach a greater number of people.

Upon returning to Cheiju city, three teams were assigned to visit two orphanages each. Out of a total of 768 children, 422 were treated, about 37% being dental patients and 17% patients with gastro-intestinal problems.

During the two week period, the medical teams were able to treat almost 4,000 patients. The greatest number of complaints were related to the gastro-intestinal tract. About 30% of the patients have gastro-intestinal symptoms, and about 17% had symptoms related to the respiratory tract. Two dental students were kept



busy at each place where they went and treated about 16% of the total patients seen.

Another very important phase of the program was the Parasitological Survey. One out of every four persons examined was found to have amoebiasis. In the survey for filariasis, out of the 524 people examined, 3 $\frac{1}{4}$ % were found to be positive. Filariasis is a disease peculiar to the island area. It is sometimes called elephantiasis because of the similarity of the severely infected extremities to elephant skin. Filariasis is carried by mosquitoes.

In the survey for paragonimiasis, skin tests were made on 563 people, 223 of whom showed positive reaction. Paragonimiasis is contracted from eating infected raw crayfish and crabs. The Metacercaria perforate the intestinal wall and move through the diaphragm into the lungs. As the disease grows more severe, it involves the brain, causing symptoms of epilepsy.

Tired from their exhausting schedule, these students, who have dedicated their lives to serving God and their fellowmen reflected on their experiences as they returned to Seoul. Several of them expressed gratitude for the privilege of serving these people of Cheiju Do who would normally find it very difficult to receive medical aid on their isolated island. To be able to care for some three hundred patents each day and, in addition, To be able to offer good dental service gave them embers of the team a deep sense of satisfaction and the knowledge that they had accomplished much for the glory of God.

Mrs. Gene Ferrell
Methodist Mission

THE IMPATIENT BRIDE

Sitting alone in the little room, Young Sook Lee listened to the pounding of her own heart. "Wicked heart! You would never follow advice. You are too strong for me," she whispered.

Young Sook had been well-raised, and she had listened respectfully to her elders and teachers, as any young Korean girl must do. But Young Sook was not like other Korean girls. Inside her body lived a personality so vibrant and so eager that she was always running ahead of her companions. She was not the kind of person who sits in a room all alone.

Today, however, the whole world was different. Outside in the passageway, the girl could hear her mother's voice. Dear Mother! How much I owe to you, thought Young Sook tenderly. It was her mother who had nursed her after that long night of terror and pain, when fireballs were falling all around them. She was a child of eleven at the time, and it seemed to her that she had known nothing but war in her lifetime. The family had managed to stay together until a sudden Communist attack had caught them unaware. Alone in the house, Young Sook had heard the screams around her and the sound of running feet. But she could not run. The bomb had mangled both her legs.

Mother had been kind, but she was also wise. The plight of her crippled child called forth all her love and sympathy, but she was treated exactly like her brothers and sisters. She was provided with artificial legs, she continued her primary school education with the other children in the neighborhood, and it was not until she applied for entrance into middle school that the new legs became a handicap which set her apart. Although she passed the entrance examinations in fair compation, the school authorities refused to admit her. "We have no special facilities for cripples," she was told.

So she was a cripple. In Korea, a cripple has no right to happiness. He is a burden in an overcrowded society. There are too many people to feed, and there is not enough work to support them all. Besides that, who knows what shameful sin lies at the root of such ugly misfortune? Good people are not punished; those who have been marked by disfigurement must be bad.

Young Sook never gave up. She demanded the best of life, and she would not be pushed aside because of her disability. Finally, when she was accepted as a freshman at a leading women's university, she managed to take part in every phase of student life. She even played basketball. Her cheerfulness and courage won understanding and admiration from her schoolmates, and her joy in living bubbled over into the lives of all those with whom she associated.



But after she had graduated from college, Young Sook began to realize that perhaps she could not expect the same things that other girls had. Her beautiful face naturally attracted attention, and she came from a good family. Her delightful personality drew the young men to her, but her frank approach to her artificial legs made them recoil in shock. This reaction convinced the young woman that she would never marry. Korean mothers and fathers choose their sons' wives with great care. A man must seek the very best qualifications in the woman who will become the mother of his children. Miss Lee realized that she must build her life alone.

When her well-used legs began to fall apart, she went to the new Church World Service Amputee Rehabilitation Center. Here she discovered a whole new world. She learned that life for most amputees was not as pleasant or as happy as her own had been. Her parents had taught her to accept responsibility, in spite of her handicap. At the amputee center, she saw children who had been rejected and abandoned because they were amputees. She talked to fathers who were in despair because they were not able to provide a living for their families. She met young people who had no hope in life and were willing to give up without even trying.

Young Sook Lee was appalled. She volunteered her services as an assistant in the Center and was gladly accepted. Her bright face and active cheerfulness became an encouragement to patients and staff members alike, and she soon became a popular member of the group. It was not long before she was offered a position on the staff as assistant to the social workers. Miss Lee had found her place.

The youngest and newest of the social workers took a special interest in the promising assistant. He had recently graduated from the school of social work and was intensely interested in the problems of handicapped people. Since it was his first opportunity to study them first hand, he spent a great deal of time in consultation with Miss Lee, and he freely gave advice on how it was possible for an amputee to live a full and satisfying life.

Young Sook smiled to herself, remembering it. How earnest he had been! At first she had listened with tolerant amusement, but when it began to dawn on her that Mr. Pak did not really accept the disabled as his equals, she became angry. All his

knowledge, all his well-meant advice had come out of his books! It was she, although she had never attended the famous school or read the psychology books, who really knew how it felt to be an amputee.

The conferences took on new meaning. Little, by little, the two young people began to understand each other. They shared their knowledge, and they shared their concern for the disabled people with whom they worked. They shared their ideas, their hopes and their dreams. Before either of them realized what was happening to them, they began to love each other.

Neither had planned for such a possibility, but both were mature enough to see its implications. Mr. Pak was not eager to inform his family of his alliance with Miss Lee. He was sure they would not approve of the match. They had been refugees from North Korea who had suffered untold hardships, he gently explained. Since they had sacrificed everything in order that he might be educated, he wanted to make them proud of him. They had never known any cripple personally, and he was afraid that they could not accept a handicapped person as a part of the family.

"Try to see it their way," he pleaded with her. And Miss Lee had tried. Her head drooped as she remembered how she had tried to see herself, a handicapped girl in a world full of normal people, as others must see her. She had listened quietly, her heart heavy, while her friends and her lover advised patience. She could understand the reaction of the Pak family, but that did not make it easier for her to bear. And all the while, she knew that if the wedding were postponed, it would never take place.

Had she done wrong, she wondered? Had she been too sure of his love? Sitting by herself in the quiet little room, Young Sook had a brief moment of uncertainty. Perhaps she should have agreed to wait, and to hope—indeinitely. Had she any right to make demands? Why had she insisted upon meeting his family, of trying to prove to them that she was as able and as alive as any of them and worthy of the son they cherished?

She smiled and rose to her feet. Like any bride, she was entitled to her last-minute doubts. Then, as the organ in the church began to play the exultant notes of the wedding march, she walked out of the room. Ahead of her, at the end of the long aisle, she saw the white face of Mr. Pak as he waited nervously for her approach.

"Don't worry about me, my love," she called to him silently across the distance that separated them. Then, with radiant smile and sure, unfaltering step, she slowly walked toward him at the altar.

Juliana Steensma
Amputee Rehabilitation Center

KEIMYOUNG WOMEN'S HOME

(Kwangju YWCA Rehabilitation Project)



Under the Interim Military Government following the Second World War, prostitution was made illegal and all the houses of prostitution were closed. Unfortunately, this did not root out prostitution in Korea, because the cultural pattern and tradition had permitted the practice for many centuries, and economic conditions drove young girls into this occupation. So the law, becoming ineffective, drove prostitution underground into private homes, only to come out again during the Korean War.

Periodically, voluntary agencies and religious groups have tried to attack this problem, but because of lack of funds and support of the people in general, it has remained the greatest social problem of Korea.

In May 1961, when the Military Government came into power, many sweeping reforms were put into effect among which was cleaning up prostitution. A great number of questionable tea rooms and houses of ill-repute were closed and the prostitutes were rounded up and put behind locked doors and under guard. The Ministry of Health and Social Affairs made an appeal to various organizations and church groups to do something for these women. As a Woman's organization, the YWCA was approached in a number of communities throughout the country to tackle this job. Not wanting to do a poor job because of no funds, the YWCA hesitated. The YWCA has always felt that its primary job is preventive and educational rather than rehabilitation of an already problem group of women and girls.

The pressure from the Government was greatest in Kwangju, where very little or nothing was being done. The YWCA was urged to take on this work. The officials felt that the YWCA was the best organized and most dependable group in that community. Therefore, in spite of many reservations, the Kwangju YWCA Board of Directors voted to accept the challenge and start a small pilot project for rehabilitating former prostitutes if assistance could be secured. There were an estimated 2,000 of these girls who needed help.

With only the sympathetic backing of the Southern Presbyterian Mission in Kwangju, a promise of some material aid from Korea Church World Service and the Red Cross, some cooperation from the Kwangju Hospital and a vague promise of financial subsidy from the Government, the YWCA plunged into the work. The first problem was to get a building, which meant an initial outlay of funds. Immediately, the YWCA presented the project to the World Council of Churches and requested a sum of \$10,000 to secure the building.

Without knowing whether this project would be approved or not, the YWCA secured a building from the Southern Presbyterian Mission, made temporary repairs and opened the Home on December 10, 1962, all on faith that help would be forth-coming. About 60 girls were accepted, some brought in by the police and some coming of their own accord. The missionaries and church leaders cooperated by giving volunteer service to help the project, accompanying the girls to the clinic or to churches, leading Bible study groups and taking responsibility for worship services.

The objectives of this pilot project are to give these young woman a home with a Christian atmosphere, to help them to a new way of life through friendly counseling and guidance, to equip them for normal living in a community through carefully planned vocational training, and finally to give them self-respect as citizens through citizenship training and education. We know that 70 or 80 out of so many such women in the community seems like a small number, but our leaders feel that to give hope and a new way of life to even a small number is worth our while.

The project was started in a small, one-story family house, but we soon discovered that the building and facilities were inadequate to meet the needs of housing these girls and giving them the training they needed. So once more, an appeal was made to the World Council of Churches for funds to remodel and extend the building to house at least 80 girls and to give them vocational training.

During the past year, the New Zealand Council of Churches, the British Council of Churches and the Canadian Council of Churches have contributed generously to the capital expenditure, enabling us to start on the expansion of the building. But the largest single gift has come from Germany "Bread for the World" which has made it possible for the Kwangju YWCA to complete the construction work on the two-story building, to buy the needed equipment and to take care of the 158 women who have come to the Center during the year. Of this number 51 have been given health care and counseling and returned to their families; 18 have had preliminary care but have run away; 68 have completed their training in dressmaking, knitting, beauty culture, typing and office training, and in embroidery work; 20 have been placed on jobs; and one has been sent to high school. Through the cooperation of the missionaries and church leaders, 27 girls have been led to Christ and been baptized. Continued religious training and

worship services help to lead the girls into a new way of life.

At the present time, there are 68 girls at the Center—some are still receiving their training, while others are busy in the workshop.

Esther Park
Y.W.C.A.

BOOK CHAT

The latest book to come out, with the help of the Theological Education Fund, is Von Allman's **Vocabulary of the Bible** (성서어휘 사전) (500 won). Strictly speaking, Von Allman is the editor, the various articles on the words discussed being signed by their respective writers. The book has some similarities to a concordance, some to a Bible dictionary. Yet there are words which are not found in the Bible dictionary which I commonly use, and the discussion of the words is more in the form of a minor essay on theme than is normally the case in a Bible dictionary. It should prove a useful supplement to the study tools which every Christian worker should have on his desk and, as such, is highly to be commended.

A translation from the German of "Der Erhote Spricht" has the suggestive Korean title (살아있는 증언) which may be translated *Living Witness* (120 won), by Edmud Schlink. The book falls into two parts, the first being "The Words of the Crucified," on the Seven Last Words from the Cross. The second part is on "The Words of the Risen Lord," being the words spoken by Jesus to Mary Magdalene, to the two on the way to Emmaus, to the ten (without Thomas) and to the eleven (with Thomas), to Peter, and ending with Jesus' instructions to His disciples according to John, Matthew and Mark. It is a suggestive treatment of a perennially new theme.

The Lutherans have added to their growing list of useful books, **New Testament History** (신약의 역사) by Wm. Arndt (60 won). The writer first sketches the political, social and religious background of the period and goes on to indicate the sources of information on the period, in and out of the Bible. Sections 4, 5 and 6 of the book cover the Gospel history and 7 and 8 cover the history of the Early Church and the spread of the Gospel through the Roman Empire. At the end of each section, there are questions for study and class discussion. There are three full-page black-and-white illustrations. The book should be helpful as a text for Bible classes or Bible Institute use.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 8

SEPTEMBER, 1966

REST CAMP

Some years ago, we were asked by the Mission to build a rest camp for tuberculosis patients, something that would be simple and that would be inexpensive; rooms where the patients might be away from their families. In Wonju, before the Korean War, we had a similar rest camp and we could see the benefits, especially for the young people.

We asked the committee of the Farm for the use of a place on the hillside at Ojung Ni. Graciously the request was granted and we were able to build. The site chosen is quiet and protected on three sides by low-lying hills. Southern exposure gives us a view out over the hills and the city of Taejon. The beauty of the trees and sky have been a big factor in the progress of healing.

We began with two buildings, one for the men and the other for women, each one with six cubicles. Of course, the first additional building was the kitchen and the hot floor for the two cooks. Soon we were able to erect another building, with ten cubicles in it. A small office and room were built for the young man who does so much for us, carrying trays starting new flower beds and helping the patients in many ways. The last building was a Korean house with two rooms, each having two beds. This was built for the purpose of helping the women slowly regain their strength before going home. However, we saw that we needed those rooms also. At present, there are 26 cubicles and, of course, 26 patients.

We are fortunate in having Dr. Lyman Hale come monthly to read our X-rays and admit or dismiss patients. He also prescribes the needed medication. Dr. Kang goes to the rest camp twice weekly and, with Dr. Hale, also reads X-rays here at the Center, many of which are for out-patients.

We appreciate so much becoming acquainted with our patients. We have seminary students, preachers, school teachers, a district superintendent from Chei Ju Do, one aspiring young poet (you may have seen his contribution in the Christian Home magazine which published his diary written at the rest camp). One young man, on leaving the rest camp, said to us "Now I know what I wish to do with my life. I want to go out and start another rest camp." He has done that very thing. A word to the wise is suffi-



cient, for the young man needs help. His name is Pak Yang Nai. His address is Puk Ku, Euichongboo city, Yangju Kun, Kyunggi Do. He is a fine Christian and is struggling alone without help.

One young man is at home caring for his four children; his wife is resting at the camp. He has expressed a desire to become a Christian with his wife. He has been here at the Center to ask questions about our faith. I know that together their faith will be of significance to God and to the people around them. He is an artist but, better than that, he is a very good father and husband.

Our requirements for entrance are an X-ray and the approval of the doctor. Secondly, there must be an empty place, though we do keep them on a waiting list. The third requirement is a 2,000 won deposit and 2,000 won charge per month. C.W.S. has been very helpful in giving us grain for the rest camp. The patients also pay for their own X-rays and drugs, bring their own wash basins and tea kettles, slippers, and of course, some interesting books. Usually there are a few non-Christians in the rest camp, practically all of whom ask for a Bible and plan on becoming Christians. As I say, we have much to learn from them. God bless them everyone and give us a vision of a lovely country without tuberculosis

Esther Laird
Methodist Mission

EVANGELISM THROUGH PUPPETS

The dignified old man with flowing white beard gently placed his hand on the head of his kneeling son, uttered a blessing, and the boy rose to go. No one watching could help but experience something of the wrench of that parting. Yes, there were people watching. It was a play. And what of the actors? They were only puppets, to be packed away in an old box when the play was finished. But on the stage, as that old familiar parable of "The Prodigal Son" came to life, the actors seemed to live and move, to experience joy and sorrow, willfulness and repentance, resentment and forgiveness as if they were flesh and blood. Evangelism through puppets? Why not?



Puppetry is turning up in one field after another these days. Of course, puppets have always been in the entertainment field and today, in spite of the constant search for something new, they are not showing the least sign of taking a back seat. Quite the contrary, puppets continue to thrill their audiences from the kindergarten level right through the sophisticated night club set. The advertising world, too, has not been slow to get on this bandwagon. Today, when a big auto company needs an effective advertising campaign, they hire Bill Baird to do it with puppets. In the same way, the Communist nations are exploiting puppets, to the very limit for their propaganda purposes. Early in June, the International Puppet Festival met in Munich, Germany, and large government-subsidized puppet companies were there from almost every Communist nation and no opportunity for propagating their "gospel" was lost. Perhaps not quite so well known is the place of puppetry as an educational tool and in the fields of physio- and psycho-therapy. I think it is safe to say that puppetry has never failed in any field it has entered.

If that is the case, what about the Church? Unfortunately, the Church has the reputation for trailing behind and that reputation has not been completely unearned. Of course, using Puppets for Christian Education is not a new innovation. Quite the contrary. Puppetry was being used very early in the life of the Church to portray Bible stories and to teach religious truths. Unfortunately the Council of Trent, meeting in the 16th century, banned the use of puppetry in the Church. Why? Because of its spontaneous and irrepressible nature, puppetry was thought to be irreverent and lacking in dignity. And then too, puppets have the occasionally discomfiting ability to penetrate through sham and pretense and call a spade a spade. Being banned by the Church proved no



The Prodigal Son

major hardship for puppetry for it went its own merry way. But the Church little realized, and perhaps still does not realize, what a valuable tool it was throwing away.

Today no one, even in the Church, questions the value of Audio-Visual materials in a teaching situation. However, at the local church level, especially, the response invariably is: "How do you do it?" and even more decisively, "We can't afford it." The latter especially is a real deterrent, particularly when one has in mind such aids as films. It will be a long time before the local church, especially here in Korea, will be able to afford such expensive equipment. But even the poorest rural church need not be prevented from using puppets in their program because of financial reasons. That is one of the great advantages of puppetry. It can be used at the most basic level, utilizing the least expensive and the most common of materials, or at the most complex level with the most elaborate equipment. A few bits of paper, cloth, and wood, some old egg shells, a few spoons, are all that are needed to begin constructing a whole assortment of simple puppets. Or one may go on to puppets that are more complex in construction and in manipulation.

This diversity of kinds of puppets and of methods of construction is also reflected in the versatility with which they can be used. A single puppet can be used to tell a story, give a talk (perhaps making use of a blackboard or some other audio-visual materials), hold a conversation or discuss a point with the manipulator or with the audience. Two or more puppets can act out a life situation or perform a play, either by impromptu pantomiming or following a prepared script.

In making use of puppetry there are two basic approaches. One may construct puppets and present

some type of performance, with others acting only as an audience. On the other hand one may have the whole group participate from start to finish in the construction of the puppets, preparation of the script, and in the presentation of the play. This last is perhaps the most valuable of all.

Evangelism through puppets? Yes. It is more than possible that a ridiculous little puppet may be able to touch the heart of someone who deliberately discredits the Gospel, if presented by a pastor evangelist.

Morley Hawley
Canadian Mission

The Christian Reformed Korean Mission Medical Work

From its inception in 1961, the Christian Reformed Korean Mission has developed a medical program which differs from the traditional medical missionary approach in that we did not consider it feasible, financially or medically, to institute another Mission hospital. Rather than competing with government and missions in a hospital-orientated program, we moved into the area of community medicine where little was being done by either government or missions. It was our purpose to give the community a well-rounded medical program within the framework of a Christian witness.

This was accomplished by establishing clinics in the country, islands, and slum areas of Seoul. Each clinic was manned by either a nurse or para-medical worker, with an itinerant physician conducting general medical clinics, tuberculosis clinics, well-baby clinics and educational programs on a weekly basis. Follow-up treatment and teaching was carried on by the nurse who lived in the community. The medical emphasis of this program lay in the area of preventive medicine, since the mere treatment of disease is costly and fails to provide a basic solution to the medical needs of the community as a whole. One must constantly remind oneself of this "preventive" emphasis, however, and stress the programs of education as well as family planning, immunization, and sanitation, since the need for treatment is always so great.



This can be seen in the example of one country clinic situated 25 miles northeast of Seoul in a remote area which is removed from any possible contact with the health center and where a sorceress serves as local doctor. In just one general medical clinic we were faced with eleven patients in need of hospitalization. The diseases of these patients covered a broad spectrum: attempted suicide, early tuberculosis meningitis, typhoid fever, measles with pneumonia. To handle these and similar cases we have established a relationship with Chungbu (Seoul Central City) Hospital. This is the largest city hospital in Seoul and one which also handles a majority of the contagious diseases for the city. Being on the staff of pediatrics, we are directly responsible for the care of the children and supervise the care of our other patients. This arrangement has been mutually beneficial in that the Seoul Central City Hospital knows that the patients admitted by our Mission will be paid for and we know that our patients will always be admitted and will receive good treatment at the lowest possible cost. In an average month, 45 patients are admitted, with 20 cases of major surgery. The cost for their hospitalization and treatment is \$1,400 and we are spared the administrative and financial problems of running an entire hospital.

In the city of Seoul, we have concentrated our medical clinic work for the past eight months in the Pongchundong slum area. Here we work as the medical service arm of the Family Center, which is a joint voluntary agency project providing a complete program of rehabilitation for indigent slum dwellers. Although we hold weekly general medical clinics, our main emphasis of work in this area is on family planning. The government has given our Mission the responsibility of providing family planning for the people in the eastern sector of Seoul, which includes Pongchundong. Working in areas such as this, one is vividly reminded that if a family is to experience health it must be provided with a means of controlling its size. Without this there is little hope.

As mentioned previously, all of our programs are within the framework of a Christian witness. With this in mind, it has been a source of much encouragement for us to see Korean Christian doctors donating their time to cooperate with us in these ventures. There is real interest among many of the Christian doctors in this type of program and we pray that with the formation of the Christian Medical Society here in Korea they will be able to initiate a similar service outreach in the future. At Seoul Central City Hospital, patients are led to the Lord every day through the testimony of our workers, and even the doctors are exhibiting more and more of an interest in Christianity. Numerous churches have been formed in various country villages and slum areas where we have worked. We are extremely grateful for the way God has blessed our efforts, both medical and spiritual.

Peter Boelens, M.D.
Christian Reformed Mission

THE WITNESSING CHURCH KINDERGARTEN

What is the church kindergarten? Is it only a kindergarten held in a church or can it be something more? We who work in the kindergarten-teacher-training program at Keimyung Christian College believe that it can be something more—real witness for Christ in the community.

We try to accomplish this in several ways. First, through a Christian Education centered curriculum. This means that as the regular kindergarten program is developed, provision is made to make Bible stories and teaching an integral part of the **daily** schedule. The various elements of the ordinary curriculum—art, reading readiness, number concepts, science, etc.—are related to the Christian concepts being developed, and vice versa. For example, in July, as children are being prepared for the summer holiday, we talk about how Daniel, following God's plan for giving us strong bodies, chose healthful foods for himself and his friends. Science studies deal with similar subjects. Even such things as number cards are related both to science and to the stories of God's care and concern for us and for His wonderful world. Thus Christian instruction is not just added, token-wise, but is truly central.

And children respond. Once, when a crippled child was to enter the kindergarten the next week, the story of how Jesus loved and cared for the leper who came to Him was told each day. We talked about His love for all handicapped people. In "social studies" we discussed society's part in helping the handicapped. We never mentioned that such a child would be coming to kindergarten, but after this week of preparation, the little, limping boy was welcomed and accepted with real appreciation and love. I never will forget the joy and love in one little girl's eyes as she helped him up when he had fallen.

We have also tried to make the church kindergarten a witness through service. At one kindergarten, the children, who came from very underprivileged homes, pay a token fee of about ten cents a month (30 won). The church gives the meeting place, right in the sanctuary, which is set up each morning and straightened away each afternoon after kindergarten is over. The rest of the support comes from outside funds. However, at the time of a typhoid fever outbreak in the village, it was decided that the church should be the place where preventative shots were given to the entire community.

In another kindergarten-day nursery, free care was given children from homes where both parents worked. This work, too, was supported by outside funds. But the pastor and teachers gave their time and effort in setting up parents' meetings where such things as birth control, child development, health, etc. were discussed. The pastor (who had received

inspiration through working with the Home and Family Life program of the church) made a special point of calling in the homes and made himself available for counselling. The women of the church helped make curtains for the kindergarten and met with the mothers at the PTA meetings. Through this evidence of real concern on the part of Christians for their neighbors, many families were drawn into the church.

It is our hope that more and more kindergarten teachers will see the need of Christian Education centered curriculum. Perhaps other pastors will catch a similar vision of the outreach possible in such a service center. Perhaps other churches will not only make space available but will also see the need for supporting such a kindergarten or day-care center.

Thus our church kindergartens can not be just kindergartens but witnesses for Christ in Korean society today.

Jean Urquhart

United Presbyterian Mission

BOOK CHAT

Three new books in the Literacy Association's series of books for new literates (and readable by everyone else, as well) are **Eyes**(눈), **Our Child**(우리 아가) and **Successful People**(잘 사는 사람들) all obtainable from the Christian Literacy Association, on the 4th floor of the CLS Building, at 15 won each. **Eyes** tells the story of a woman in a socially high class family who became a Christian and the new eyes that the Gospel gave her. Then it goes on to remark on the care of physical eyes. **Our Child** follows up the earlier book on **The First Baby**(첫 아기) (*prenatal care*) and talks about the home and the care of small children. **Successful People** is a sequel to a similar one put out several year ago (and still obtainable), being first-hand reports on people who are making a success of farming, chicken-raising and so on, in rural areas. It should be a helpful antidote to the prevailing pessimism in rural areas and should give some useful new ideas on how to farm better and more successfully.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 9

OCTOBER, 1966

Wonju Youth Center

The Master's Musical Ambassadors

After the first Youth for Christ Teen-Team visited Korea in 1963, a long-time dream of a musical team of youth began to seem a possibility. Deeply impressed with the strong impact and appeal of this musical ministry of youth to youth, I decided to try to organize a musical team of young Koreans.

Organizing a vocal group was not difficult, but, since a brass trio was unheard of, trying to find talented trumpeters in a small city like Wonju was a big problem. Knowing that a tenor in our youth choir played the trombone, I asked him to contact the two best trumpeters in the Wonju high schools. Within two weeks, rehearsals began, and at the end of a month the brass trio played for the first time at the Saw-Koke Methodist Church nearby. For a year, until the Youth Center bought its own instruments, instruments had to be borrowed from the three schools the band members attended. All three, though from different churches, are still in the Team.

As male quartets are popular in Korea, the second stage of development was to form a male quartet, using our trombonist-tenor and members of our Youth Center staff. Next, a girl's trio was added, a new feature in Korea, which was often used in combination with the quartet for a mixed musical ensemble. A difficult problem was to find suitable musical arrangements for these various musical groups. But a little over two months after the Youth for Christ Teen-Team from America again visited Korea, our Wonju Teen-Team of nine was organized, and almost every Sunday night began to present its musical witness in churches. Since two of the original members had to retire from the Team because of work and school, and Mr. Cha left for study in America, the Trio was reorganized with a soprano, an alto and a baritone, who also sang in the quartet, thus reducing the team to eight.

The particular purpose of the Musical Ambassadors has been to provide an evangelistic emphasis. The programs are planned with a central theme, and between musical numbers a brief testimony describing the nature of the Christian life is given by members of the Team. The program concludes with a challenge explaining the way to experience Christian faith and inviting the people to receive Christ as their personal Lord and Savior. Almost always, there is a response to this evangelistic invitation.

Because of this evangelistic purpose, the personal spiritual development of each one in the Team has



been considered important. Signs of personal Christian development have been revealed through devotional periods at rehearsals, prayer preparation before programs, personal counselling and individual devotional times. One aspect of the Team has been our life together as a Christian community or family. Like any family we have had problems had progress. Within the life of such a close group as this, we get to know the personality of each one very well, perhaps too well, so there has been the need to learn to demonstrate understanding, compromise and forgiveness.

These youths have given hundreds of hours through programs and rehearsals two or three times every week, so they testify that this experience has also helped to develop their music ability. God has granted many unusual opportunities to these Musical Ambassadors: four programs on TV, National Youth and Pastor's Conferences, U.S. and Korean military units, including the Tiger Division, seminaries, youth rallies and local churches. In 1965, fifty-three programs were presented to almost 13,000 people. The Ambassadors also produced one of the first religious records in Korea. Their repertoire includes about sixty-five special arrangements, some of which have been published in a booklet with the same title as the record, GOOD NEWS. The music and program are geared especially for youth to present the Christian message in an attractive and appealing manner.

Jack Aebersold
Methodist Mission

"TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS AND IN THE SHADOW OF DEATH"

From a slender steel tower, rising 425 feet above the mud flats of famous Inchon harbor, the "Voice of the Gospel", HLKX, the radio voice of The Evangelical Alliance Mission in the Orient ("TEAM"), proclaims the Gospel message to Russia, China and Korea for twenty hours each day. This mighty 50,000 watt voice, from a small beginning, an idea planted by the Holy Spirit in the heart and mind of a missionary in 1953, has become an effective voice for Christ to the millions enslaved behind the Iron Curtain, telling them that in Jesus Christ there is freedom, hope and peace.



In 1953, TEAM organized a survey team made up of missionaries of TEAM's Japan field to come to Korea and ascertain the possibility of a ministry in the land of "Morning Calm". One of the members of that team was Tom Watson Jr., a newly-arrived missionary who had sold his business in the States, a year or two previously, and made his way, under the call of God, to the Mission field. His business was as co-owner and operator of a commercial radio station in Florida. Immediately struck, upon his arrival in Korea, by the tremendous volume of propaganda broadcasts coming into the war-torn country, he felt the constraint of the Lord in the establishment of a powerful station in Korea to counter these broadcasts by sending the message of Hope and Life into the Iron Curtain areas.

The years following the planting of that seed to that day in December of 1956 when, with 20,000 watts, HLKX went on the air, were not easy and perhaps a less determined person might have given up. The personal interest and intervention, in 1954, of President Syngman Rhee in behalf of a license for the station was a key factor in securing government permission. President Rhee fully agreed that one of the strongest forces at work against Communism was the Gospel of Christ and gave every possible assistance in the formation of the project.

To broadcast into China and Russia, staff members were needed, equipment must be purchased and land secured on which to locate the transmitter buildings and provide staff housing. This was found near Inchon, on the shore of the Yellow Sea. Through deputation ministries in the United States, funds were raised for the purchase of equipment and missionary staff members were led by the Lord into the project. From TEAM'S China field came veteran missionary Julius Bergstrom to carry on the ministry in Chinese. The Slavic Gospel Association provided missionaries Jack and Vera Koziol for the Russian department. Engineers and other programming staff were added as the staff grew to include, today, six families plus single missionary workers. Program sources were also secured from the United States, Canada, Hong Kong,



and Taiwan, besides the programs locally produced by the missionary staff. The thousands of G.I.'s in Korea introduced another element into the programming of HLKX and, today, thirty hours per week are broadcast in English. These programs, both locally produced and from abroad, have been a source of strength and hope, not only to U.S. servicemen in Korea, but also to many missionaries and other foreign personnel.

The original transmitter facilities had two small studios and several offices. With the growth of the station in both national and missionary personnel, it became apparent that additional space was badly needed. In 1961, construction was begun on the Katheryn Watson Memorial Building in downtown Inchon. Built in memory of the wife of Tom Watson, who left Korea in 1960 and died of cancer in October of that year, this new facility combined greatly increased office space with three studios, production centers, control facilities and a large library. The spring of 1962 brought the move into this building, the center of the expanding ministry of HLKX.

Though, at first, the primary service of HLKX was in the area of foreign broadcasting, the expanded ministry of HLKX today broadcasts nine hours daily in Korean. A staff of faithful Korean Christian workers draw material from the wealth of their Korean Christian heritage to proclaim the Good News of salvation to a nationwide audience. 1966 has become a year of expansion for the Korean Department and, by the end of the year, many new and varied areas of Korean life will be brought into perspective through this Gospel medium.

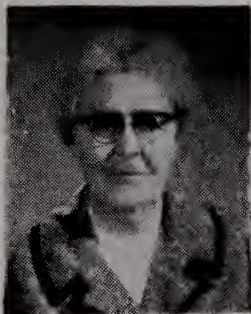
Known, primarily in an international sense, for Russian and Chinese broadcasting, HLKX has been established as receiving as many as or more letters from Russia than any other religious station in the world today. Beginning with an average of two or three a month in 1957, the number has grown, with the increase of broadcasting power in 1963, to an average of fifteen, with a high of twenty-seven letters in May of 1966. Through the Russian department, Bibles, songbooks and songsheets, Scripture portions

and books are weekly shipped to Russia. Though larger items seldom get into that country, we have learned through letters that the smaller portions which are sent via letter mail are being received. Also, Mr. Koziol carries on a constant correspondence with many Russians in answering their Bible questions and expounding Scripture passages both over the air and through the mail. In the past year, numbers of pictures have been received from Russian groups and individuals, giving much encouragement to the entire radio staff in this continuing ministry of sending the Gospel to "them that sit in darkness and in the shadow of death."

Rodric Pence
TEAM Mission

A TORCH IN HER HAND

"We will visit the little church in the village of Chee Ryung, today," said the early Methodist missionary, itinerating in the Kongju District of Korea, nearly fifty years ago. May 1, 1966 I made a visit to that same village—such a little, insignificant village, but a place with precious history, important because of the little fourteen-year-old girl whom that early missionary found taking such a prominent part in the Christian life of the village that she said to her, "Kwan Soon, you must get an education, you must go to Ewha School in Seoul and learn to be a Christian leader for your people."



Just how it was managed we do not know, but we do know that this little country girl left her Christian home in Chee Ryung to enter Ewha just at the time that Japanese oppression in Korea was very difficult and just when President Wilson's declaration that all people should have the right of self-determination was giving the people of Korea hope for liberation from Japan and the determination to make that hope become a reality for their country.

The Independence Movement of 1919 was organized with such secrecy and so thoroughly that, at a given signal, all Korea rose up, on March 1, 1919, in a great nonviolent revolution that surprised the Japanese and impressed the world. Ewha students had been alerted; on the campus they met and shouted, "Mansei, long live Korea," then made a dash for the gate to join others on the streets to parade and shout "Mansei" again and again. Miss Frey, the missionary principal, in sympathy with the movement, but knowing of the danger, stood in the gateway, pleading with the girls not to go out. The Japanese police were now out in force to quell the movement by any and all means. Some girls listened and stayed on the campus, but many could not be still. They would not force their way by Miss Frey, but climbing over the high walls, joined



the marching, shouting crowds outside. Yu Kwan-Soon was one whose patriotism could not be contained behind walls; she climbed over, marched and shouted. She knew that this cause was Christian as well as patriotic.

Because of the unrest in the country, schools were closed throughout Korea, Yu Kwan-Soon went back to her home village, determined to do what she could to mobilize her people in support of this great movement. The next few days were days of daring and dangerous activity. She went from village to village alerting the people to take part in the revolution. As we neared Kwan-Soon's village, a tall shaft of stone on the highest peak of Mae Bong Mountain was pointed out to us. We were told that on a market day in March 1919, Yu Kwan-Soon climbed to that spot, in the quiet and dark of a pre-dawn hour, with a torch in her hand. From that steep height, her flaming torch could be seen in eight surrounding villages. This torch gave the signal, people rose up *en masse* shouting, "Mansei, long live Korea."

Punishment was not long in coming. Kwan-Soon's parents were seized by the Japanese police and killed; the little Christian church in her village burned, Kwan-Soon's home was burned to the ground, she and her older brother were captured and thrown into prison. But even prison doors could not suppress her. In the West Gate Prison, in Seoul, she continued to talk, to agitate for independence and pray to God for help in this cause so right for Korea and so just in the sight of God. Punishment did not stop her, threats did not silence her. After one year and six months in prison, Kwan-Soon, that girl of tender years, was put to death.

It was not until the end of World War II, in 1945, when the Japanese rule of Korea ended, that anyone dared speak the name of Yu Kwan-Soon. After liberation from Japan, the principal of Ewha Girl's High School sought out Kwan-Soon's village and, in recent years, this school has "adopted" Chee Ryung village. Help for the people of this poor, remote, farming village has been brought to them in many ways. Five cows have been given to the village for work animals, Ewha girls have gone to the village in vacation times to help with community development, literacy work, and Christian services. The little Town House has been renovated, a library set up and a Christian group of some fifty people meet there for weekly worship services, for there has been no church in Chee Ryung since 1919.

Mrs. Suh Myung-Hak, the present principal of Ewha High School, was a school-mate of Kwan-Soon's at Ewha School in those days of long ago. They studied, played, prayed and participated in the Independence Movement together. Mrs. Suh has cherished the hope that some day there could be a church in Chee Ryung village again. Now this year, 1966, when Ewha High School is observing its 80th anniversary, the school, faculty, students and alumnae, have undertaken to establish a church there as a memorial to Yu Kwan-Soon. Mrs. Suh has personally made a donation of Won 100,000 (\$370) saying she had put aside this money for her funeral expenses, but hoping not to need burial funds soon, she has decided to give these savings for this cause that is so dear to her heart.

May first was the day for the launching of this church project. Some three hundred adults and many children gathered in a tent secured by a Korean Army officer as a temporary meeting place for the church. The people seated on straw mats spread on the ground made an attentive and worshipful congregation, and Ewha girls furnished music for a beautiful and meaningful service. After the service, the ground-breaking ceremony for the new church took place, followed by the hanging of the name plate—Mae Bong Church—on the front of the tent.

This was a day of heart-stirring experiences, beginning with the life, yes, and the death of a little country girl of long ago. It is true, "the blood of the martyrs is the seed of the church." Kwan-Soon's blood, shed for God and country is the seed, now springing up, inspiring Ewha High School, with its student body of 3,500 girls to Christian service, bringing a better life to Chee Ryung village, and doing honor to all who have had a part in the cause of Christ in Korea through those 80 years.

"Raise High the Torch of Truth" were the words printed, as a motto, on the first bulletin of the new Mae Bong Church, last May. Yu Kwan-Soon held high the Torch of Truth and Justice, and by her we are inspired and challenged.

Sadie Maude Moore
Methodist Mission

A B I B L E

CORRESPONDENCE COURSE

The Bible Correspondence Course in the Masan Presbytery was begun as a result of itinerating in the country districts. It was a joy to meet and have fellowship with these zealous Christians. But one soon realized that, while the people took every opportunity to meet together for fellowship, worship, and to hear a sermon by a special speaker, their knowledge of the Scriptures, simple as it was, was very inadequate.

These people live in farming districts and fishing villages, lacking, in most cases, the bare necessities of life, and with a very minimum of secular education. Apart from some Primary School books, the only books they possess are a Bible and Hymnbook—and even if they have the means, there is no opportunity

to buy other books. Many of the leaders in these churches are young men who have grown up in that district, full of zeal for the Lord, but have not had the opportunity to attend even a Bible School. Some may have graduated from the Winter Bible School, which means that they have attended a Bible School for the two winter months over a period of three years.

Because of the need for the Christians to have a deeper knowledge of the Word of God, their desire for this, and the lack of opportunity for study and of the material to help them in their study, the Bible Correspondence Course was begun in 1959.

At that time there was an opportunity to make study material available to women in the Women's Preaching Society on Koje Island and so lessons were prepared on Mark's Gospel, for the twenty women in this group. Gradually the Sunday School teachers and Bible Club leaders became aware of the course and began doing the lessons. As the years have passed, the "student personnel" has changed so that now they are mostly young people 16-25 years of age. Enrolments are received from young people in the Masan and Chinju Presbyteries who have been introduced to the course by other students. They are now able to study all the New Testament and the first eight books of the Old Testament through this Course.

Some personal contact is maintained with the students through country itinerating, the Winter Bible School and the Leaders' Training Conferences which are held throughout the year. Even from as far afield as Vietnam a request has come from a former student that some Christian literature be sent to him there.

Throughout most of the course, there is one lesson for each chapter of Scripture. Each lesson consists of a short explanation of the passage, followed by sixteen to twenty questions. In some cases the Bible verse containing the answer is given and also some cross-reference texts.

Bena McNabb
Australian Presbyterian Mission

Christmas Cards

This year, as for the past two years, The CLS has available Christmas cards with designs prepared by Kim Heung Jong, of the Paiwha Girls' School faculty. There are two designs, both in Korean settings, of the Adoration of the Wise Men and of the Adoration of the Shepherds, With Scripture text in English and Korean; envelope included. Cards available Oct. 15th. Place your orders promptly.

1 Card 40 Won
100 Cards 3,200 Won

KOREA CALLING

Editor: Mrs. Horace G. Underwood
Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea
Subscription: \$1 a year
\$6 a year for 10 to one address

KOREA CALLING

VOL. V. No. 10

NOVEMBER, 1966

THAT THEY MIGHT HAVE LIFE

Korea Calling! The calls of Korea are many. They beckon her people to national awareness, they beckon the politically free world to join the battle against Communism, they have beckoned many of Christ's servants to a lifetime of labor in this land. The blind masseur, with his peculiar whistle, calls in the evening hours offering his skilled hands; the candy salesman draws the children with a clanking of scissors, and so the calls of the street ring out. One of the most poignant calls, though, is that of the wayside beggar.

It was the year 1909 when an old woman in the last stages of leprosy lifted herself from the mud at the side at the road and, after the manner, of beggars in the Orient, called out to an approaching horseman, "Give me life!" Dr. W. H. Forsythe, of the Southern Presbyterian Mission, stopped, lifted the woman onto his horse and led her thirteen miles to the Kwangju hospital. And so, there came about the inception of what is today known as the R.M. Wilson Leprosy Center staffed by missionaries of the Presbyterian Church, U.S., and receiving its annual budget from the American Leprosy Missions, Inc., New York.

During the ensuing years the institution grew steadily and was moved under the direction of Dr. R.M. Wilson from its Kwangju City location to the present rural setting midway between Soonchun and Yosu Cities on the southern coast. The patient census soared to a high of 1300 and was only reduced to its present size of 725 patients four years ago under a large resettlement program.

As with other fields of medicine, leprosy has come a long way from the picture seen only a few decades ago. Christian Missions has accordingly seen fit to gear itself to the scientific advance. Life for the man, woman or child with leprosy in Dr. Forsyth's day meant sanctuary-food, living quarters and what meager medical care could be given for his remaining years. Life for today's leprosy victim includes curative drugs, corrective surgery, physical therapy, social and vocational rehabilitation. Life, in both that day and this, has meant the victory that Christ gives over sin and its sting.

So in this year of 1966 the leprosarium finds itself with a challenge of ministry ever new, never new. Here are some of the ways in which that challenge is being met:



- A patient-supported church that carries on an aggressive evangelistic ministry through rural preaching points spotting this section of the country.
- A leprosy mobile clinic team, established just this year, which is working in public schools throughout the surrounding counties.
- A beautiful sea-side setting of one hundred acres of productive colony land where patients too crippled or disfigured from leprosy of years gone by are provided for.
- A limb and brace shop providing special foot wear and orthopedic appliances.
- A modern forty-bed reconstructive hospital presently being built which will provide medical care, surgery and allied therapy for patients with the crippling effects of leprosy and other paralyzing-deforming diseases.

"To serve the present age
Our calling to fulfill
O may it all our powers engage
To do the Masters will."

—Charles Wesley(adapted)

S. C. Topple, M. D. Director
R.M. Wilson Leprosy Center

OPENING WINDOWS FOR DELINQUENT TEEN-AGERS

"May I sit next to the teacher?" begged a winsome teenage lass residing at House of Hope. The study for the day was an art lesson using finger paints. Before the lesson was over, however, this same girl was weeping sadly. When I questioned the caseworker, she said, "Her father has come for, her expecting to take her home today. She's crying because she doesn't want to leave."



House of Hope is a home of Christian rehabilitation for country girls who have left home to try their fortunes in the glamor city, Seoul. These young girls are a ready prey for procurers who can sell them to houses of prostitution for 10,000 won each. House of Hope began in 1963 after a study had been made of the number of girls coming up from the country each month, girls traveling alone, or two together. (Girls coming on legitimate business travel with parents or with another adult.) It was found that there are one hundred such girls coming into Seoul Station each month.

This home was opened as a hostel for these girls. Fifteen girls at a time live there under the care of a housemother and the counselling services of a caseworker. Classes are held during the day for the purpose of giving the girls new hope, to open windows to life's wonders, to teach them skills for solving their problems, and to lead them to doors of new opportunity. Besides cultural and skill subjects, Bible study and Christian training is included to point them to the greatest of all resources, Jesus Christ.

Since its founding, five hundred girls have passed through the doors of House of Hope. Case studies of these girls show that most of them come from families in the low income bracket. Most of the girls come to Seoul to find a job. Some of them have already been approached by procurers in country markets who have told them of good paying jobs to be found in Seoul. Most of the girls have had little education, four hundred of them had been through primary school; only seven of the girls who have come to us had had high school training. Some of the girls have left home to find relatives living in Seoul, hoping they can live with them and perhaps find a job with the help of these relatives. About half the girls come from broken homes where one parent is dead, but half of them come from normal home environments. All of these girls are teen-agers, between the ages of fifteen and twenty-one; of the five hundred girls, 365 were under eighteen years.

Miss Lee's mother died when she was a small child. Her father is a farmer eeking out an income of barely subsistence level. After several years, her father remarried, but Miss Lee grew up thinking her step-mother was her real mother. It was a traumatic experience when she found out from a neighbor that her real mother was dead. When her step-mother advised her to get a job to help increase the family income, she took this as a sign that her step-mother did not want her around any more. She ran away to Seoul to find a job. When her family was reached, both parents were distressed that she had left home. They came to get her, promising to help her find work in their own neighborhood.

Miss Kim's parents are both living but the family was finding it very difficult to live on the meager income their farm produced. It was finally decided that Miss Kim should get a job in the neighborhood, where she began to work as a housemaid. However, she was quite unhappy to find that she would receive no salary, only room and board. After working for some months, she thought she would come to Seoul, get training in a vocational school, and thus be prepared for a better job. It was her hope to send money home for the family. Arriving in Seoul with no place to stay, she was found by our caseworker. After living with us for a month, she entered a government vocational school for training. Following training she was promised assistance in finding a job.

Miss Chai's father died when she was a child. Her mother is trying to support the family of six children by having a booth in the country market. She has two older brothers; one is in the army, one had come to Seoul several months previously to find a job. Miss Chai followed her brother to Seoul, hoping to live with him, to keep house for him or find a job for herself. However, the address her brother had given the family was insufficient to locate him. With the address and the help of the City Hall, our caseworkers were able to find him. He had a job and was most happy to have his sister stay with him. He was so grateful to House of Hope for taking care of his sister, that he bought a plant as his gift to the home.

Miss Pak arrived in Seoul with her friend, Miss Kim. Miss Pak came from a well-to-do family, living on a large country estate. Her father ran a small factory in Mokpo, her brother had a good job on the leading newspaper. She had run away from home merely because she was bored with life in the country. She had read about the fabulous improvements in Seoul and had come to see for herself. We kept her with us for a month. As a result of our writing to her parents, they both came to Seoul to get her. We told them of some of the problems facing

the modern girl in the country, which they now readily admitted. They promised to let her attend church and help her have a happier home life.

Father France, a Catholic priest, brought Miss Chun and Miss Kim to us, only twelve and thirteen years old respectively. He is busy running an orphanage for boys and had picked these two girls up along with a group of boys from the street. He had kept them in his orphanage for a week, but realizing that an orphanage for boys was not a good place to raise girls, begged us to take them. These two girls are still with us, but we are hoping to find them housekeeping jobs in Christian homes near House of Hope where we can continue to assist them.

House of Hope cares for each girl for a month. It is the purpose of the home to study the problems of each girl carefully, advising each either to return home or find work in Seoul. After the girl has been with us two weeks, the parents are notified of her whereabouts, and asked to come for their daughter. If they come for her, we can do a brief home study with the parents. Exactly half the girls (250) have returned home. The rest have found jobs in Seoul. One hundred twenty girls have found housemaid jobs, the others work in restaurants, in factories, as nurse aids, and as sales girls. When we get the girls a housemaid job, we put them only into Christian homes because we feel each will get more consideration as a person there than in a non-Christian home.

House of Hope is one of the projects of the Girl's Welfare Association. Its two other projects are House of Grace a home for the rehabilitation of prostitute girls and House of Faith especially designed for G.I. prostitutes. The work of House of Hope is directly sponsored by support from the United Church of Canada, the Methodist Mission, World Vision, Compassion, and the Oriental Missionary Society.

Mrs. Peter Van Lierop
United Presbyterian Mission

Special Announcement

The Christian Literature Society has for Sale CHRISTMAS CARDS drawn by a Korean artist Kim Heung-Jong. There are two designs, both in Korean settings, of the Adoration of the Wise Men and of the Adoration of the Shepherds, with Scripture text in English and Korean; envelope included. Orders may be sent to the following address by letter or by telephone. Notice the discount for bulk orders.

1 card 40 won

100 cards 3,200 won

The Christian Literature Society of Korea

91, 2nd Street, Chongno, Seoul, Korea

(Tel. 74-3092 74-1792)

THE PUSAN ILSIN WOMEN'S HOSPITAL

In thinking over the work of the Il Sin Women's Hospital for the past year, the problems and frustrations that were very real at the time, now seem to fall into proper perspective and there is much for which to give thanks.

There has been an increase over last year in the number of new patients, just under 10,000. That brings the total for the thirteen years since we started to 125,222.

In addition, an average of 103 babies a day have been examined at the milk station, where 641 baby malnutrition cases have been fed. About 700 babies have been receiving milk at one time, and they consume half a ton of milk a week! Most of this has been skim milk, which Church World Service has been supplying for many years. This is mixed with vegetable oils to make it suitable for babies, but as CWS is not able to continue supplying this oil, we are having to buy from Australia. Now a crisis has arisen, in that CWS can no longer continue the full milk ration, and may have to discontinue entirely. We are experimenting with the substitution of ground grains and soya bean for older babies, but the cost will be enormous. So many babies come to us already suffering from gross malnutrition that they require more food, over a longer period, than a baby properly fed from birth.

The number of mothers delivered, 1,337, was more than last year. The total number of deliveries to date is over 15,000. Two more sets of triplets, this year, bring the total to eight sets of triplets and 426 sets of twins.

Two mothers, who had lost two and three babies each previously and who came from the extreme ends of the country, returned with living babies after Caesarian section. One endured a fifteen-hour train ride from the northeast and the other came from an island in the Yellow Sea, a day's boat trip from land and twelve more hours by train to Pusan.

The training of doctors and nurses remains one of the most important aspects of our work. There has been a steady improvement, over the past ten years, in the quality of both basic and post-graduate training in the medical and nursing schools of Korea. But theoretically required standards have been raised by the specialist associations to unrealistic levels, with the result that large government hospitals, with few patients and very little clinical experience, provide the best opportunities for study and the passing of examinations, while those of us treating the large numbers of patients who cannot afford the fees of the govern-

ment and big private hospitals find that we cannot finance the facilities to keep recognition as a teaching hospital, and our doctors get so much clinical work that they find little time for study. In an effort to meet requirements, we are cooperating with the Maryknoll and Baptist Hospitals in intern and resident training and, so far, are able to continue giving the four-year resident training course, but with no assurance that approval will continue on this basis.

The post-graduate training of nurses in midwifery has continued, with three more classes graduating during the year, after completing a twelve month course. This brings the total number of graduates to 482.

Many patients express thankfulness for the gift of healing, and it is our task to direct this gratitude away from ourselves to God who is the Giver of every good gift. To minister to the needs of the 173 women a month, of whom an average of ninety-seven have had no previous connection with Christianity whatever, presents a challenge to time and talents. We can but introduce Christ as the "Good News" to all men and leave the real task of evangelism and incorporation into Christian fellowship to the local church leaders. To this end, every patient is visited during each day of her stay in the hospital and thus we learn about home situations and are sometimes able to establish real relationships which provide an appropriate milieu for a discussion about God. Short worship services for staff and patients, each morning, in the wards, broadcast talks and worship, tracts and books made available to patients and staff help all to see the relevance of Christ to their lives. Whenever a patient shows a desire to learn more about Christianity, we contact the minister or church leader in her area. An average of forty-five letters a month go out to churches in this or other provinces, requesting that the women be sought out and brought into fellowship. Occasionally we hear from these women, saying that they are growing in the Faith, and also from church leaders who write to say that not only is the woman attending church, but that she has brought her husband or her mother with her. Our purpose and hope of restoring bodily health to the sick is at one with our hope for all whom we meet, that they may come to know and experience the promise of Jesus, "I am come that they might have life, and that they might have it more abundantly."

I would like to share with you the thanks of several patients who have taken the time to return for no other reason than to show their gratitude for what has been done for them. Back in 1960, we had a very precious baby whom we managed to save, the mother's eighth try for a living baby. She has come every year since, at Christmas time, with a gift, not for me but for all the staff. This past year, the child, now a school-girl chose the gift herself and presented it shyly.

In 1963, a woman came in from the country, bleeding profusely from a very malignant tumor, until recently, virtually incurable. We were able to treat her with a relatively new drug and, though she required many bottles of blood, she is now apparently well. Last November, she appeared at our door with her

husband, a basket of persimmons on her head, a gift of thanks for life and health. Had she been examined to see that all was well? "No, we have no time for that. We must hurry to catch our train." A journey of several hours each way and a gift of persimmons worth perhaps fifty cents—but gratitude that cannot be measured.

Finally, as I walked into the hospital one day, I was greeted by a woman whom I did not recognize. She said she had come to say thank you for what the hospital had done for her. What had we done? No difficult operation, no obstetric problem, no remarkable circumstance had marked her out as someone to remember. But during her time here, she had come to know Christ and she had come to tell me the joy she had found in fellowship with Him and as a member of His Church.

Dr. Helen P. Mackenzie
Australian Presbyterian Mission

BOOK CHAT

This month, the Korean edition of *Roy E Shearer's* book, *Wildfire: Church Growth in Korea* (한국교회 성장사) (250 won) has come from the press and will be of interest. If you do not have a copy of the English original, by all means get one from the author (who lives in Kangneung—see the Prayer Calendar for the address). It is an important study on the factors which have influenced church growth in Korea during the past 80 years since Protestant work began here. Mr. Shearer has made a careful study and presents charts and statistics to support his discussion. The book merits careful study and is now available for Korean readers, also.

A second book is *Karl Barth's Short Commentary on Romans* (로마서 소강해) (200 won). It was Karl Barth's original larger commentary on Romans which startled the theological world, in 1918, and started trends of thought and discussion in Bible study whose effects are still with us, with far-reaching results. The present smaller commentary on Romans was written in 1940-41 as lectures for young people, at Basle, during World War II. This means that, while briefer than the earlier book, it has the advantage of 20 more years of mature thought and study on the part of the author, whose thought on Christian thing has never stood still. Whether one is a Barthian or not, the book merits serious attention.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. VII. No. 1

JANUARY, 1967

COUNTRY EVANGELISTIC WORK

I was not like Saint Paul who desired not to "build on another man's foundation." There was, in the case of rural work, hardly a corner or an island that had not, during the past sixty years, been penetrated by Christian workers, either Korean or missionary. One perforce was obliged to carry on the work much as it had begun, since the pattern was admirably suited to the environment, and the environment, a considerable residue of the old culture and way of life, had not basically changed. The villages, townships, and counties in the three-county district assigned to me were the same as those entered and pioneered by McCutcheon and Boyer. There was the difference made by roads traversed by motor-cars instead of mere paths travelled by men on foot and horseback. Even the remotest villages were now within easy distance of regular bus service. Yet new modes of transportation and the occasional electrification of a village by local water power had not in themselves resulted in any major revolution in country life. But revolutionary change was on the way.

It was education that led the way to future transformations. From the days of the Japanese regime, schools, even though of elementary level, had been established everywhere in the country. These schools slowly brought about the necessary basic changes in mind and outlook. Yet in a world, itself subject to rapid change, the patterns of evangelistic work did not change.

Country churches channelled their energies into the simplest method of propagating the Gospel: going to the next village and telling the good news. They were interested in the maintenance of tiny struggling congregations rather than in studying new experimental forms of evangelization. This was right and good; the old, tried methods continued to yield results. But missionaries from abroad also seemed to be giving little attention to some of the influences that would demand a change in the patterns of their work.

As in the rest of the world, World War II made significant changes here in Korea that, if ignored, would not be to the best interests of the country churches. Whereas prior to the War, lay workers, already leaders in their congregations, attended month-long Bible institutes under the instigation and direction of the foreign missionary, the providentially ordered removal of missionaries from the scene for a period of five years brought this system to an end. It was never reestablished on the former level. The older form of



worker, the **chosa**, yielded to the **chundosa** or professional, paid, but unordained worker. The **chundosa** was not the natural leader of his congregation selected from the ranks by merit and given leadership among his own people, but was sent in from outside by the Mission or Church to do a particular job. He was not qualified to administer the sacraments or to have membership in presbytery. His increasing role, immediately after 1945, signaled a subtle shift in the ecclesiastical structure. There was a corresponding change in the relationship of the foreign missionary.

The great pressures brought upon the Church by the Japanese imperial government and the sudden release from it in 1945 had led the Church on its own to start a crash program of training through numerous "Bible Schools," that were like the old Institutes in name only. The young graduates went out in a swarm to carry on, or reopen, old churches and to establish new ones by the score. The important thing to note was that the national Church was in the saddle as never before with a new sense of independence born of the experiences of war and liberation. Missionaries, while partially relinquishing control of strategy, supplied massive doses of reconstruction and relief funds. The Korean conflict of the early 1950's only extended this period of emergency treatment. Thus it would appear that the hardships of war and its accompanying enormous population shifts had an impact on the church that resulted in stop-gap, crash programs that in turn created a makeshift, short-term psychology.

Since the Korean War, it has become evident beyond a doubt that the means employed during times of national stress to meet emergencies have begun to wear thin. They will not do for the long haul.

There is not room in this cursory treatment for documented examination of the problems facing the missionary country evangelist, but two examples may indicate their nature. There is the problem, already mentioned, of the paid (or rather, underpaid), unordained evangelist. Recently there has been a lessening trend in the use of this type of worker, who may solve his own problem by obligingly becoming extinct. There is also the problem of power politics within the ecclesiastical structure, which would be nothing worthy of special mention were it not that it takes an acute form in Korea, manifested in frequent church splits, in which the missionary is inevitably, and sometimes even responsibly, involved.

What then should be the direction? Surely resources in personnel, knowledge and funds should be aimed always at the upbuilding of congregations to carry out evangelism, Christian education, and stewardship. The church members themselves want to lead. They do not expect, and should not be encouraged, to hope for financial compensation for their services, except in the case of those who are supported by local offerings. The siphoning off of precious funds for the purpose of adding to ecclesiastical super-structures should be avoided at all costs.

The harvest of new believers is not the result of my efforts, but the fruit of the faithful and patient plodding of the local elder of the church, supplemented by enthusiastic deacons. In one church that I have moderated for the past four years and that has been blessed with such an elder, out of twenty-five adults baptized during that time, at least sixteen still attend faithfully. Of the remaining number, two have gone to the army, and one to college.

In church after church, the effective pillars have proved to be the elders and deacons, serving their posts as farmers, school-teachers, doctors, and carpenters. Increasingly, if rural missions are to remain effective, the program should aim at the utilization of these men and women in the ranks.

R. E. Hoffman

Southern Presbyterian Mission

BOOK CHAT

Two books for teachers of children which are proving popular are *The Children's Pulpit* (어린이 강단) and *The Iron Ore Brothers* (철돌 형제) (100 won each). The first is made up of 157 2-page sermonettes for children; the second of 157 2-page stories for children. The second book takes its name from one of the stories about bits of iron ore (the Iron Ore Brothers) which underwent all the troubles of the blast furnace and finally became part of a big clock, set over the village school, thereby helping all the people of the village.

AN INVESTMENT IN LIVES



When first viewing Mennonite Vocational School from the top of a hill fifteen miles southeast of Taegu, it looks like a small Korean village nestled in the valley below. The adjoining farm lands add to its scenic beauty, besides helping to provide food for the two hundred hungry orphan boys.

Mennonite Vocational School is an attempt to solve the problem of helping teen-age orphans to become an asset to society. Its aims are to give basic academic skills, to provide theory and practice in developing skills in a vocation to enhance opportunities for employment after graduation, and to provide spiritual and moral nurture and guidance.

Success is relative, but each of the two hundred graduates of MVS helps to determine whether this thirteen-year old project of the Mennonite Central Committee has been a worthwhile venture. About 25% of the graduates are in the Armed Forces, some have found relatives and live with them. Most of the remaining graduates have found jobs in society. To date, none of them have become dependent upon society. From a beginning of thirteen students and two teachers, the school has grown to two hundred students and twelve teachers. It has improved orphanage facilities to include four dormitories, a 64-acre farm which has continued to increase its annual production, and a hostel in Taegu which provides ten months guaranteed living for graduates while they become established in society.

Let us look into the life of one of these two hundred graduates. Kwun Teh-Hong lost his father at an early age, and a few years later his mother was killed in the Korean war. After passing the entrance examination, Teh-Hong came to MVS, in 1954. It was at MVS that he found Christ and decided to follow Him no matter what the cost. At that time, many boys did not know Christ so there were many testings for his new-found faith. He studied English diligently and learned typing after school hours so he could help the principal's wife with interpreting

for the medical care of the students. Following graduation, he was chosen to receive six months training as a medical secretary and later got a good job in a Christian hospital. He worked faithfully and honestly and later, when he went into military service, was promised a job following his release from Army duty.

Corruption in the Army was rampant and Teh-Hong endured much persecution for trying to live his Christian faith. However, because of his persistence in it, he gained the respect of those around him. Upon completion of his service, he returned to his former job, where he tried to help solve some of the problems there and assist where possible. His employers see for him a good future and want to send him to the States for further training. They say, "He's one of the best examples of practical Christianity we've seen in Korea and one of the best men we have on our staff".

During their six years at MVS, boys such as Teh-Hong can receive training in metalwork, carpentry, agriculture, electronics or typing. Christian influences are brought to bear on their lives through daily chapel services, an active Student Christian Movement and through a Christian staff of sixty persons.

Besides the school, farm, and orphanage, a community development program was established in 1960 which has grown to include ten villages and 5,000 persons, all taking active part in 4-H clubs, Women's Clubs, or Farmers' Clubs. Incentive through education is given to improve their living, but no funds are offered. Improvements can be observed in their dress, housing, cleanliness, and in methods of better farming.

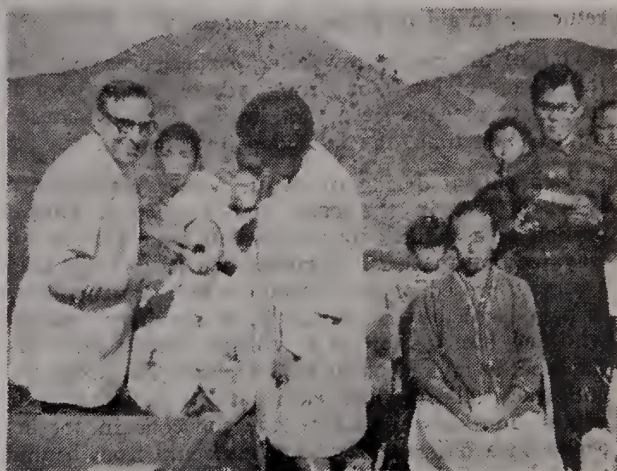
American personnel at MVS at present include Lyle Troyer, Leon Summers, Leland and Joanne Voth and their two children. Leland directly supervises the farm, extension and building programs and works with his Korean assistant, Lee Dong-Kwun, for the school, orphanage and hostel. Joanne teaches vocational typing, and supervises the medical care, the writing of letters to sponsors, and the distribution of clothing to the students. Lyle serves as business manager and is in charge of purchasing and sales, while Leon works in maintenance and building. A new dormitory is presently under construction.

Yes, there has been some progress, but at times the remaining problems overwhelm us. The problem of an orphan adjusting to Korean society, of the scarcity of jobs, of the lack of self-reliance of graduates after receiving everything free for six years and, for some graduates, the lack of courage to carry out their Christian convictions, all loom as continuing problems with no easy solutions.

But when we hear our student choir singing, watch the basketball team competing, see a boy completing a lovely piece of furniture, see a graduate find a job and get married, or when graduates come back to help their younger "brothers" at MVS, we realize again that this project, founded "In the Name of Christ", is a real investment in lives for a better future.

Leland and Joanne Voth
Mennonite Vocational School

REACHING AN OPEN HEART THROUGH AN OPEN MOUTH



It has been said that the way to a man's heart is through his stomach, but my wife and I felt God's leading to use the open mouth to reach this vital spiritual organ.

When first I heard of the Short Term Missionary plan, I must admit that I passed it off as a cheap hypocritical way for a Christian dentist to vacation abroad. After spending eight stimulating weeks ministering to dental needs in Korea in 1964, I quickly concluded that it was a Heaven-sent opportunity peculiar to our age. I returned to my home and office in Beverly Hills, California with a deep awareness that I had been confronted with an indescribable need, both physical and spiritual, which was within my power to meet as a Christian layman. I soon realized, also, that God was calling me to return to Korea to help meet that need as a lay missionary with the Oriental Missionary Society for as long as God will have us here. He had given to us not just an interest in missionary endeavor, but a vision that could only be appeased by action.

During the next two years, as we prepared to return to the mission field of Korea, we had the privilege of tasting the richness of God's love and the fullness of His blessings and joy, found only when one is in the center of His will. As we sold our possessions and closed the doors of my practice after twenty-six years, we found, as Job of old, that you must give in to God before you can find blessing in giving up for God.

We are holding dental clinics on the average of three times a week, upon invitation from national pastors, a seminary student, or a Christian layman. These are mainly in country villages, although we do have clinics in several slum areas of Seoul and on the islands. Our purpose is not only to help these people

physically, but to work with the local church which needs encouragement in winning the lost around them. This provides the pastor with an opportunity to invite new people to services and to visit in their homes after treatment. We also have opportunities after treatment. And we have opportunities of surveying the dental needs in orphanages and of returning to aid in preventive dentistry.

One of the many rewarding experiences was in the village of No Won Dong where twenty-two of the thirty patients seen that week were in church for the first time, the following Sunday.

Each patient during treatment, while seated on a bench or box in the open air, receives a Gospel portion or a witness by a Christian national who always accompanies us. Sometimes a pastor will hold a service preceding our arrival, or take patients aside to pray with them. Recently, a seminary student who had been pastor of a village church for only six months invited us to hold a clinic. He spent the entire day talking with each patient, holding their babies, and showing a real love and concern for his people in a different way than he could from behind the pulpit on Sunday.

Not in a lifetime could one begin to cover the dental needs of the Korean people. But we have found it a very useful approach to reaching many with the Gospel of Jesus Christ. We thank our God for giving us this opportunity to serve Him.

Dr. Clifton Hanna
Oriental Missionary Society

Changed Seoul Phones

These have just been changed: see pages in the 1967 Prayer Calendar.

148 Rowe-Wootton	32-5037
149 C C Chesshir, etc.	6-5205
Kremer	32-5578
151 Hubers	32-3043
Boelens	32-4030
152 Bowen(to UN Village)	4-4401;Ext 143
Morgan	32-4210
Kimball	32-3224
153 Kortenhoeven	32-3179
154 Bartling, etc.	32-4580
155 Dorow	32-1648
156 Sauer-Theis	32-4878
157 insert Weiss-Durst	32-3907
Hale-Poitras	32-4619
158 Burkholder, Moore	32-5654
Durst(see above)	32-3907
159 Conn	32-5456
160 South Baptist(Yunhi)	32-3837
163 Seoul Foreign School	32-3660
Hickey	32-4537

164 Parks	32-4647
(address:28-3 Yunhi Dong)	
165 TEAM Dorm	32-4190
166 Dignan	32-3227
167 Hawley	32-5427
Bourns, etc.	32-3236
Robb	32-5639
169 Rice	32-3507
Santinga	32-3406
R. Underwood	32-3617
H. Underwood	32-3357
181 A P Rowe	32-5037
Campus Crusade Home	32-5578
Compassion: Kimball	32-3224
182 Boelens Morgan	32-4210
	32-4030
CWS: Bowen	4-4401;Ext 143
Holt-Kortenhoeven	32-3179
KLM: Bartling, etc.	32-4580
Dorow	32-1648
183 Methodist: Hale	32-4519
Sauer	32-4878
OP: Conn	32-5456
184 SB: Yunhi Dong	32-3837
SFS	32-3660
SP: Parks	32-4647
Hickey	32-4537
TEAM: Dignan	32-3227
Dorm	32-4190
185 UCC: Hawley	32-5427
Bourns, etc.	32-3236
Robb	32-5639
UP: H. Underwood	32-3357
R. Underwood	32-3617
Rice	32-3507
Santinga	32-3506
188 Language School	Yonsei or 32-3269
189 Seoul Foreign School	32-3660
Severance	32-4121/9
Yonsei	32-5311/9
insert: p.110 Smart: Korean name 황익찬	
137 Chungju: Anglican, Box 19	
Smart, Rev. Clifford. J.	
172 Mennonite	2-1168
173 Taegu: Cherry	3-1757
Clark & Melrose	3-1756
174 Taejon: Christian Mission to S. Korea	
Box 27; phone	2-4736
Hill, John	
Hill, Mrs. Jane	
180 Wonju: Southern Baptist	
168 Ilsan Dong	
Howle, Rev. David(332)	
Howle, Mrs. Carol	

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. VI, No. 2

FEBRUARY, 1967

INSTRUMENTS OF GOD

Diversity of Gifts, Unity of Purpose

In 1952 in the City of Pusan, Korea, a group of fifteen medical missionaries met together to share news of medical progress and to strengthen each other in the Ministry of Healing.

Fourteen years later, in October 1966, 107 medical missionaries of eight different nationalities, twenty-two different religious and three voluntary agencies met at the annual meeting of the CHRISTIAN MEDICAL MISSIONARY FELLOWSHIP, held this year at the Yonsei University Medical Center in Seoul.

The purpose of this Christian Fellowship is to learn together about new developments in medical care and new approaches to Christian witnessing. This fellowship is unique in that it is probably the only group of its kind which, regardless of denomination or nationality, strengthens individual group efforts by the sharing of ideas.

The morning devotions, led one morning by a member of the Maryknoll Sisters, and another morning by a member of the United Church of Canada Mission, set the theme for the fellowship, "Instruments of God". The words of the hymns expressed graphically the desires of those present as they sang:

Draw us nearer, Lord, each to each.

Fill our minds, Lord, with Your Peace.

Fill our hearts, Lord, with Your love.

One of the sessions was a panel discussion, "Improving our Witness; the panel was composed of one missionary doctor", one Maryknoll missionary nurse, one medical social worker from a Christian hospital in Osaka, Japan, and a visiting Christian doctor from the U.S.A.

Several reports were given on the developments

within the last year on labor relations in Korea, medical record libraries, and the progress of medical social work in Korea.

A "Do you know..." session revealed new projects such as the "Rose Club" for epileptic victims (Korea Calling April 1966), "Modern Leprosy Control", "New Methods of post-polio rehabilitation, new drugs for T.B. control, new mobile clinics, a medical drug warehouse in Korea, and medical advances during 1966.

An interesting observation recalled by some of the "old-timers" was the fact that Dr. Hi-Sop Chung, Minister of Health & Social Welfare Affairs for the Republic of Korea, who gave the report on the Second Five-Year Plan, had also made a report on the Five-Year Plan at the Fellowship meeting in 1961, just five years ago. The group expressed their appreciation and admiration for his leadership in this difficult task.

Relaxation and entertainment were also a part of the 1966 Fellowship. On the first evening, a talented group of Korean young men presented a delightful new folk play, titled "King of Worms", presenting a lesson in parasite control. On the second night, a part of the cast of "Music Man", which was presented at Taechon Beach during the summer, entertained with a condensed version of that refreshing story.

Next year, in October, 1967, the Christian Medical Missionary Fellowship will meet in Taegu. We trust that those who were unable to attend this year's Fellowship will be able to share this rich experience of spiritual refreshment.

Florence Riggs
Methodist Mission

The Hospital Speaks for Christ

While it is true that every Christian hospital in Korea has had the double purpose of bringing healing to broken bodies and of giving the healing message of the saving love of Jesus to its patients, the Taegu Presbyterian Hospital has, through the years, had an unusually effective service in both directions.

The hospital work in Taegu has grown from very small beginnings in 1899 to the present modern hospital and nursing school. It is recorded that, in the early days, the names of six men would be read off in the morning service of the local church, these men being appointed by the congregation to contribute one day each during the week to talk with the patients on the wards about the Gospel of Jesus Christ—this in addition to the work of the regular hospital evangelist. Through the years, the Gospel followed the patients to their home villages and it was reported that, by 1932, there were 42 churches which had been started as the result of visitation in the village homes of patients who had shown an interest in the message of salvation while in the hospital.

With the coming of Dr. A. G. Fletcher (1910-1941) as director of the hospital, this work took a special turn which has characterized it to the present day. The hospital staff is organized as an evangelistic society. This is a volunteer organization, but all members of the staff are Christians and have a personal interest in this program. Each member decides for himself what part of his salary he wishes to contribute toward the expenses of this work, usually about 1%. The money thus contributed goes for gasoline and drugs for the medical-evangelistic trips taken to the villages each week. The balance of the funds needed comes from friends of the hospital in and out of Korea, including the cost of the special bus which is used for these trips. Trips to the villages are of two kinds: the Saturday trips and the Mobile Clinic.

First, the Saturday trips. For such a trip, the bus fills up with 5 doctors and their attendant nurses, medical and general hospital personnel, some to do medical charity work, some to do personal evangelism. The hospital staff take turns at this, but everyone goes at least once in the course of the year. Aside from the area village work, the group also supports one of the three Korean missionary couples which the Presbyterian Church of Korea has sent to Thailand, Dr. and Mrs. Song Yei-Kun, who are engaged in leprosy work at Chiangmai.

Thirty-five people go on the bus, which leaves after lunch on Saturday and often returns late at night. There is always a surgeon, a pediatrician, an internist, an EENT man, a dentist and someone from the lab, as well as the evangelistic team. A special evangelistic service is held in the evening. Efforts are made to direct inquirers to the nearest local church. In the course of such a visit, they usually see four or five hundred people. They set up the temporary clinic in a school, church, factory or even (in warm weather) out of doors. Sometimes they take a lunch with them, sometimes the village people act

as hosts and provide them a meal. The object is to strengthen some weak village church or to help the hospital evangelist in some place where he has recently started a new work.

The Mobile Clinic program is slightly different in its emphasis. For this, there is a special medical vehicle, equipped for clinical and minor surgical work. The vehicle represents a \$12,000 investment, raised over some 4 years, and was constructed by the son of a missionary who makes a specialty of building such equipment for missionary use. The Clinic vehicle goes out over night, with two doctors, three nurses and the permanent evangelist, Mr. Ahn Kyung-Il, who majors in this work. Except during the four coldest months, these trips are taken weekly or often. An effort is made to make two consecutive trips to the same village within the same week, using different doctors. Cases needing major surgery are referred to the main hospital or are brought in to the hospital for adequate treatment. In the recent season, 21 such trips were taken, nearly 9,000 patients seen and over 15,000 preached to.

In the summer, there is always one longer trip, for a whole week, sometimes taken to one of the off-shore islands. Last August, 16 hospital people went on a 5-day trip to six islands near Pusan. A recent typhoon made rough seas, but the work went on enthusiastically for all that. Miss Lilian Ross taught songs and Bible stories to the children of the island villages while the medical people busied themselves with patients.

The students in the Nurses' Training School spend their vacation weeks on "enlightenment" campaigns in the villages, as do students of many other schools, but these stress instruction in health and sanitation and hold well-baby clinics. In all of this, their witness to Christ as the Great Physician is made clear.

Recently, a representative of a prominent social welfare organization criticized the idea that a Christian hospital should attempt to insist that the members of its staff be Christians. The contention was that this was too narrow a way of looking at the matter and would rule out qualified medical people who would otherwise strengthen the work of the hospital. The experience of the Taegu hospital does not support this fear. Those who work here are all competent in their medical skills, but they are doing their medical work for Christ's sake. Their love for Christ takes them into the villages where the people live, because these are people in whom Jesus is interested. It is probable that all of them could make more money elsewhere. They are here because they feel the Lord has work for them to do and they enjoy working with others who are working for the Lord.

interview with
Mrs. Howard Moffett
United Presbyterian Mission

KOH BYUNG KAN

IN MEMORIAM

A giant has fallen in Israel and the Church in Korea is greatly shocked and impoverished by the sudden and untimely death, on December 16, 1966, of Dr. Koh Byung Kan, gifted physician, able administrator, devoted Christian, loyal patriot and warm friend.

Dr. Koh's homegoing represents the close of an era in Christian Missions in Korea, for his life practically spans the years of missionary activity here. He was a distinguished product of missions whose fruitful and effective service for Christ reflects with unmistakable clarity the merits of the three-fold policy of Gospel outreach in evangelism, education and medicine.

Koh Byung Kan was born in a small village in north Korea, near the Manchurian border, on January 24, 1899, the son of a scholarly Christian landowner. This was before the New Testament had been translated into Korean (1901), before the first pastors were graduated from seminary (1907), and before the great revival swept the land (1907), when as yet there were few believers. Koh's father became an elder and, following the custom of those early days before there were pastors, did considerable preaching in the local church which blessed both the community and his own family. Something of the spiritual grace of this godly home is evident in the fact that of the three sons, two became elders and one a deacon.

Young Koh's life delineates distinctly the pattern of pioneer missionary work. As a boy he became a student in the elementary school conducted by the village church, of the type established across the land by missionaries who introduced modern education into this ancient land, a sharp contrast to the neighborhood Confucian schools whose curriculum was limited to the hoary sage's Analects. These Christian schools opened a whole new world to Korean youths and, through a daily study of the Scriptures, grounded them in God's eternal truth and fired their imaginations with the glory of a life lived for Christ.

Koh responded eagerly and, upon graduation from the local school at sixteen, entered the Mission Academy in Sun Chun where Dr. George S. McCune's warm, winsome and vital personality influenced a whole generation of students for Christian service.

Following Korea's historic custom of early marriages, our academy student at seventeen years of age was married to Miss Kong Un-Il of like tender years, whom he had not seen before his wedding day, the nuptials having been arranged according to tradition by a go-between. But an ever-deepening love and affection bound this Christian couple together for



fifty years.

At this point, there is a break in our subject's academic career. In 1912, the year of his graduation, the Japanese masters of Korea, in the mystery of their devious government tactics, fabricated a completely imaginary episode in which the incredible claim was made that Dr. McCune had organized his students to assassinate the Japanese Governor-General on a visit to Sun Chun. Numerous arrests were made by the police, including Koh, who then spent a year and a half in prison.

Upon his release, he matriculated at Severance Medical College in Seoul, graduated in 1925, and began eight years of skillful service in the Ham Hung Mission Hospital. It should be observed here that from elementary school through medical college, Koh's entire education was in mission institutions.

A recognition of the need for graduate study now took him to Japan for research at famed Kyoto Imperial University Medical School that won him a doctorate and the presidency of Taegu Medical College.

In 1947, Dr. Koh represented Korea at the World Cancer Institute in America; two years later he was appointed Vice Minister of Education in the Korean Government; and in 1952 he became first president and founder of Kyung Puk National University in Taegu, one of the nation's four government-sponsored higher educational centers. For six months during the next year, he visited universities in the United States and Europe as the guest of the American State Department.

Honors continued to be heaped upon Dr. Koh; directorates of church schools, college, hospitals, the YMCA, the Korean Red Cross; and in 1954 the Ministry of Health and Welfare awarded him a citation for his advancement and development of chest surgery and the treatment of tuberculosis. In both Taegu and Seoul, congregations elected him to their eldership. During this period too, he was selected as one of 18 Presbyterians from around the World who were commissioned to study the mission of the Church and prepare the Advisory Study that has had a great influence on the work of the United Presbyterian Commission on Ecumenical Mission and Relations. The quiet dignity, the transparent genuineness and the unconscious charm of the man instinctively awakened the respect and admiration of his associates.

Very naturally, the Koh home provided a cultured Christian fellowship, definitely medically oriented, as can be seen by the fact that the one son and one of the daughters became physicians and all three daughters married doctors.

Added honor and challenge came to Dr. Koh in his election in 1960 to the presidency of interdenominational Yonsei University in Seoul, 4,000 students,

of acknowledged academic excellence. But what, in prospect, appeared like an extended career for him, was abruptly terminated by the arbitrary lowering by the Revolutionary Government of the age-bracket for educationalists, forcing his retirement.

Later, fortunately, this exceedingly regrettable regulation was rescinded and Dr. Koh accepted the presidency of Presbyterian Soong Sil College, Korea's pioneer college, originally located in north Korea but re-established in Seoul after the Korean War. Yonsei's great loss became Soong Sil's great gain.

It was while attending a conference of university presidents in the office of the Minister of Education that our honored brother was stricken, rushed to Severance Hospital and after two days received God's summons to the radiant presence of his Lord Jesus Whom he loved so sincerely and served so faithfully. What Bunyan wrote of Mr. Valiant-for-truth in *Pilgrim's Progress* can be written of Koh Byung Kan:

"When the day that he must go was come, many accompanied him to the river-side, into which as he went he said, Death, where is thy sting?" And as he went down deeper he said, 'Grave where is thy victory?' So he passed over

AND ALL THE TRUMPETS SOUNDED
FOR HIM ON THE OTHER SIDE.

Rev. Harold Voelkel

United Presbyterian Mission

SEVERANCE HOSPITAL MILK STATION

Modern hospitals not only treat the sick but work positively to promote health. One of the ways in which Severance does this is through its milk station.

This was begun in 1954 when refugees were struggling back to Seoul at the

close of the Communist war. Church World Service provided three pounds of powdered milk per month for each of 100 babies attending. CWS still provides two pounds per month for 100 of the three hundred now receiving complete or supplementary feedings.

A donation from Canada of several tons of milk kept the work going for a long time but the supply is exhausted and milk has to be bought. An attempt was made to use local products, but it was found that not only locally available powdered milk but even that made from beans was more expensive than milk imported from New Zealand, where \$2,000 worth was purchased last year. This was made possible by donations from interested friends.

Babies may receive milk from the station from birth till six months of age or until they reach the

weight of seven kilos. Sick ones may be kept on longer.

Mothers bring babies twice a month. After a brief worship service the babies are examined and weighed. A teaching period for the mothers follows. Preventive inoculations (NOT shots) and necessary medicines are given. In spite of misgivings on the part of mothers, and because hot water available from the hospital, bathing the babies has become a part of the routine. Now, not only are the little ones cleaner, smell better, and are otherwise healthier, but skin troubles are less frequent. Both children and mothers have come to enjoy the proceeding

The milk station also prepares the formulas for babies admitted to the hospital and for adults there for whom it is prescribed. Mothers burdened with more children than they can care for properly are sent to the Family-Planning Center. Homes are visited by a nurse who helps the mothers by teaching and advice. All this work is carried on by two nurses and an assistant under the supervision of Miss Beulah Bourns, R.N.

At the Christmas worship last year, some of the first babies fed from the station, now healthy school girls, sang for the mothers and babies of today.

Babies are recommended to the station by the doctors in the pediatrics department of the hospital or the well-baby clinic, if the babies are found to need extra feeding, or if the mothers have tuberculosis or other diseases that make nursing undesirable.

Many stories could be told of weak hungry babies struggling for life who were restored to health and strength through the care and nourishment received at the milk station. One concerns triplets born to a poor home. The mother nursed the strongest of the three, but did not expect the others to live on what she could provide for them. When she first heard of the milk station, the babies were five months old and she thought one was so weak that it was not worth trying to do anything for him. She brought the second, who weighed only five pounds and was so weak and emaciated that Miss Bourns took him to her home for special care and feeding. He finally responded. When the third was still alive at nine months, the mother brought him too. At that time, he was found to weigh only five pounds. He joined his brother in the Bourns home and, today, all three are normal, healthy children.

In the milk station, mothers not only hear of the love of Jesus but experience it in action. Some have become His followers and are bringing up their children to know and love Him too.

Florence J. Murray, M. D.
United Church of Canada

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address



KOREA CALLING

VOL. VI, No. 3

MARCH, 1967

An Idea Is Launched



In March 1966, an idea was launched in the heart of Chaplain Gene D. Landry, LCDR, U.S. Navy Advisor to the ROK Navy Chaplains. The idea, a continuing education program for the ROK Navy Chaplains, to be called "In Country Training Program."

The reasons for developing this two-year program were

obvious. Beyond the initial 4 months of indoctrination as naval officers given at the Naval Academy in Chinhae, the ROK Navy's 37 chaplains have no further formal training. Before 1961, when no American Navy Chaplain Advisor was present, a few ROK (Republic of Korea) Navy chaplains studied at the U.S. Navy Chaplains' School in Newport, Rhode Island and some have done on-the-job training with the 3rd U.S. Marine Division in Okinawa. This was a real break-through, but with this Marine unit now committed in Vietnam, that plan has also been discontinued.

It has been obvious for some time that the ROK Navy chaplains were in need of continuous preparation for continuous quality performance and this could only be through continuing education. Therefore, the idea of the "In Country Training Program" was initiated. In developing it, all available resources were looked into. The materials and curricula of the U.S. Navy Chaplains' School and the ROK Army training program were carefully reviewed.

During the spring and summer of 1966, in preparation for the start of the program in September, the ROK Navy Chief of Chaplains, Capt. Chang Sul Song; Chaplain Landry; Dr. Choong Joon Kim, Dean of the Graduate School of Theology at Yonsei University; Dr. Peter van Lierop, then Dean of the School of Theology at Yonsei; and the two reserve Navy chaplains, Lt. William Kirkman and myself, developed the program and curriculum. It was clear that the program and curriculum must be moulded to fit the actual concrete conditions now present in the ROK Navy, ROK Marine Corps, and its Chaplains. It was also clear that we must incorporate the best thinking theologically, psychologically and philosophically into the suggested curriculum. Cooperation from many places gave us strong encouragement that this idea was right.



"The uncapped" L-R

S. Wilsow

Chap. G. Landry

Chap. C. S. Song, then Chief of Chaplains, ROKN

RADM C T KIM, VICE CNO, ROKN

Dr. T. S. Park, President Yonsei Univ.

Dr. C. J. Kim

Dean Graduate School of Theology, Yonsei

Rev. P. J. Cho, Joint Chief of Chaplains

Rev. G. Kiel, Gen'l Sec'y, KNCC

In its scope, the program is aimed at the Chaplain as a Naval officer, as one who must understand management practices and personnel administration to enable him to perform effectively as a chaplain in the ROK Navy. As a Staff Officer, he must develop knowledge of skills for effective leadership. The program would aim at chaplains up through Lt. Commander (Major, for those of you who don't know Naval jargon). As a clergyman, the program aims to increase and develop his professional skills.

The program actually began in September 1966, meeting two days per month at the Graduate School of Theology at Yonsei University. The program is of 2-years duration and meets from September to May, 18 days a year. Yonsei University was chosen as the base of operation because of its ecumenical character, its excellent facilities, including Severance Hospital, and its nearness to the ROK Navy Headquarters.

The curriculum for the two years includes "in-put" which is oriented both theologically and professionally toward the chaplains. Theologically, it includes Homiletics, Native Religions, Ecumenics, Trends in Contemporary Theology, Ethics, Christian Education, Pastoral Care (Adolescent Psychology, Alcoholism, Marriage and the Family, Group Dynamics, and Communication in Inter-Personal Relations). In the chaplain's professional area, it includes Naval Leadership, Staff Procedures, Ecclesiastical Courtesies, Moral Leadership and Character Education, Communism as a Philosophy, Divine Services, to include rigging for church, the use of the lay leader and provision for those of other faiths.

A typical two-day program includes the following:

Two morning sessions, with opportunity for question-and-answer, and a brief worship service.

In the afternoon, two more class sessions with an endeavor to break the group down into two teams for greater personal involvement in the studies.

After dinner in the evening, a time for independent study and library work for two hours.

On the second day, a similar schedule, with the program closing at the evening dinner hour.

Between the monthly sessions, reading assignments are given, to serve as a bridge from one month to the next.

The chaplain is a military man with a purpose: to make God and His will relevant to the officers and men around him. In his work, he is both a preacher and a planner. He is a worker together with God in the presence of military personnel and their families during both on-duty and off-duty hours.

In one of the terrible battles of World War II, on Guadalcanal, a Navy chaplain gave his best for the Marines. Later, he heard of a young Marine who said, "There was something warm in that chaplain's heart and he shoved it into my heart." In these words is the leadership task entrusted to the chaplain. One of the ROK Navy chaplains en route to Vietnam with ROK Marines wrote me, "We worshiped together, we got seasick together, but we reached Vietnam."

The opportunities for leadership in the ROK Navy and Marines are unlimited, and they are with Korea's best youth. To do this as a leader, the chaplain must himself be God's man, aware of his four-fold task of preaching, teaching, counsellor and friend. He must be available, expectant, expendable, and must be Christ's man.

Now that we have been in this program almost 6 months, how is it going? The answer comes from the

chaplains themselves. Yesterday, I was talking with one of the chaplains at the present session and he put it this way. "Today's classes have been terrific. Now it is my job to make these things meaningful in my own life and in my ministry as a chaplain."

In order to make each session meaningful, Korea's top man in each field has been asked to present his subject, whether theological or military.

In his opening remarks, at the start of the program, in September, Chaplain Landry said, "We are indebted to a large number of people, some in the ROK Navy, others here at Yonsei University, the U.S. Naval Reserve chaplains, and the U.S. Navy Advisory Group. This continuing education institute has been developed according to the needs of Korea's environment and in awareness of traditional principles which are part of the Korean legacy to her sons, of whom you are a part. The crucial question, here, is for creative vision for the future. You and I must take the freedom which is ours, join it with this exciting opportunity which is being inaugurated today in this Institute, and fashion a new image of the clergyman in uniform, a new appreciation between 'Moksa' and 'Kun-mok.'"

We had only just begun the program when Chaplain Song, Chief of the ROK Navy Chaplains, retired. The new Chief of Chaplains, Capt. Kwang Duk Kim, is the younger brother of the pastor of the Chung Dong Methodist Church. He endorses the program with vigor, but feels it would be wiser to meet once a quarter for a whole week. This may mean some change in scheduling, but the basic thought of the program is well launched.

In the summer of 1967, we will have a chance to review the program critically, at which time the question will be: Is the In Country Training Program accomplishing its broad goal of teaching, up-dating, reorienting and stimulating the chaplain as a clergyman and is it improving his management and administrative skill as an officer?

Truly, an idea has been launched. A Spanish theologian once said of an Idea, "Get a big idea; marry it and raise a big family with it." There is no doubt that Chaplain Landry has launched a great idea, the fruits of which we are already beginning to see. We ask your prayers for guidance in this much needed program for the ROK Navy Chaplains.

Rev. Stanton R. Wilson, LCDR, USNR
United Presbyterian Mission

CHRISTIAN COUNSELLING

Ahn Soon-Oke, an orphan girl of 18 arriving from the country, was the subject of a fight in the Seoul railroad station. The man she met as she got off the train looked good and had offered her work. The woman-counsellor had offered to help her and suggested that she not follow the man until she had read the tract which she handed her. Angered, the man called out names and, picking up a broken bottle, threw it at the woman. It cut the counsellor's ankle and she limped away bleeding. Soon-Oke thought the woman must be bad, as she followed the man, along with two other girls. When they arrived at the place of work, the "guide" received four dollars for each girl. In happy anticipation that they would receive this money, the girls went to their rooms and put on the clothes provided. At 10 P.M., they were told to go outside and invite passing to come to their "hotel" to serve them tea, etc. Only after a physical struggle with her first "guest" did Soon-Oke know to what she had come. Her cries brought only a beating from the owner of the house. Leaving the fine clothes, the girls escaped to a police box, where they sat until morning. By that time, the third girl, who had been beaten and tied up, joined them. They took out the tract received at the station and asked their way to our office. There, in the counselling room, warmed by food and love and understanding, after those hours of terror, they received eagerly the message of the Saviour who came to save the lost. Now Soon-Oke is working in a Christian home, waiting for a chance to go to trade school.

When Kim Chung-Soon, a young Christian preparing for baptism, arrived in Seoul to get work to help her widowed mother, a nicely dressed woman offered her a job in a market. Should she believe this "merchant," or should she follow this woman who gave her a tract and offered to help her? When she found the counsellor was a Christian, she went with her gladly. Later, Chung-Soon was employed in a wig factory where, as her skill increased, so did her salary. Nevertheless, she returned to the counsellor asking for work in a Christian place. Whenever she had heard the church bells calling people to worship (twice a day, in Korea, the bells ring) she was dissatisfied. Her employer never allowed her to attend church. Now she is working in a pastor's home and studying the Bible Correspondence Course. "Even though the salary is small," she says, "Living with God is better."

A 15-year-old girl, not too clean or too warmly dressed for this winter weather, is walking around selling sticks of gum. She watches as the counsellor leads a group of girls out of the station. As before, she wants to follow them, yet she is afraid. It has been a year since she left her mother and six brothers and sisters. In the country, she had been hungry. In Seoul, she has been hungry, too. One day, she accepts the invitation and comes to our office to tell her story and asks to be sent home. Wise with ex-



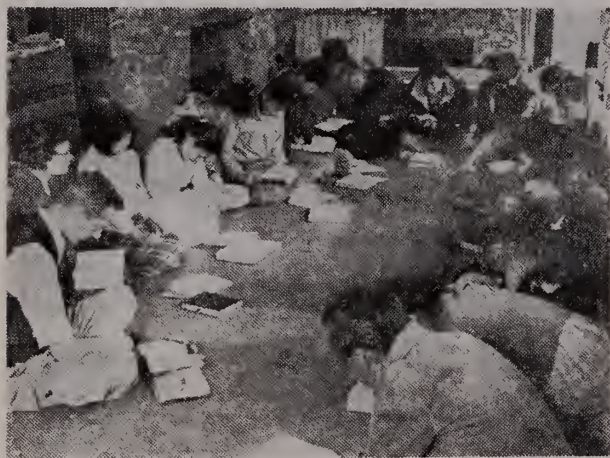
perience, the counsellor notices the girl's hands hiding something in her pockets. Promising to return anything the girl has, she suggests she empty her pockets. Along with 30 cents, she takes out a bank-book showing a balance of \$1,000. Selling gum did not bring in enough to live on, so she had become a pickpocket. She stole this bank-book and, in her ignorance, thought she could collect the money, go home and live happily ever after. The grace of God is greater than our ignorance and sin. Finding Christ's love and confessing her sin, this child went to the bank to turn in the bank-book. The owner, as well as the bank officials, were amazed. "Do Christians do this? We did not know what Christ could do." Hei-Sook went home to her mother. Like many other parents who rejoice at the return of the lost, the mother tells her neighbors, "Our daughter who was lost has returned. Yes, Christ found her and gave her back to me. We worship God, now, in the church."

So the experience is repeated. Through the cold of winter and the heat of summer, a sweet-faced woman with a prayer in her heart and a tract in her hand approaches the girls who come from the trains. The girls often don't read the tracts. They are too hurried, too full of anticipation; but later, in an hour of fear and terror, with no place to run to, they remember the crumpled paper in pocket or purse, find the address and run there, sometimes pursued to the very door. The counsellor draws them in to safety, the haven where Christ listens to the tortured heart and offers in love the salvation He has prepared. It may be hours, it may be days before this "new creature" can find decent work or training or return home. But when she goes, it is not alone, but with Him who promised not to leave or forsake His own.

Mrs. Francis Kinsler
United Presbyterian Mission

JESUS ABBEY

Jesus Abbey is a house primarily dedicated to intercessory prayer for revival in the church in Korea, for the Korean nation, and for world peace. A small farm, dairy and orchard help to support this work



in a remote mountain valley near the East Coast. The work of intercessory prayer began, of course, as soon as the first few people gathered in a tent on a tiny level patch (well, almost level) high in a Kangwondo valley some eighteen months ago. There are other activities which are expected to grow out of the primary one: retreats, conferences, rural development, literature, evangelism and, no doubt, still others which will be appearing gradually as opportunities develop.

"Appear" and "develop" and "grow" are key words at Jesus Abbey. There are many institutions which "just grew" because no one used fore-sight in planning. It is being deliberately planned for Jesus Abbey to "just grow." We do not feel that God has given us a detailed plan or even a one-only function, but rather that our specialty will consist in being unspecialized, a sort of spiritual "general practitioner", being free to move in whatever direction the Lord leads. Hospitals, schools, publishing houses, even traditional Benedictine abbeys have certain basic patterns to start from. But pioneering projects never know what they will find over the next ridge. They can only plan to keep pressing forward into the unknown.

An example of the way things change is found in our personnel. We originally planned to have not over twelve the first year—one family of four, four young men and four young women, all Anglican Christians of long standing. For various reasons only half of the original team could stay on, but volunteers have offered themselves from all over the country and we have twenty-seven at the moment (ten women and girls, seventeen men and boys), of whom less than half are Christians of any long experience

and they include Roman Catholics and Protestants as well as Anglicans.

This is only one illustration. The one sure thing at Jesus Abbey is that the Lord will change whatever plans we make! It is easier to talk about our five short services of prayer and Bible study scattered through the day, seminars and special programs in the evening, and the all-day manual work looking after our four cows, two goats, rabbits, pigs, small orchard, vegetable plots, pastures, berries, grapes, and so on. We have a small sewing shop and expect to add weaving, basketry, art and other handicrafts (weaving is a regular home industry in our area).

Such "activities" are more easily described and visualized than an "atmosphere" of prayer and of "Christian family living". Actually, we are engaged in much the same activities that any rural family might be, and for the same reason—in order to feed ourselves. We feel this is part of our vocation, too—to demonstrate that we believe prayer is important enough to spend time earning a living so as to be free to pray, and to discover what Christian family living involves in a Korean context.

Whatever we learn of a practical nature we expect to share with the local community, whatever we learn of a spiritual nature we expect to share with the church, and what we have inherited of the beauty of the beauty of Kangwondo's mountains and rivers, forests and Pastures, cliffs and caves we will share with anyone who will come to visit us (by train to Hwangji, by bus to Hasami). There is always room for one more at Jesus Abbey and the latch-string is out to all.

Jane and Archer Torrey
Anglican Mission

Phone Numbers

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KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. VI, No. 4

APRIL, 1967

HLKY MOVES UP TO 50,000 WATTS



Dong in Seoul.

At noon on December 30, 1966, HLKY's chief engineer pressed a button and power from the new 50,000 watt transmitter surged into the new 433 foot tower and out into the crisp air of central Korea. At the same time another button switched off the 10,000 watt transmitter which for twelve years had so faithfully served the Christian Radio Station at Yonhi

The new fifteen acre transmitter site is ten miles west of Seoul, north of the Han River, almost within sight of Kimpo Airport and near the village of Haengju. Haengju, the site of one of the earliest Christian churches in Korea, is now the take-off point for one of the most powerful radio stations in Asia.

Although painstakingly planned for more than three years, it took a final two-month flurry of trans-Pacific phone calls, cables, air freight shipments, and a crash testing program, to break onto the air before 1966 had spent itself. The transmitter itself was designed and built by a top-flight Christian engineer, Mr. P. K. Myhre of Mission Engineering, Inc., of Cedar Rapids, Iowa, who feels a calling to build transmitters at cost for Christians overseas. With the purchase of land, buildings, antenna tower and ground system, standby generator, power lines, transformers, etc., HLKY's new installation represents a total investment of \$150,000.00.

Why so much power in so small a country as Korea? Several factors conspire to make more and bigger radio stations indispensable to cover this peninsula. Other things being equal, the strongest signal will attract the most listeners in any town or village, so:

First, it takes power to penetrate the mountainous terrain in Korea in whose valleys such a large percentage of her people live.

Second, it takes power to over-ride the strong nighttime interference from stations in Japan on the east, Communist China on the west and Communist North Korea beaming across the Demilitarized Zone from the north.

Third, it takes electronic power, and lots of it, to pierce the Iron Curtain dividing North from South Korea, and to penetrate into the towns, villages, homes and hearts between the DMZ and the Yalu River.



For lonely Christians, forbidden to worship in their churches, hymns and messages bring comfort and hope; for non-Christians, whether Communist or otherwise, this 50,000 watt voice of the church may be their one means of hearing the wonderful words of life.

In South Korea, radios are found in 90% of the city homes, but in rural homes barely 15% can afford them. This figures today's potential audience at one-third of the thirty million people. With the price of transistors dropping, and the standard of living steadily rising all over Korea, the next ten to fifteen years should see a radio in every Korean home. This would mean thirty million potential radio listeners, except that by then the population will have risen to forty million.

To put a strong signal in as many of these homes as possible, the Christian Broadcasting System (Korea's CBS) is also operating 1,000 watt branch or relay stations in Taegu, Pusan, Kwangju and Iri. But since these stations can only cover a radius of from ten to forty miles, there is yet much land to be possessed. Some of the important unreached areas are attested to by the urgent pleas continually coming in to install additional stations in such places as the Island of Cheju, Soonchun, Chinju, Kyungju, Andong, Kangneung and Taejon. Plans are well along to install a sixth network station this year in Taejon and also to increase the power output of HLKP in Pusan from 1,000 to 10,000 watts.

With Asia so strategic, and with Korea one of only three countries in all of Asia allowing the erection of Christian radio stations, will these be all?

E. Otto DeCamp, Director
Christian Broadcasting System

Visitor from Thailand

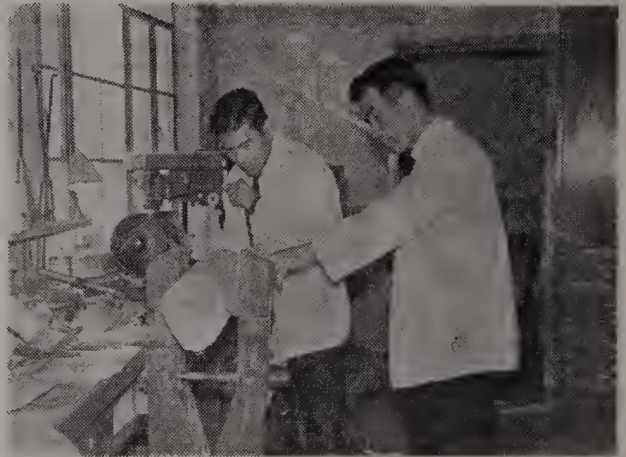
(We have had several articles about the Amputee Rehabilitation Center written by the Steensmas. The present article is a translation of one written by a young man from Thailand who spent a year at the Center training for similar work in his own country. His reactions to things Korean in general and to the work of the Center in particular are delightful and informative. The article originally appeared in the little monthly paper put out in Korean by the Center, "In-gan Ka-jok" (The Human Family) which is likewise commended to your attention. Ed. note.)

I am a Thai. My country, is often called "Siam" by Westerners, but we ourselves speak of it as "Muang Thai", "Land of the Free". I have been living in Korea for the past year and am now (February) returning to my country. When I came, a year looked like a very long time, but it has gone by quickly, for I have found many friends here.

I live at a distance of 17 hours by express train from the capital of our country, Bangkok, at Chiang-mai, the second largest city of Thailand. Here the McKean Leprosy Hospital is located, and I am on the staff there. Many of the leprosy patients have lost hands or feet from the disease and need artificial limbs, so I was sent for 5 months to India to learn something about how to make them. But since that was not enough training, the director wrote to the States to try to arrange for me to study somewhere there. However, the experts in the States wrote back advising that I come to Korea to study, for they said that there was no place in Europe or America where I would get better training in both skills and ideals of service than at the Amputee Rehabilitation Center in Seoul. And so I came to Severance.

Whenever a Korean meets a foreigner, he immediately asks, "What is your impression of Korea?" I have heard that question a good many times. The first impression I had of it, when I got off the plane at Kimpo was the cold! I had heard about how cold it was, so I put on two or three layers of clothes, but the reality was beyond all expectation. Those who came out to meet me said that this was just an average day, which was enough to make me turn pale at the prospect. Then we drove in over the new Han River bridge and I saw the whole river frozen over. The next morning, I woke up to find everything covered with snow. All new experiences which filled me with wonder.

When I came, the Director of the Center was an American, John Steensma. In the States, he was a well-known expert in this work and was himself a bi-



lateral arm amputee who had been working for some 7 years with this program, in Korea, and was a wonderful man. I had come here through his suggestion. During the Korean War, my cousin had been stationed near Pusan and I had heard a lot about Korea from him, but never dreamed it would be like this. As I met the staff members, I found them most friendly.

I was given a room in the home of a staff member, Chun Pong-Yoon. He had recently married another staff member, bi-lateral leg amputee, Miss Ko Young-Sook, secretary to the Director of the Center, and theirs was a happy home. They were about my own age and their English was about as awkward as mine. We were soon friends. In spite of wearing artificial limbs, Mrs. Chun kept the house spotless, handled the yuntan fuel problems and did everything else necessary. When I first saw a Korean ondol room, I thought it would be too small for one to be able to lie down straight. Thai rooms are several times the size of these. Now the ondol rooms seem too big, to me. If they were smaller, they wouldn't get so cold!

The staff members took me out to a poolkogi dinner. The smell of the meat broiling over the gas fire was enough to make your mouth water. But when they warned me two or three times about the hotness of the red pepper dishes set on the table, I chuckled. Actually, when it came to eating red pepper, I was a step ahead of the Koreans. My friends assumed that I couldn't eat it and were worried about me. Thailand is not at all behind Korea when it comes to red pepper, but I have a reputation even among Thais for liking it. This is because of having been in India. Whether Korea is behind Thailand on hot things, I couldn't say, but India is certainly far beyond either one. It was like putting fire in your mouth, so Korean

food was only mildly warm by comparison. I came to enjoy many Korean dishes.

I was given a corner in the limb shop and began work under the supervision of the shop director, Kim Ki-Hyun. All the materials used in making the limbs are Korean materials, which greatly impressed me. However, Mr. Kim insisted that the important thing was not the good materials or the fine appearance but whether, when the limb was completed, it fit the limbless person comfortably and enabled him to move without difficulty. After spending 4 or 5 days shaping the wood and finishing it and fastening all sorts of expensive gadgets to it until you had completed it, even though the limb cost something like 10,000 won to make, if it did not fit, it was put aside and you started over again. It was examined and checked again and again until it finally fit like the original limb before it passed his inspection.

I had never made anything under such exacting requirements, before. When I asked if this didn't cost a lot of money, Mr. Kim just said that a man's arm or leg couldn't be reckoned in terms of money. Then I knew why this Amputee Center had an international reputation. Handicapped people are generally mistreated and come to treat themselves ill, as a consequence. Mr. Kim explained that, no matter how nice the appearance of the limb, if its poor adjustment made the person who wore it feel that he was being badly handled, it was poor work. The adjustment of the patient's mind was as important as that of his body.

There was another thing which aroused my admiration. I had been working under Mr. Kim for over a month before I realized that he himself was an amputee. One day, he calmly rolled up his pant leg and I saw that he wore an artificial limb. I stared at him as though seeing him for the first time. Was this the same person I had just seen walking around with his pant leg down? Furthermore, I had often been beaten by him at pingpong and had seen him carrying heavier loads of wood than I had been able to carry to the workshop. "And this man is an amputee!" I said to myself. When I mentioned it to Mr. Steensma, he said he had also been amazed at Mr. Kim and praised him highly.

I shall never be able to forget Mr. Kim. At work, he was stern and exacting, but when he stepped outside, he was kindly and enjoyed all sorts of games. A person who has so conquered his handicap must be rare indeed. During the Korean War, he ran into some Communist guerrillas on Chirisan and lost a foot. He said that he was too ashamed to show himself in the village, but hid on the mountain behind until the sun set and then slipped home. Now he is the happy father of four children. He taught me not only how to make limbs but how to live a worthwhile life.

One thing that impresses me, here, is the high level of education. The number of young people who are

attending college is unbelievable. In my country, there are 15 colleges, but the number who graduate is rather small. The population of Thailand is about 30 million, which is about the same as Korea. Also, you are working to achieve a self-sustaining level. Radios, clocks and even cars are being made in Korea in a way that we do not see in my country. We have to import most of these things.

In searching for a point where Korea and Thailand are alike, I think it would be that the young people of both countries love to sing. Every time I went on a picnic with friends, I felt as though I were back home. Each person seems to come up with a song with no difficulty, and the Thais are just the same. Singing together seems to unite the group in a wonderful way. I have got so I can sing "Arirang" and "The Boy in the Yellow Shirt" with real confidence. When I go home, these will be part of what I take with me.

Finally, I want to congratulate you on the tremendous progress you are making. Although there are some wealthy amputees who talk about going abroad to be properly fitted, I am sure I don't know what the reason would be. Even Westerners are using the services of the Amputee Rehabilitation Center. Perhaps it is because the Center is too close to home. The Korean proverb says, "The darkest place is always under the lamp-stand". And so I wish you all happiness in your work here.

Prasong Boonnyasena
Chiangmai, Thailand.

THREE PICTURES

In the June 1911 issue of *The Korea Mission Field* magazine appeared the following brief article. The *Korea Mission Field* was the predecessor of *Korea Calling* and was published monthly from 1905 to 1941, when the Second World War suspended it.

Picture I

Some years ago, a missionary was walking along the streets of Pyongyang to the inn where he was staying. People stared at him as he worked, but no face among the hundreds that he saw showed any sign of friendship. Several young men were following him and some were servants from the Governor's quarters. One of them picked up a stone and threw it at the missionary. The aim was poor, so no harm was done, but had it struck home there would have been no sympathy for the foreigner in the hearts of

the roughs who looked on. The missionary paid no attention to them. Soon the inn was reached and the young men dispersed laughing, no doubt, over their reception of the foreigner. The young man who threw the stone was named Yi Ki-Poong.

Picture II

About 12 years ago, a young Korean and his wife were baptized in a little town south of Pyengyang. The man soon died and the young widow, hardly more than a girl, went back to her parents who lived in the mountains of Koksan. The parents were heathen and, when the young widow came home, they saw an opportunity to make a few dollars, so they sold her to become the concubine of a rich man. This was an unbearable fate for the young Christian widow, so she tried to escape by running away. Pretending that she was demented, she clothed herself in ragged garments, the better to act the part, and started on her long journey to Wonsan, where she heard there were Christians. She was unable to get far, for tracers were sent out and she was found and brought back. Here the poor girl had to stay until deliverance came from an unexpected quarter.

One day, her master was taken sick and his brother, afraid that he might die, took the young woman, brought her to a Christian church and asked the man in charge to keep her until called for. He did this because he wanted to sell her just as soon as his brother died, and he brought her to the church, knowing the Christians would not sell her. The young woman stayed at the church for a time and then concluded to go to another church some distance away. Here she was found by a missionary on one of his regular trips. The leader of the group told her story and also told how a band of roughs were planning to steal her away, some night. The poor woman pled that she might be taken to Pyengyang. The missionary was not in the habit of taking Korean young women under his protection, but the pathos of the case appealed to him, so he took her to Pyengyang, gave her over to the care of his wife, and for three years she worked in their home and attended school when school was in session.

Picture III

On Jan. 11, 1908, a large audience gathered in the Central Presbyterian Church of Pyengyang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the Island of Quelpart (Cheiju), south of Korea. The missionary made a short farewell speech, after which the Rev. Kil Sun-Joo, pastor of the church, spoke. During his remarks, he said that the new missionary must not be discouraged should he have rocks thrown at him by the Quelpart people, "For", said Mr. Kil, "remember how you threw rocks at the first Pyengyang missionaries". And the new missionary, who was Mr. Yi Ki-Poong, sat with tears running down his face

as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present.

The next morning, Mr. Yi and his wife, who was none other than the young woman who had been received by the missionary, left for their future field of labor.

Possibly a few notes might be added as commentary on the story, after the lapse of 59 years. Mr. Yi was one of the first 7 men graduated from the Presbyterian Theological Seminary in 1907 and likewise one of the first 7 men ordained at the organizing meeting of the Korean Presbyterian Church in that year. It was the decision of the new Church to send one of these precious 7 men as a missionary to a new area, and the large island of Cheiju, far off the south coast of Korea, was selected as this field. Today, one of the Presbyteries of the Korean Presbyterian Church occupies this island, which no longer seems as far away as in 1911. Later, missionaries were sent to China (from 1912 to 1957) and, at present, four Korean missionary couples are working in Thailand.

The missionary at whom Mr. Yi had thrown rocks was Rev. Samuel A. Moffett, father of Dr. Samuel H. Moffett of the Theological Seminary in Seoul and of Dr. Howard F. Moffett of the Presbyterian Hospital in Taegu.

The ones who took the future Mrs. Yi under their wing were Rev. and Mrs. W. L. Swallen, whose daughter, Mrs. Harold Voelkel, has worked for many years in Andong and Seoul.

The pastor who reminded Mr. Yi of his earlier stone-throwing proclivities, Rev. Kil Sun-Joo, was his classmate in that same first graduating class, for 30 years the pastor of the great Central Church of Pyengyang, was one of the outstanding Bible teachers of his generation, was one of the 33 signers of the Korean Declaration of Independence in 1919. His son, the Rev. Kil Chin-Kyung (Greenfield Kil) is now General Secretary for the Korean National Christian Council.

The author of the article was Miss Julia A. Martin of the Southern Presbyterian Mission, stationed in Mokpo and therefore as close to Cheiju as one could well get, in those days. She was a relatively recent arrival, herself, for her time of service in Korea was 1908 to 1940 (the year of the big pre-World War II evacuation).

edited Allen D. Clark
United Presbyterian Mission

Notes

New Phones

see Prayer Calendar	
p.159 Navigators, Martin	8-2056
p.167 Romona Underwood	73-5378
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Clark, Melrose	3-1756
Urquhart	3-2412
p.183 Navigators	8-2056



News of the Church in Korea

With this issue, we are undertaking a new experiment in the form of (hopefully) a monthly department of news of the Christian Church throughout Korea. This certainly gives us a broad area to cover. However, there is no place, at the present time, where news of this sort can be secured in English or Korean, though denominational news items are usually known to those concerned or interested.

For the past five years, we have all profited by the very cordial and cooperative spirit with which many busy people have written articles to tell us about various forms of Christian work being done by all of us. We would appreciate it if you would all take it upon yourselves to let us know when you see one of your friends carrying on some unusual form of Christian work that would make good grist for an article.

Beyond that, we wish to commission all our readers as news-hounds to inform us of newsworthy items that should go to fill this new department of the paper. Such items should reach us by the first of the month preceding publication, for news is news only while it is still new. We are looking around for "news correspondents" and have located several such long-suffering souls to whom the items recorded below are largely due. It will be obvious, as you read, however, that we have not covered anything like a proper cross-section of the Church in Korea, this time. We will need your help to make this possible. Thank you... the Editors.

* * * * *

News of the ROK Presbyterian Church

Evangelism Goals

Plans are being worked out, looking toward advance evangelism work, both within Korea and abroad. During 1966, a fund for underwriting new work abroad was begun and 180,000 won was contributed for this purpose by 65 churches. It is hoped that 300,000 won may be added to this total in 1967. A goal of 400,000 won for advance evangelistic work within the country has also been set.

ROK Presbyterian Church receives Request for Workers from Japan

Two requests for experienced workers to be sent by the ROK Presbyterian Church to work with the Korean Presbyterian Church in Japan have been received and are under study. One of these is for a Korean woman missionary to serve as Director of Women's Work in the Korean Presbyterian Church in Japan, to be supported by the Women's Evangelistic Society of the ROK Presbyterian Church in Korea. The other is for a recommendation of a dea-

ness to work with one church or a group of churches in Japan, the salary to be carried by the Korean Presbyterian Church in Japan.

Scholarship Program

The General Assembly of the ROK Presbyterian Church has set up a scholarship program to help Korean students studying in Korea. The plan provides for limited scholarship aid for 41 university and 38 high school students, on the basis of presbytery recommendation in each case.

Visit of Rev. L. J. Keighley for Industrial Evangelism

Rev. Leonard J. Keighley, who is working in the area of Industrial Evangelism with the Kyodan of the Church of Christ in Japan, visited Korea in February for some ten days, discussing Industrial Evangelism methods with those working in Pusan, Taegu, Taejeon and Seoul and speaking at an Industrial Evangelism Conference held at the Christian Academy House in Seoul, Feb. 20-23, under the auspices of the Korean National Christian Council.

News of the Korean Holiness Church

Korean Holiness Church celebrates 60th Anniversary

The Korean Holiness Church, the third largest Protestant Church in Korea, this year celebrates the 60th anniversary of the arrival of the first missionaries of the Oriental Missionary Society, in 1907. Making use of the number "60", the Korean Holiness Church has set a goal of 60,000 new members in 1967, with special stress on extensive visitation and evangelism by laymen in the Church.

The first missionaries of the Oriental Missionary Society to come to Korea, in May 1907, were Rev. and Mrs. Charles E. Cowman and Rev. Ernest A. Kilbourne who came with the purpose of laying major stress on direct evangelistic work. In 1911, the Bible School was opened and, in 1914, the first Korean pastors were ordained. The work then went under the general title of "Pok-eum Chundo Kwan" (Gospel Preaching Society), but the name was changed, in 1921, to "Sung-kyul Kyo-hoi" (Holiness Church), as today.

The Korean Holiness Church has 564 churches, 539 full-time church workers and 138,450 constituency, at the present time. Adding the proposed 60,000 to this total will increase their constituency by nearly half. We trust that the Lord's blessing will be on them in their attainment of this goal.

Annual Conference of the Korean Holiness Church

The Annual Conference of the Korean Holiness Church is planned for the second week in May, Monday through Friday, May 8-12, 1967.

Seoul Seminary Begins a New Year

The Seoul Seminary, seminary of the Korean Holiness Church, began its 1967 academic year with an enrollment of 208 students.

Study Conference of Holiness Churches

A Study Conference of delegates from the Holiness Churches of Taiwan, Hongkong, Korea and Japan is to be held in Tokyo, April 3-5, 1967, looking toward the formation of a Federation of Holiness Churches in East Asia. Five delegates from Korea will be attending this Conference.

Christian Family Week

The Christian Home and Family Life Committee is again sponsoring Christian Family Week, May 7-14th. This is the 12th year for this. The Christian Home Magazine, the very fine publication of the Christian Home and Family Life Committee, was started 13 years ago by the Christian Literature Society and was later taken over by the Committee, which has since carried it on most successfully. The annual Christian Family Week program is only a year younger than the magazine itself.

The theme for this year's Christian Family Week is: "To Create a New Age requires Christian Homes". By way of comparison, the theme for 1956 was, "As for me and my house, we will serve the Lord". The theme for 1960 was "Let us build our home on the rock of Faith". That for 1964 was. "The solution of the world's problems lies in the Home". And now, the 1967 theme is "To Create a New Age requires Christian Homes".

The year's theme is selected by the Christian Home and Family Life Committee, which has prepared a one-week program, with a sub-theme for each day of the week. These themes may be used for family worship or for meetings in the local church. These sub-themes for 1967 are as follows:

- Sunday —the main theme: To Create a New Age requires Christian Homes.
- Monday —The Worshipping Home
- Tuesday —The Serving Home
- Wednesday —The Witnessing Home
- Thursday —The Working Home
- Friday —Democracy in the Home
- Saturday —Education in the Home
- Sunday —Cooperation in the Home

Posters relating to the week's program and purpose have been prepared for distribution through local Christian Home and Family Life Committee and through church presbyteries, and conferences, as well as through meetings of church workers. Some churches have sent in offerings for the work of the Committee, following the Christian Family Week activities.

The April issue of the Christian Home Magazine contains sermon suggestions for ministers and lay pastors of churches, for possible use in connection with the program for this Christian Family Week.

News of the Korean Methodist Church

The Korean Methodist Church Elects a New Bishop

Having failed to elect a bishop after 111 ballots, last fall, a special session of the General conference of the Korean Methodist Church was held in the Chung Dong Methodist Church in Seoul, March 2-5, 1967, and elected Rev. Fritz H. K. Pyen (Pyun Heng-Kyoo) on the third ballot. Dr. Pyen, pastor of the Namsan Methodist Church in Seoul for the past 17 years, received the majority of the votes in the earlier sessions of the Conference, but not the necessary two-thirds votes required. He was installed as the new Bishop of the Korean Methodist Church, for a four-year term, at a special installation service held on Sunday afternoon, March 5th, at the Chung Dong Methodist Church, with former bishops, the Rev. Kim Chong-Pil and Dr. Lee Whan-Shin, and Bishop O. Eugene Slater of San Antonio, Texas, assisting. The Rev. Dr. Pyen received his Th.D. degree from Drew University in 1929 and has served as President of the Methodist Seminary in Seoul on two different occasions, as well as in several pastorates. He is a native of Chonan, Choongchung Nam Do.

Changes in the Korean Methodist Church Structure

After six months of intensive study, the General Conference of the Korean Methodist Church approved certain recommended changes in the structure of the Church. These changes serve to decentralize the work of the Church, with three departments removed from Church Headquarters and these and certain other functions now committed to the three Annual Conferences. This leaves the Departments of General Affairs, Education and Women's Work still centered in the Church Headquarters. Further study will still be required to determine how the Women's Work section can best be related to the total program of the Church. An important addition to the responsibilities of the Bishop was the setting up of a Section on Program Research, directly under the chairmanship of the Bishop. This Section is charged with the responsibility for making studies, correlating the various phases of the work of the Church and making recommendations concerning basic policy.

For the first time, each Annual Conference will have its own program, budget and administrative staff. Each Annual Conference will elect its own Chairman, a non-salaried officer to serve for a two-year term, who will serve as presiding officer for his Conference, making recommendations to the Bishop regarding changes in appointments, and will serve as liaison person in correlating the work of the three Annual Conferences. The Chairmen will be ex officio members of the General Board and will also form a Chairmen's Council, with the Bishop as their chairman. By appointing an Executive Secretary for each Conference, it is expected that each Conference will develop its own program along more individual and appropriate lines, to meet the particular opportunities and needs of that area for evangelistic and other work.

Changes in appointment procedures will also give the local church greater voice in the making of such appointments. These appointments will be for a four-year period, though changes may be made in the interim, when necessary.

Minor changes in the statements for baptism and church membership were made, as well as in the requirements and duties of church officers. The section concerning "elders" was continued for study. (Historical note: The order of "elders" among the laymen, similar to that in the Presbyterian Church, began in the 1940's, when the Japanese forced a union of all Protestant Churches in Korea. This union disintegrated at the close of World War II, but elders remain in the Korean Methodist Church.)

Election of Department Heads

The Rev. Lee Pyung-Sol, pastor of the Hyochang Church in Seoul, was elected as General Secretary of the General Affairs Department, and Rev. Nah Sa-Haing, chaplain at Yonsei University, was elected General Secretary of the Education Department. The Chairman for each Annual Conference will be elected by that Conference. The South Annual Conference meets March 29-April 2; the East Annual Conference meets April 4-8; the Central Annual Conference meets April 5-9, 1967.

News of the Presbyterian Church of Korea

New Associate Director for HLKY

The Rev. Ahn Kwang-Kook, for many years General Secretary for the Department of Christian Education of the General Assembly, has accepted the new appointment as Associate Director of the Christian Radio Station, HLKY, in Seoul.

Spring Meeting of Department of

Cooperative Work

The Department of Cooperative Work of the General Assembly of the Presbyterian Church of Korea held its quarterly spring meeting in Taejon, March 13-14. The Rev. Kim Sei-Jin, former Moderator of the General Assembly, and previous Vice-chairman of the Department of Cooperative Work, was elected Chairman to replace Dr. Keith Crim, who had recently returned to the States to work with the John Knox Press, in Richmond, Virginia. Dr. John Talmage was elected the new Vice-chairman. The meeting centered largely on budget planning for 1968. Very significant adjustments in the budget were made, particularly in reference to Bible Institutes and evangelism. In the Department of Cooperative Work, the Orientation Committee is meeting with the new missionaries of the Australian Presbyterian, Southern Presbyterian and United Presbyterian Missions and endeavoring to help them adjust to the new field to which they have come. A special meeting of this Committee on March 18th carried on a discussion for the new missionaries on theological education in

Korea, under the direction of Dr. and Mrs. Samuel H. Moffett and Dr. Rhee Chong-Sung of the Seminary.

For non-Presbyterians, a word of explanation may be needed as to just what the Department of Cooperative Work is. Beginning about ten years ago, the basic administrative work of the three Missions working with the General Assembly of the Presbyterian Church of Korea has gone steadily more and more into the hands of this Department, which now handles all details of budget and missionary personnel, other than house-keeping matters of housing and repairs. This is a joint body, half missionary and half Korean, which meets several times a year to discuss matters of budget and personnel where the work of the missionaries touches the work of the Church. The Department does not legislate on other matters and carries on no programs of work in its own name. It is intended as a liaison body between the General Assembly of the Presbyterian Church of Korea and the General Assemblies of the three sending Churches abroad. To facilitate the work, the entire country is divided into six areas, where there are Presbyterian missionaries at work. In each of these six areas, there is a local Area Department of Cooperative work which does the local ground-work, again with equal missionary and Korean representation. Recommendations and requests from these local bodies are forwarded to the Central Department of Cooperative Work for consideration.

New President for Soongsil College

The recent sudden death of Dr. Koh Byung-Kan, president of Soongsil College (the Union Christian College) left the college in a serious situation, without a head. Dr. Herman Kim (Kim Hyung-Nam) has been elected to fill this important place. Dr. Kim is an industrialist and an elder in the Presbyterian Church.

Soongsil College is the oldest college in the country, founded in Pyengyang and carried on there for many years until closed, just prior to World War II, because of the Japanese policy on Shinto worship. It was reopened in Seoul, 16 years later, and is now located on a new campus in the Sangdo Dong section of Seoul, on the south side of the river.

Rev. John Brown named Australian Board Representative

The Rev. John P. Brown has been named Board Representative in Korea for the Australian Presbyterian Church. Mr. Brown had a most interesting odyssey, returning with several animals via ship from his first furlough in Australia. He found some 700 Koreans working on the tuna boats in the New Hebrides area.

Degree awarded to Horace G. Underwood

Honors recently came to Dr. Horace G. Underwood, when Hanyang University, in Seoul, awarded him a Litt.D. at its recent graduation exercises.

News of the Salvation Army

The Family for Christ

Special emphasis is being placed, this year, in all

Salvation Army congregations, on winning whole families for Christ. Playing a significant role in this endeavor is the women's organization, the Home League. Constructed around the four-fold purpose of worship, education, fellowship and service, recognition is given each year to the leagues making the greatest advances, with special emphasis on numbers of converts won for Christ, new members enrolled, and service projects in the community. In Section 1, for leagues with more than 76 members, Hongsung was the winner for 1966. In Section 2, up to 75 members, Taejon III took first place.

A Thank-you Note on a Palm Leaf

Two years ago, a young man who had attempted suicide was brought to the Salvation Army hospital in Young Dong. He recovered and stayed long enough to come to know Christ as his Saviour. Writing recently to the business manager, he said, "I wish to thank you again for leading me to Christ. Even in these difficult circumstances, I am keeping my faith." The message was scribbled on a palm leaf and mailed from Viet Nam, where he is now serving with the White Horse Division.

North Korean Hears Gospel for First Time

The time? 6:46 P.M. on a Thursday evening. The place? the Kwangwha Moon intersection in Seoul. The event? A regular street meeting conducted by the Salvation Army, but with a not so regular outcome, on this occasion. A young man stood and listened intently to the 30-minute service. At the close, he approached one of the officers and said, "Who is this Jesus person you have been talking about? He sounds like a wonderful man. Could I meet him some time?" The inquirer was a young North Korean who had escaped to the South only 5 days before. Growing up under the Communist regime in the north, he had never heard the Christian message. He is now an enthusiastic attender of the meetings at the Sudaimoon Corps and is learning, with great joy, of the Christ who came that he might have life and have it abundantly.

Comfort Parcels for Viet Nam

Salvation Army congregations have sent a total of 115 parcels to Korean servicemen stationed in Viet Nam. The parcels contain toilet articles, literature and a message of encouragement to each recipient. The Young Dong hospital recently arranged a special program in honor of families with representatives in Viet Nam. More than 800 relatives attended, and civic leaders were also present to express their appreciation.

Taejon No.1 Boys Home Dedicates New Building

The Salvation Army's contribution to the Union Christian Service Center in Taejon is a Home for Boys. At a special ceremony, recently, a new building was dedicated, this being the result of a long interest taken in the Home on the part of the 110th U.S. Military Police Unit. The building houses the office, clinic, clothing rooms and the officer's quarters, mak-

ing it possible for the boys to be better accommodated than in the original over-crowded building.

International College for Officers

Captain Kang Hyung-Syn has recently returned from attending a session at the International College for Officers, in London. The Captain, Assistant Superintendent at the Seoul Boys' Home, joined some 30 officers from Asia, Europe, Africa, Australasia and North and South America for 10 weeks of intensive study and observation. The themes were, The World Today, The Church (of which the Salvation Army is a part) Today, and Ourselves Today. Several Korean officer delegates have attended these sessions in past years and have received much help from the study.

Lt. Joseph Toh Returns from Australia

A graduate of Soongsil College and a son of Salvation Army officer-parents, Lt. Joseph Toh is the first Korean to receive his training and commission as a Salvation Army officer in Australia. During the commissioning service, much interest was evoked by the Korean Officer's Commission sent from headquarters in Seoul. Lt. Toh has been appointed to lead the Corps at Song Tan.

Cadets Field Training

Wednesday afternoons find Cadets of the Salvation Army Officer Training College in Seoul leaving their classrooms to put into practise what they have been taught. Working in a Seoul suburb, four men Cadets visited 305 families and, from that number, 121 showed such interest as to make them subjects of further visitation and instruction. Other men cadets did personal counselling in the prison, while women cadets held Bible classes with women prisoners and visited with patients in a Seoul hospital.

With Babies and Bricks They Come

When Han River flood victims were moved by the city to the Pong Chun Dong area, the Salvation Army, which had been working there for two years, moved with them. A tent was erected at a strategic spot and was packed for every service. Since there were no schools in the area, elementary classes were organized for over 300 boys and girls. When the ground was divided out by the city, no provision was made for churches, but 6 families gave up their claims so the Salvation Army could maintain its work. With great sacrifice, the walls of the new Corps building are going up. Women with babies on their backs carry bricks on their heads. Beams have been made for the roof and their faith is high for the future. During a recent evangelistic campaign, 14 new converts accepted Christ, 34 backsliders returned and 80 made a fresh dedication of their lives to Christ.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. VI. No. 6

JUNE, 1967

SUFFER LITTLE CHILDREN - FORBID THEM NOT

Almost 2,000 years ago, Jesus strongly rebuked His disciples for their lack of concern over the spiritual welfare of the children. Many Christian workers today still fail to realize the true value of children's work, especially "child evangelism." The story is told of a minister returning home after an evangelistic service. With joy he announced that he had seen four and one half people give their lives to God. Others remarked, "Oh, you had four adults and one child saved!" Quickly he answered, "No, no, four children and one adult." You see, the adults had already lived half their lives for the devil. Truly, to save a child is to save a life.

Years ago, the Christian Church discovered that the audio-visual method of teaching was of great value in teaching God's Word to children (and adults, too, especially in Korea). Child Evangelism Fellowship in Korea has English "flannelgraph" lessons for just about any Bible story one would want to teach. It is our desire to see more and more of these lessons put into the Korean language. At present, two Korean textbooks have been printed for the twenty-eight lesson flannelgraph series on the Life of Christ and one Korean textbook for the five-lesson flannelgraph series on "The Wordless Book." A song book containing fifty-nine children's choruses has been translated and printed. There are more Korean books to come.

As missionaries here, much of the work of Mr. and Mrs. Cook is given to teacher training. Besides the weekly training classes, many special training workshops are conducted. In the classes, instruction is given on making visual aids, new songs are taught and practical experience is encouraged, besides the usual instruction on methods of teaching. Many churches from various denominations have taken advantage of the training offered by Child Evangelism Fellowship in Korea.

The one objective of all our ministries is child evangelism. It has thrilled us over and over again to see the deep response of the Korean children to the Gospel message. Each week, home Bible classes are taught in various places throughout the country. These classes, which we call "Say So Shik Pahn" are taught by nine trained child evangelists. As they



hear the Word of God and in turn trust Jesus as Saviour they are encouraged to attend a Bible teaching church in their neighborhood. Summer time is really the golden time for child evangelism. Teachers are sent out to do open-air work in country villages, and at beaches and parks. The most precious time is the week of camp for Korean children held in August each year. Boys and girls are brought together from classes all over Korea for a time of Bible study, testimony, Christian fellowship and dedication. In closing, perhaps you would like to hear the testimony of just one child who came to camp.

Hyun Woo-Joo is twelve. "From the age of ten," he said, I only pretended to go to school. I quit school in the fourth grade. When my parents asked me to go on errands I refused. Sometimes I even threw dust in their faces.One day the Sang Ke Dong Say So Shik Pahn teacher invited me to class. At first I refused. Finally I went and everyone was surprised.....Finally in March of 1966 I received Jesus as my Saviour. My life was changed. Even my parents noticed a great difference.....I went to Good News Camp for a week and met many saved children from many parts of Korea. I consecrated my life fully to God.....I am trying to be a witness for Jesus in my neighborhood now."

John Cook
Child Evangelism Fellowship

Way Back When.....

For the past couple of years, we have included a reminder of the important events of the Korean Church's past, as these have occurred 5, 10, 15, 20 and so on years ago. This year, suppose we look at the years ending in 7 or 2.

The first of these takes us back to 1777, considered the first real modern Korean contact with Christianity, when a group of scholars met for ten days of study of the Confucian classics, near Yong-moon, some 30 miles east of Seoul. Someone had brought along some Christian writings and the study of these led several of those present to get in touch with the Catholic missionaries in Peking. From this began the early Catholic work in the country.

As one interested in Christian Literature, allow me to point out that the beginnings of both Catholic and Protestant work in Korea were due to the timely availability of Christian literature. The importance of such is still with us in 1967!

The next is 1832, when Rev. Charles Gutzlaff briefly visited the coast of Korea and made a small effort to establish contact for the Gospel.

In 1887, the first Presbyterian school, now the Chungsin Girl's High School, was begun in Seoul. Many of the outstanding women of the Church have received their education here, including Kim Maria, the famous women's leader in the 1919 Independence Movement. The school now has about 2,400 students.

In this year, the first two formally organized churches in the country, the Saimoonan Presbyterian and the Chung Dong Methodist Churches, had their beginning within three weeks of each other, in Seoul. The influence of these two congregations, over the years, has been tremendous.

1887 is the year in which John Ross completed his translation of the New Testament into Korean. A facsimile edition of this may be secured from the Bible Society in Seoul and is an interesting document. That same year, it was evident that a more careful translation was needed, though the Ross translation was a welcome stop-gap. Therefore, in February of this year, a Bible Translation Board was formed, which resulted in the publication of a much improved New Testament in 1900, the whole Bible in 1910.

1892 brought the opening of the work of the Southern Presbyterian Mission which has centered its work, since that time, largely in the two Chulla Provinces in the southwestern part of the Korea.

1907 was a landmark year in many ways. It is, of course, the year of the Great Revival which swept the Church and purified and strengthened it. In this year, the Oriental Missionary Society began its work in the country, which later resulted in the formation of the Korean Holiness Church, one of the most important and effective parts of the Christian work in this land.

In this year, also, the first graduates of the Presbyterian Theological Seminary in Pyongyang received their diplomas and were ordained to the Gospel ministry. This milestone having been reached, the Presbyterian Church of Korea was formally organized as an independent Church. As a sign of gratitude for this advance in the life of their Church, it was decided to send one of their seven new ministers as a missionary to the large island of Cheiju (now the 14th province of Korea), then almost a foreign land to dwellers on the mainland of Korea.

1912 brought the next step in the life of the Korean Presbyterian Church with the organization of the General Assembly of the Church. Again, as a mark of thanksgiving, three Korean missionary couples were sent to work in Shantung, in China. This work was continued until suspended by the Communists in 1957, after which attention was shifted to Thailand, where there are now four Korean missionary couples working.

1912 also saw the beginning of work among the Chinese in Korea, with the coming of Mrs. C. S. Deming, herself the daughter of missionaries to China. This work continued until World War with the cooperation of all Christian groups working in the country, and has later been revived and is growing again, today.

1912 also saw the founding of the Seoul Foreign School, the school for the resident English-speaking community in Seoul, which still serves that community. The main burden of carrying on the work of the school falls inevitably on the Missions in the Seoul area, as these are the longest-term supporters. The first teacher was Miss Ethel Van Wagoner, later Mrs. H. H. Underwood, whose son, Richard F. Underwood, is now principal of the school. Mrs. Underwood would have been astonished and delighted to see the present school, now located behind Yonsei University, with its current enrollment of 315 students from 19 different countries. The school offers work from kindergarten through high school. The record of the graduates, over the years, has been outstanding.

Allen D. Clark
United Presbyterian Mission
SFS Alumnus.

SEVENTEEN YEARS AFTER

The Gospel is LIFE, the life of God, the Activity of God, and wherever God is at work there is progress according to a plan. One commentator on the Book of Acts observes that the pattern of the Book is the "regularity of the irregular," constant surprises that make it impossible to anticipate the contents of each succeeding chapter. Yet despite persecution, imprisonments and martyrdom, the Book closes with the Apostle Paul almost nonchalantly announcing, "and so we came to Rome." Yes, of course, didn't you know we would, didn't God say we would?

In September of 1950 after having been evacuated to Japan at the time of the North Korean Communist attack, and having been invited there to become a chaplain among Korean troops integrated into the U.S. Army (no Korean army at that time), I found myself ministering to units of Koreans on the edge of Seoul. Following the battle for the capital, I learned of the capture, while the military gains were being consolidated, of thousands of North Korean Communist prisoners and of their internment at Inchon. I secured a Jeep, drove to Inchon to what was formerly a government prison but was now transformed into a huge military prison camp, where 50,000 ragged, disheveled, worried men were milling aimlessly about.

"Do you mind if I speak to these men?" I asked "the Commandant, an Irish major named Gallagher, Murphy, or Kelly I've forgotten which now. "I don't care what you do", he shouted back, and that was all I needed. I called as loudly as I could in Korean for all who wished to gather around me (U.S. Army regulations forbid compulsory worship) inviting them to join me in Gospel choruses, in reciting Scripture verses, and in considering together the A.B.C.'s of salvation. Thus began a ministry the outcome of which I never dreamed. Without Bibles, hymnals, piano, organ, or an amplifier, the ministry to 150,000 Reds was born.

That was seventeen years ago. What about the interim? Could eventualities have been anticipated, or were we to see the surprise pattern of the Acts, "the regularity of the irregular" reenacted, the sovereignty of the Holy Spirit manifested, God doing "exceedingly abundantly more than we could have asked or thought"? The P.O.W.s were confronted with a soul-searching crisis when interrogated before their release. Did they elect "to go home" to North Korea or remain in South Korea? If they remained in South Korea, did they realize they would probably never see their families again? The U. S. Army assumed no responsibility for their support, they

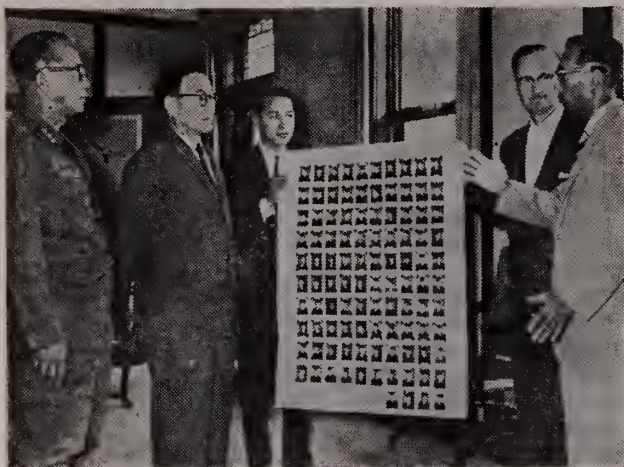
would have to earn their own livelihood. Where would they go when turned out of the camps but into communities where they knew no one, into a society with a sub-marginal economy and with a rising unemployment rate? Sixty thousand elected to remain in South Korea, the greatest repudiation the Communists have ever had. Sixty thousand men who had been trained by and who had fought for the Reds renounced them. Perhaps only a third of these were Christians, but they were the leaders of the agitation in the camps for abandoning Communism and choosing life in the free world.

Bible Schools had been organized in the camps and among the thousands who gave themselves to a thorough and systematic study of the Scriptures were a number who gradually felt a call to the Christian ministry.

Upon their release, the prisoners fanned out all over South Korea to wherever they might discover a relative or friend to take them in, and the ministerial candidates, as soon as they could, entered the nearest Bible Institute, college or theological seminary, wherever they could gain admittance, irrespective of academic standing or denominational affiliation. Adjustments could be made later.

Soon contacts were made, loose regional groups organized and a continuing fellowship established. Dr. Bob Pierce of World Vision, who had financed the Bible Schools in the camps, continued support of this ministry and we were able to provide tuition and board for a few months until the men got on their feet financially, after which we covered only the tuition. We felt it was up to the individual to earn all other expenses. Interested congregations in America sent generous bales of used clothing and it brought not a little satisfaction, for example, to see a recently released prisoner of war dressed in a fashionable camel's hair sport-coat with leather buttons. Not all were so nattily attired but God fulfilled His promise to supply our "needs."

Since the men represented such varied educational backgrounds, a number were qualified to enter seminary directly, others enrolled in colleges and universities, and still others in Bible Institutes and agricultural school. Some, finding it too difficult to earn their board while pursuing day classes, transferred to night courses that lengthened their years of preparation. Further interruption for many was a three-year tour of duty in the South Korean Army as draftees, and it is little wonder, therefore, that only a few months ago our last graduate completed



Picture showing chart of all POWs in this program. Dr. Voelkel rear right.

his ministerial studies. For some it was four years of college, three years in the army, three years in seminary with a year out now and then to replenish the exchequer.

Where are they now and what are they doing? One hundred-and-fifty-plus are in the Christian ministry, most of them pastors. Eight or ten, are teaching Bible in mission high schools (it is difficult for me to keep up with them). Two are continuing their studies in the U.S. One is a chaplain among Korean troops in Viet Nam. One is finishing the requirements for an M.A. in English Literature preparing a thesis on "Mysticism in Yeat's Poetry." Three are theological professors, one in the Anglican seminary, one in the Church of Christ seminary, and one in the Salvation Army Training College—quite a range from Anglicanism's rigid formality to the Salvation Army's spontaneous enthusiasm.

Dedicated laymen are giving a good account of their gratitude to Christ. Perhaps the remotest area of Korea is the island of Cheju, off the south coast. On a recent visit, while I was in a fruit store making a purchase, a fine tall specimen of a man gave me a long, studied look and asked excitedly, "Aren't you Ok Moksa? (my Korean name). "Yes," I said and he took my hand in a tight grip, with deep emotion as he introduced himself as a former POW, now an elder in the local church. I had to surrender my few apples and oranges to him in exchange for a large bag stuffed with each kind of fruit on sale.

A POW pastor invited me to preach, as they all continue to do, and before the service a deacon entered. "You remember him, don't you?" the pastor asked me, a question I am accustomed to hearing now in meeting my former parishoners. "He is Deacon Hwang Kum-San." Here is his story. Upon his release he began peddling trinkets by the roadside and by keen enterprise and resourcefulness rapidly built up a business that enabled him to establish a

Day Nursery in a refugee section of Seoul that cares for forty-five children. Thus, only accidentally did I meet the man and learn of his Christian devotion. How many more there are I cannot know.

Hong Suk-Yun was one of the ablest leaders in the camp, a solid citizen highly respected by the other Christians, who upon his release got a job in a plumbing supply shop. Now he has his own large business and has prospered sufficiently to be able to build two sanctuaries himself. I have just returned from preaching in the second of these churches after a service that stirred my soul to the depths.

At the time of the repatriation conducted by the Indian Army, several POWs couldn't make up their minds whether they wished to stay in South Korea or be returned to North Korea, and the Indian Army, unable to delay their operation, took the procrastinators to India, whence they emigrated to Brazil. On our last furlough, I learned from Brazil missionaries of the fruitful service there of former POWs.

Kang Hi-Dong's story is particularly interesting. Arriving in Brazil he gave himself to zealous language study, graduated from Presbyterian Theological Seminary, married a Brazilian girl and was ordained to the Gospel ministry. Having attended school in Korea during the Japanese occupation, when the instruction was in Japanese, he speaks that language with greatest facility. There are 500,000 Japanese in Brazil and Kang is to be the messenger of the Brazilian Church to the half-million Japanese in that land. True Ecumenism, is it not?

It is seventeen years since that providential day when the ministry was begun in Inchon. What about the future? Who knows, aside from God? But if the Book of Acts is God's manifest pattern for His Church, then may we not expect Korea, Brazil, Nepal and other lands far and near to hear the Gospel from those to whom God revealed His great grace during the years behind barbed wire?

Harold Voelkel
United Presbyterian Mission

BOOK CHAT

New books on Korea in English are always of interest. The Korea Branch of the Royal Asiatic Society has just published **Korea and Christianity**, by Spencer J. Palmer (700 won). The author, known to many of us, is a graduate of Brigham Young University and received his doctorate from the University of California, in Berkeley. The sub-title, "The Problem of Identification with Tradition" serves to indicate the limits of the field covered. It is more of a sociological study than an attempt to discuss the work of the Christian Church in Korea over the past 80 odd years.



News of the Church in Korea

News of the Presbyterian Church in Korea

Missionary Appointed to Brazil

On May 2nd, the Evangelism Department of the General Assembly of the Presbyterian Church in Korea announced the appointment as missionary to Brazil of the Rev. Kim Kei-Yong of the Moo-Hak Church in Seoul. He will work with the large Korean community living in and near Sao Paulo and also with Brazilians. He will learn Portuguese and work with the Presbyterian Church of Brazil.

Rev. Yu Ho-Joon resigns as General Secretary

The Rev. Yu Ho-Joon, who has served for some time as General Secretary and Stated Clerk of the General Assembly of the Presbyterian Church in Korea has found the pressure of pastoral duties to be such as to make necessary his resignation, effective May 31, 1967, in order to devote his full time to the work of the Yongsan Presbyterian Church.

Dr. Han Kyung-Chik to Viet-Nam

Dr. Han Kyung-Chik, pastor of the Young-Nak Church in Seoul, left for Viet-Nam, May 17th, where he is to speak at the General Assembly of the Viet-Nam Church, meeting in Danang. Following the Assembly, he is scheduled to have several large meetings, speaking to Korean troops. He leaves early in June for Hawaii, where he is chairman of an 8-man Korean Friendship Team visiting there.

News of the Oriental Missionary Society

International Asian Conference in Tokyo

An event of great historical importance to the work of the Oriental Missionary Society occurred in Tokyo, in April 1967. Church leaders from Formosa, Hongkong and Korea met with Japanese church leaders to discuss the formation of a Federation of Oriental Missionary Society-related Asian Churches, to be ratified, later, by the Churches of the several countries.

Later, the Dean of the Seoul Seminary was the Commencement speaker at the graduation ceremonies of the Tokyo Seminary. Delegates from Formosa were sent to the Annual Conference of the Japanese Church and then came to Seoul to attend the Annual Conference of the Korean Church. The Superintendent of the Church in Formosa, the Treasurer and the leader of the Youth Work Department expressed

amazement at what they saw here of the size, enthusiasm, organization and the vital life of the Korean Church. They went back to Formosa carrying in their hearts the resolve to share with their people the new inspiration they had received while visiting the Church here.

Of special significance was the invitation extended to the leader of the Japanese Church to come and be the main speaker for the Annual Conference of the Korean Church. Some concern was felt as to how he would be received, in view of what the Korean Christians had suffered at the hands of the Japanese government, while this country was under Japanese rule. But when Dr. Kurumada, an 82-year-old Christian gentleman, stood in the pulpit before the delegates to the Annual Conference, with the building packed to the doors, and in his humble and quiet manner asked for forgiveness on behalf of the members of the Japanese Church, a tremendous spirit of brotherly love, prompted by the Holy Spirit, moved across the people. Dr. Kurumada also made it clear, in his message, that the Christians of Japan had also suffered at the hands of the Japanese military government, at that time.

The verse in Ephesians 2:14 became a reality, "For He is our peace, who has made us both one, and has broken down the dividing wall of hostility....."

News of the Church of the Nazarene

Two Nazarene Ratings

It will interest Nazarenes to know that the Church of the Nazarene continues to rank first in per capita giving among all the Protestant denominations of more than 100,000 members in the United States.

The Church of the Nazarene also ranks tenth among the leading missionary agencies in North America which are sending missionaries to other countries. The nine denominations that come ahead of the Church of the Nazarene are: Methodist, Adventists, Southern Baptists, United Presbyterians, Sudan Interior Mission, Wycliffe Bible Translators, Christian and Missionary Alliance, Assemblies of God and the Presbyterian Church in the U.S.

It is interesting to note that, of these ten, seven are working with the Christian Church in Korea. The figures reported last fall for the six Korean Churches with which these Missions are working were as follows: Presbyterian (inclusive) 1,337,222; Methodist 225,144; Seventh Day Adventist 94,108; Baptist 14,000; Assemblies of God 8,249; Church of the Nazarene 4,193.

News of the Salvation Army

Self Denial Missionary Appeal

Korean Salvationists have joined with members of The Salvation Army in 69 other countries in contributing to its world-wide ministry. Self-Denial Sunday is preceded by a week of prayer, during which the needs of the world are presented and intercession is made for the success of Salvationist endeavor in every land.

Mothers' Day Celebrations

A poster and a suggested program were sent out from the Youth Department office for this annual event. Most Salvation Army congregations had a special Sunday afternoon or evening service when children presented a variety of items in honor of their mothers. At several places, non-Christian mothers accepted invitations to these gatherings and had their initial introduction to The Salvation Army.

Award for Literature

Among the prize winners in the Ministry of Public Information's "Search for New Talent" contest was Chung Choong-Sum of the Yang-Chung village. A new convert to The Salvation Army's Corps there, he based his short story on an Old Testament account, which happened to be the text of the first sermon he had heard preached.

Taejon Boys' Home #1

This Home, which is part of the Union Christian Service Center, continues to receive high praise from government and social welfare officials. Recently, the Taiduk Kun chief, when presenting another citation to the superintendent, said, "This is the best children's home in my district. I often bring visitors here without prior notice and I always find it just as you see it today."

Children's Day

Children in the Army's care in children's homes and day-care centers enjoyed special outings on this day. In Seoul, over 300 children enjoyed a picnic lunch and special events at the Zoo. The Seoul Boys' Home was founded in 1912 and the Girls' Home one year later.

Bible and Black Bag Ministry

Cadets from the Officer Training College in Seoul recently conducted special evangelistic meetings in the rural area near Andong, North Kyungsang Province. Morning prayer services, youth meetings, street meetings in the market place and nightly evangelistic meetings resulted in 113 new decisions for

Christ. 772 families were reached through visitation and over 2,000 pieces of Christian literature distributed.

Joining with the Cadets, for 3 days, was a team from the Young Dong Hospital. Working out from the mobile clinic, over 400 patients received treatment. This joint effort in meeting both the spiritual and the physical needs of people living in rural areas has now become an annual event.

News of the Korean Bible Society

Bible Sunday Offerings

While it may seem strange to be talking about Bible Sunday offerings so late in the spring, in view of the fact that Bible Sunday is the second Sunday in December, and we are now about as far *after* the 1966 Bible Sunday as we are *before* the 1967 one, the money from these annual Bible Sunday offerings continues to come in from large and small churches all over the country for months after the actual day itself. June is therefore about the normal time for reporting the results of this. To May 12th, the number of churches which had sent in their offerings was 1014 (out of 8,470 congregations listed in the 1967 Prayer Calendar), a total of 400,740 won. The number of congregations taking part in this annual offering is increasing, year by year.

Progress on the New Translation of the New Testament

From time to time, we have heard intimations of the progress in the work being done on the new translation of the Korean New Testament. This work was started in September 1960. The translation work is now in the final stages and it is hoped that it may be sent to press sometime this summer, just about seven years after the project was begun. (See *Korea Calling* May 1963)

It should be made clear (for we are sometimes asked) that this is not a translation of the King James, or even of the Revised Standard Version in English, though these and many other translations have been used for reference. This translation is from the original Greek, as has been the case of every previous translation into Korean, the Ross Translation in the 1880's, the Bible Society translation (New Testament 1900, Old Testament 1910), the Gale translation of 1925, and the current translation, completed about 1935. The present new translation has been checked against the Greek original several times. There now remains One final check on the style, to make it as clear and fluent in form as possible.

Is it intended to displace the present translation? No. Every new translation must make its own way

and this always requires time. Both the Latin Vulgate and the King James Versions met strenuous opposition, at first. Later generations of readers came to consider them almost too sacred to touch. It is assumed that the present translation will continue to be used from the pulpit for a long time and it will continue to be printed and sold by the Bible Society. It is unfortunate that the earlier 1900-1910 translation is no longer available for comparison and reference. It had much to commend it in beauty of style and those who still possess copies have something very precious. The Ross New Testament is still available from the Bible Society in facsimile edition.

The new translation is aimed more specifically at readers under 30 years of age and has the evangelistic purpose of meeting the need of those for whom the present style and vocabulary are old-fashioned and often difficult to follow. The effort has been made to give a straight-forward style which will be readily understood, though there is still need of some literary polish.

There have been numerous problems, some of which have been solved, some still causing concern. One of these has to do with certain terminologies. Should one use "maing-in" (맹인) or "so-gyung" (소경) for "blind man?" The latter is literarily better, though both mean the same thing, but the blind people of Korea prefer the former, today.

Then, what about quotations from the Old Testament, in view of the fact that the Old Testament has not yet been re-translated? It has been necessary to consult some of those who may later form an Old Testament Committee, to try to avoid later discrepancies.

There is also the matter of emphasis on certain words, indicated by special word order in the Greek sentence. When translated, this emphasis often tends to flatten out and something is lost. For example, "He did it himself" is not the same as "He himself did it."

There have been, all along, discussions over the use of "sei-rei" (세례) for "baptize" and "in-ja" (인자) for "Son of Man" and certain other words. However, after 85 years of these terms, will not a shift of wording cause more problems than it solves? One recalls the instructions to the King James revisers that they avoid changing names and certain kinds of words which had come to have a general acceptance.

The final copies have been circulated to the members of the committees and to other representative consultants, after which they go to the editorial committee for final check on matters of style and grammar. It is planned to have a two-day meeting at the Christian Academy, at which time the entire

group will read the translation together and give their final reactions to it.

It is planned to print it this summer, making it available in several formats and sizes of type, and then to make it available widely through bookstores all over the country, to get it to those for whom it is prepared, by every means possible. The language is simple enough for anyone with a primary school education to be able to read it with understanding.

It is also anticipated that an edition of Gospel portions, with illustrations and colorful covers and with large print will be made available as soon as possible.

Once again, the point must be stressed that both the present translation and the new one will be printed and sold.

Publication of Illustrated Gospel Portions

Many of our readers will be familiar with the magazine-size Gospel portions in English which are available, bound together, under the book title "The Good News." There are 8 of these portions, of which 5 are in the Revised Standard Version, the rest in the King James. The black-and-white illustrations are both attractive and informative, being of numerous scenes from the Holy Land, and are worth the price.

These portions were also published in Korean, printed in the States and shipped to Korea. They have, however, been unavailable for some time and the Korean Bible Society has been in the process of making them available in a Korean edition, the plates for the pictures having been contributed by the American Bible Society. Rev. J. Y. Crothers, for many years a missionary in Andong, now retired, has been working to secure funds for this project. Three of the eight portions, covering Romans to Revelation, are in the course of publication, or soon will be. It is hoped that the rest will follow. The price of these is 5 won, as against 2 won for the ordinary small-sized unillustrated portions.

News of the Korean Methodist Church

Some Statistical News

With the conclusion of the three Annual Conference's in April, statistical reports on the work of the Methodist Church for the past year are now available. If statistics suggest something of the story of the Christian witness, the mission of the Church continues to be faithfully discharged.

The number of fully baptized church members increased from 63,246 to 68,011, a 7.5% increase. This

should be compared with the 5% increase during 1965, and a 2.7% increase in the population of Korea.

The total constituency, including Sunday School pupils, increased from 242,374 to 258,508, an increase of 6.6%. There were 47 new churches established, the largest number being in the South Conference. There were, during the past year, a total of 602 projects, in church buildings and parsonages built, and in purchase of land. For these 602 projects, the Korean Church contributed locally 89,340,630 won (\$330,891.22)

Mission Projects

Local churches throughout Korea contributed a total of 2,156,825 won (almost \$8,000) to pioneer evangelism and church extension projects throughout the country. These funds went to help establish new churches and to help new congregations build their first building.

For 1967, the Central, East and South Annual Conferences have pledged full support for two ministers to establish new churches in the new Sam-Nam Mission Conference.

In the field of Overseas Missions, the Central Conference continues its full support of the Rev. Kim Sung-Wook and his family, in Sarawak. Mr. Kim is engaged in district work and evangelism among the Ibans and Chinese, there. In Pakistan, the Misses Chun Jae-Ok and Cho Sung-Ja, supported by Ewha Women's University, are engaged in educational work. The Rev. Kang Bong-Kun and his family are self-support missionaries in Bolivia. Mr. Kang is engaged in evangelistic work while Mrs. Kang, who is a doctor, carries on medical work.

Youth And Student Work

In line with the call issued last year for a greater emphasis on work with youth and students, both with those in the church and those outside, plans are now being carried forward. The programs centering in Wonju and Chonan will continue, while the Seoul and Pusan programs will be considerably enlarged. With the appointment of the Rev. Hobert Johnson to youth work in the Taejon area, a few months ago, the long-projected program in that important area has now begun.

BOOK CHAT

Three new books in the series of books for new literates (but readable by "old" literates, as well) have just been published by the Christian Literacy Associ-

ation. The first of these is **Healthy Living** (건강한 생활) (price 20 won) by Chun San Ch'o, daughter of Rev. Chun Young Taek, lately retired as head of the Editorial Department of the Christian Literature Society. This is an excellent little book on Home Nursing. The author is a nurse of long experience, has studied abroad and is now head of the School of Nursing at Severance. The book is simply and clearly written, with good illustrations of nursing procedures and warrants a wide circulation.

The second is a biography on **Ramon Magsaysay** (라몬 막사이사이) (20 won) of the Philippines, whose outstanding career has been an inspiration to those of his own country and of the neighboring countries of Asia. This newest book takes its place alongside of previously issued short biographies on Lincoln, Schweitzer, George Washington Carver, Lee Sang Chai, King Seijong, Florence Nightingale, Sadhu Sundar Singh and others.

The third is **Our Household** (우리 살림) (20 won), by Elder Sim Chai Won, Executive Secretary of the Christian Literacy Association. The title refers to Korea as "our household", with the stress on the rural part of the national "household", using material from government reports relating to the present farming situation, efforts to improve the supply and variety of fertilizers, sprays, tools, etc. There is also some discussion of stock and silkworm culture and of means by which the economic level of rural life may be improved.

A book which has aroused much animated discussion in the States has recently been put into Korean for seminar use. It is Harvey Cox's **The Secular City** (세속 도시) (300 won). Reactions to it will be varied.

One which, it is hoped, will be less so is **Studies in the Psalms**, by A. D. Clark (시편 연구) (200 won), the first volume of which has just come from the press. These are devotional-type studies on all the Psalms, aimed at the need of the average church member or church worker. This first volume contains studies on Psalms 1-72 (through the second of the five divisions of the Book of Psalms). Vol. II will contain the remainder. It is hoped that this will fill a need for study and inspiration in the Korean Church.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

KOREA CALLING

VOL. VI. No. 7

JULY-AUGUST, 1967

THE SALVATION ARMY MOBILE CLINIC



Capt. Jean Smith, R.N. made available by OXFAM. Since that time it has become a familiar sight along our back roads.

Weather and personnel permitting, the clinic goes out twice weekly. The clinic does not have a staff assigned specifically to it, but is staffed by regular hospital personnel. Usually with me are Dr. Kwon Chung-Ja, Mr. Lee Sang-No, who doubles as driver and registrar of patients, and as his schedule permits, the local pastor or officer of our corps in Yong Dong, who acts as the evangelist on the team.

We have limited our services to areas that have no medical facilities and have either no, or very limited and inconvenient, transportation to doctors, hospitals or clinics. If this area eventually acquires a doctor, we will cease our visits and move to another place more in need of our services. We are not out to compete with the local doctors, but rather to cater to a particular need that is presently not met by anyone else. This has been a policy of The Salvation Army throughout its more than 100 years of existence.

A message is sent to the area a day or two before going and usually a crowd is anxiously awaiting the arrival of the "big car". But if, as occasionally happens, the message fails to get through, the village "grapevine" goes into immediate operation and it doesn't take long for the patients to start coming. We "set up shop" wherever we can find a suitable spot — sometimes in a school yard, sometimes next to the Myun office, sometimes on the river bank and sometimes just at the side of the road. The patients are examined inside the clinic itself. The number of patients seen usually varies between 75 and 100 on any given day.

In October, 1965, the Mobile Clinic attached to The Salvation Army Hospital in Yong Dong made its first visit to the village of Yong Am-ri and thus a new service was launched to the rural population of five villages who otherwise had no medical care. The large blue and white Ford van was purchased through Inter-Church Medical Assistance with funds



The Salvation Army Mobile Clinic

The day's program starts out with a short outdoor service followed by the registering and seeing of patients. While the medical staff is thus occupied, the evangelist talks with the waiting patients, sees that each one has a tract and visits in the homes. We use the "Tract of the Month" from TEAM and some of the people have written to them for the Bible correspondence course which they offer. We try to follow up these people and link them up with the nearest church.

Both because of language difficulties and the limited time we are able to spend with each patient, I have had a health booklet printed which contains information on hygiene, first-aid, home nursing, nutrition, immunizations, etc. We have found that someone in nearly every family is able to read and we have endeavored to get a booklet into each home with which we come in contact. To date, about 2,000 have been distributed. I know that, everyone, probably the majority, will neither read nor heed the advice contained therein, but if only a few do it is worth the effort.

Because of the comparatively high incidence of tetanus in the newborn in Korea, we have made a special effort to give instruction on cord care to expectant mothers. A very simple sterilized cord pack with written instructions and demonstration of its

use is given to each one, along with a layette. We visit any newly delivered mothers that we hear about in the area. Thus we have a chance not only to check the mother's physical condition, but also the baby and give an on-the-spot bath demonstration.

The patients are of about the same type we see in the out-patient clinic at the hospital, although perhaps even poorer. Most are farmers and day laborers who barely manage to eke out their existence. We have charged a flat rate of twenty won per patient which barely covers the cost of the gasoline. A good many of the drugs dispensed are samples sent by our supporters overseas. Soap is given out in abundance and always gratefully received. While, to us it means little, to the people who just can't afford it, it means a great deal—and cures a lot of problems!

When the weather starts turning cold, the boxes of knitted garments that have accumulated since the previous spring also go along as dispensable items. Like so many other places in Korea, scores of children are exposed to the elements with precious little clothing to protect them from the biting cold. The knitting needles of our ladies are kept busy making socks, sweaters, scarves, hats and gloves in order, in some measure, to alleviate this problem. The wife of our business manager, Captain Im Ho Sun, in addition to her many other duties, has made a tremendous contribution to this.

The patients and their problems are endless and sometimes we feel that we can do very little that has a lasting value for them. But we are able to catch many things at an early stage and thus prevent a crippling, disabling disease. We have come to know individuals and families in the areas and it is a joy to see them when they return with what had been a potentially serious problem cleared up, or to see a healthy baby brought in by a mother to whom we had given pre-natal care, or a malnourished baby now healthy because of milk and vitamins provided through the clinic.

We are endeavoring to make much of the program one of preventative medicine. While this, perhaps, is not so dramatic and exciting as taking care of critically ill people, it is infinitely important and of more value in the long run. The patients are grateful for the little we can do for them in the name of Christ, who is Himself the Great Physician. Many of them, though they can ill afford it, come bringing gifts of eggs, apples, persimmons, nuts, etc. It is at times such as these that one must practise the art of receiving as well as giving.

Because of the imminent furlough of Captain T.H. Gabrielsen, M.D., which leaves us with just one doctor for our entire program, the work of the Mobile Clinic must be seriously curtailed for a while. Pray with us that the way will soon be opened to resume it on a fuller scale than before.

Captain Jean Smith, R.N.
The Salvation Army

TIMBER

Timber has been described as "coming from trees which have weathered, grown tall, and are now available for construction of strong buildings". Korea needs timber on the hills and in its vast building program. The Korean Church needs spiritual timber if it is to build today for the needs of our time and the hopes of the future.



Mr. and Mrs. Kim Chin-Ho

There is only one way to describe a man we honored a few days ago, along with his wife, his church, and his community. It is the word "Timber" solid and good, and all because of the Grace of God!

The name: KIM, Chin-Ho. The occasion: his 50th Wedding Anniversary and his 40th year as a servant in the Church. In the city of Andong, April 28th, hundreds of people from within and without the Church gathered for the celebration. God's smile of springtime splendor was physically and spiritually obvious on that sunny day. I'd like to mention two things to describe the timber-theme and then add a postscript.

On this occasion Kim Chin-Ho spoke these words, "Only one verse is adequate for this occasion. I Corinthians 15:10 'By the grace of God I am what I am, and his grace toward me was not in vain... the Grace of God which is within me'. Without God's grace within me I could do nothing. This grace of Christ calls us to loving service with our loved ones, within the church, and in society. May God humble us all at this service to recall His grace in each of our lives and cause us to covenant again to give all the glory to God." And then he sat down.

A close friend in replying said, "In my Korean native place I am most happy to join you on this meaningful occasion. Usually we say 'We come down from Seoul to Andong'. Today that statement is wrong. 'I have come up to Andong for this occasion.'



The Kim's Golden Wedding

In the name of Christ I congratulate Mr. and Mrs. Kim, your family, your Tong Boo Church, your city Andong, your presbytery of Kyungan, and your God. The Apostle Paul wrote these words to a small city along a river 'I give thanks to God always for you because of the grace of God which was given you in Christ Jesus.' I Corinthians 1:4.

"I want to speak now of the Grace of Christ as I have seen it work in your lives. First, at the funeral of your son, who was killed in the Korean War, I sensed victory in your lives. The Grace of Christ had bridged even death. Second, the Grace of Christ is in your love for orphans. For these many years since the Korean War you have been mother and father to hundreds of orphans. You have been more than just mother and father; you have been a Christian mother and a Christian father to them and we thank God for you. The scriptures say religion that is pure and undefiled includes visiting orphans. James 1:27. Third, the Grace of Christ is at work in your love for Tong Boo Church. I remember well the first building on the site of the former Shinto Shrine. Now you have this beautiful new church and a very strong witness for Christ in this area of the city. Fourth, the Grace of Christ is at work in your love for the church in the Presbytery of Kyungan. You have done many things but you will be remembered mostly for your careful work as Juridical Person Chairman, and for being its Moderator. Fifth, the Grace of Christ is at work through your stewardship. When Kyungan High School was begun, only one Korean in the Andong area volunteered land for the Foundation; that person was Kim Chin-Ho and we were able to make our meagre beginnings in what now has developed into the Kyungan Schools with nearly 3,000 students. Sixth, the Grace of Christ is at work in your family. Two sons are clergymen, one son is an elder, two sons teachers in Christian schools, one son at work in the Korean Student Christian Movement, one daughter married to a medical doctor who is an elder. How great the Grace of Christ has been to you in your own family. Lastly, the Grace of Christ is at work through your personalities. God

has graciously given to both of you happy personalities where the smile on your face is an uplift to all of us. The Scriptures say 'Happy is the person whose God is the Lord'. What more could I ask for you in the future than the prayer that the Grace of God given to you in Christ Jesus may guide you every moment, day, and year on into eternity."

Fifty years ago, when the Kims were married, they were so poor the only nourishment provided for the few guests was a gruel made from rice hulls—something now used as pig swill. Today as I write this, on May 2nd, these two are on their first honeymoon among the timbers of tree-covered Halla Mountain on Cheju Island. Tallest among them stand Mr. and Mrs. Timber, alias Mr. and Mrs. Kim Chin-Ho. In his first Psalm God put it right — "Blessed is the man...whose delight is in the law of the Lord and he shall be like a TREE...and whatsoever he does will prosper."

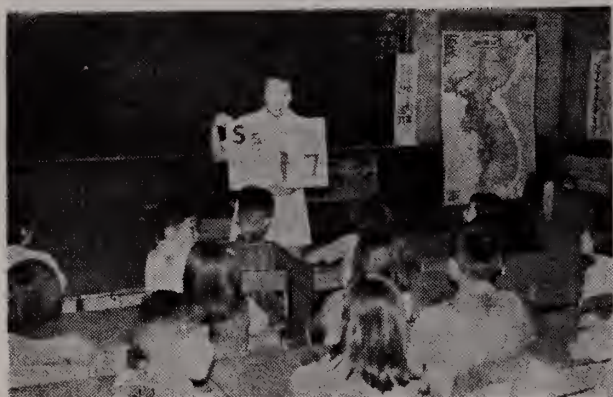
Stanton R. Wilson

Commission Representative
United Presbyterian Mission

English in Grades 2-6

Short-term missionaries such as I often find ourselves facing a class of young Korean students, trying to teach them English. Frequently the only preparation we have had for such an undertaking is that English just happens to be our native language. A few others of us have been introduced to a variety of materials for the task, but actually have no understanding of the situation. With no idea how much English our students know nor what their basic problems are in learning the language, we bravely, although blindly, begin our first day of classes.

That first class can be staggering. As you walk into the overcrowded room buzzing with chatter, you almost turn and run out at the realization of what you are about to face, or what you fear you are about to face. A hundred round, olive-skinned faces peer up at you as you enter. Probably, you think, they are wondering just what this pale, funny-looking creature thinks she can teach them. At this point you are wondering too! You know you do not even have enough Korean to get the instructions for the day across to them, but you pray that they at least have enough English to make a stab at understanding what you are trying to say. After a few attempts which end in the laughter of embarrassment, you are on your way.



Miss Huffman teaching an English class.

If this has been your situation, count yourself lucky. You got off easy. Let us make a few changes in your class and see what you think. Suppose that your students have had no English at all nor you any Korean. At least you have had very little Korean. Also suppose that your students are not middle school, high school, nor college students, but rather second and third graders in primary school. Only fifty or fifty-five of them! But just think what an elementary school teacher at home would say to that many. She thinks she has too many if the number gets beyond thirty. Fifty-five would be a nightmare! And what would fifty-five who did not speak any English be? However, most people would not volunteer for such a task, but being a teacher or children by profession I said "Yes". Only because I could not let myself pass up a chance to teach children again. So when this opportunity came, I took it. More bravely than blindly, though.

Dr. Sook-Ney Lee of Ewha Womans University's Attached Elementary School had dreamed for some years of starting an English program for her selected group of students, most of whom are from homes of the professional class. Nearly ten years ago, she had introduced English as one of the areas for the special activities' period held once a week for grades 4 through 6. Feeling that this approach was not accomplishing her objective, she proceeded to find a Western teacher. With the beginning of the school year in 1965, she had secured the assistance of a young woman who after a few weeks found that she could not continue. It was at this point that Dr. Lee came to me. School having already been under way for several weeks, my schedule was not very flexible. After a study of the situation, we worked it out so that I would teach each of the classes once a week for fifteen minutes. Then Dr. Lee, herself, would take the classes for three more fifteen minute periods a week.

As I said earlier, I did not go into this thing blindly. I knew enough to be well frightened. First of

all, what would I teach? I thought I knew "the how," but not "the what". After some thought about children's likes and dislikes and after consulting a number of books for lessons in beginning English, I began to write my own units of study and prepare my own teaching materials and aids. As for "the how", I used drills, dialogues, stories, games, and songs. This fit in with our purpose of teaching the children to speak. Reading and writing were considered non-essentials in the beginning and even now hold a secondary place in relation to speaking.

Then, too, I had a vision of fifty-five squirming second graders who would not understand a word of English, and I was not permitted by the principal to use a word of Korean (she did not need to worry). There I would be, unable to handle them, and the room would be in an uproar. The principal really would give up in despair then. But she had taken care of that, too. Each classroom teacher had been give instructions to handle the discipline while I handled the English. Actually there was never any problem. The idea of studying English was fascinating to the children, and from the beginning I had a captive audience. Oh, they did laugh at times. We both made mistakes too, but we learned. And far more quickly than you might have thought possible.

To those first classes in the spring of 1965, we have added four more. The original four who started in the experimental project as second and third graders are now fourth and fifth graders. Each year we have added a new second grade, feeling that this is a more suitable time for introducing students to a foreign language than during their first year of primary school. Next year, as our first classes enter the fifth and sixth grades, the pilot project will be completed. Our course of study in English will be in grades two through six.

Since this is an experimental program, many changes have been made in the early units as we have discovered better methods of working with the children. In spite of the shortcomings of the program and my lack of knowledge and experience in this field, the children are making remarkable progress.

In December, I shall be leaving Korea, but the program will be continued, for it has already proved its value. However, we would not recommend such a program for all Korean primary schools. Although for the children of our school whose futures hold travel and study abroad and international contacts, we feel that the study of English beginning on the second grade level and with emphasis on the oral approach will better prepare our students to speak fluently in English.

Miss Judith Huffman
Methodist Mission



News of the Church in Korea

New General Secretary of the Christian Literature Society



Rev. Chough Sun-Chool since 1948.

The ceremony for the installation of the new General Secretary of the Christian Literature Society, the Rev. Chough Sun-Chool, took place June 13th at the YMCA, in Seoul. The ceremony marked both the installation of Mr. Chough and the official retirement of the Rev. Kim Choon-Pai, who has served as General Secretary



Rev. Kim Choon-Pai

Mr. Kim, the retiring General Secretary, is a native of Ansung, Kyunggi Province, and served pastorates in Sungjin, North Hamkyung Do, and in Seoul, as well as serving as chaplain of the Young Saing Girls' High School in Hamheung, for some years, before coming to his position with the Christian Literature Society. He had had an earlier connection with the CLS when, from 1924 to 1929, he served as editor of the Christian Messenger, the union weekly church newspaper which was carried on for many years by the Christian Literature Society, prior to World War II. It has been one of Mr. Kim's dreams that this important periodical might be revived to serve the Church on a nation-wide, non-denominational basis again.

With the retirement of the previous General Secretary, in 1948, Mr. Kim came back to the Society at a very confused time. The nation and the Church and the Society were endeavoring to get started, after World War II. Less than two years later, the Korean War broke out and the Society refugeeed south to Pusan, along with many others. All the stocks of the Society were destroyed and the building burned, though fire-proof construction kept the building from complete destruction. From Pusan, Mr. Kim endeavored to carry on the work of the Society with such resources as could be found at the time. Following the Truce, in July 1953, the Society moved its offices back to Seoul and the work of reconstruction began. At

this time, there were a scant half-dozen titles available. The work of the Christian literature was back where it had been at the beginning of the century.

Since that time, there has been a steady development. The Christian Literature Society still publishes some 80% of the Christian literature for the Church in Korea. There are probably about 600 Christian titles available, now. Meanwhile, the **Children's Friend** magazine (새벗) was started in 1952, while in Pusan. In 1954, the **Christian Home** magazine (새가정) was begun. This was later turned over to the women of the Christian Home and Family Life Committee (inter-denominational) who have made it a real success. In 1957, the **Christian Thought** (기독교사상) magazine was begun and has been a useful forum for articles by those related to the various seminaries. In 1962, the English monthly, **Korea Calling**, was revived, largely through the enthusiasm and support of Mr. Kim, without which it would not have been possible. A few months later, in May 1962, the Korean edition of **The Upper Room** (다락방), which had been carried on since 1938, under the direction of Rev. Charles A. Sauer until his retirement, both from the Methodist Mission and from his position as Associate General Secretary of the Christian Literature Society, was taken over by the CLS and has continued to have a wide usefulness as a devotional aid. In 1967, the newest magazine to come under the CLS wing is **New Light** (새빛), the Braille magazine for the blind, which was started some years ago by the Committee for the Blind in Korea and was recently turned over to the Christian Literature Society.

During this time, also, there was the publication of the full set of 17 New Testament Commentaries by Dr. Charles R. Erdman, which have gone through numerous editions and brought help to many, being now available in a new one-volume edition. More recently, with the help of the Theological Education Fund, a series of books for seminary text and reference use has been put into Korean. A series of commentaries on the New Testament by Korean authors is now nearing completion.

The Christian Literature Society is, of course, not the work of any one man, nor of any one group, but any organization needs a head and Mr. Kim's encouragement and wise guidance have been an important factor in the rehabilitation of the Christian Literature Society during these crucial years since the setting up of the new Korea and, particularly since the Korean War.

Mr. Kim's own books have been seven in number,

aside from numerous magazine and other articles. Two of these are still available and are reviewed in the **Book Chat** column of this issue. The others are now out of print, but have filled a useful place for many readers. These included a guide for new Christians, a devotional book, a book of Bible biographies and one on the Philosophy of the Christian Life.

Mr. Kim's responsibilities now fall to the new General Secretary, the Rev. Chough Sun-Chool, who comes to this work with a varied background of Christian service, both in the pastorate and as professor and administrator in the Hankuk Seminary, work with the Korean Student Christian Movement and with the YMCA. Since his election as General Secretary-elect, last fall, he has been working closely with the retiring General Secretary and has won the respect of the staff of the organization. There is every reason to feel that the transfer of the reins of authority will be a happy one for all concerned.

In his speech of acceptance, at the ceremony of installation, Mr. Chough called attention to three particular areas of immediate responsibility to which he falls heir. These are: 1. the urgent matter of the construction of the new Christian Center which has been brought to a critical stage by the plans of the city for widening the street on which the present building stands, necessitating its removal by the end of 1968; 2. the completion of the program of publication related to the grants from the Theological Education Fund; 3. the matter of the new revised hymnal, on which work has been proceeding for the past several years. He also made it clear that the basic purpose of the Christian Literature Society is more than merely that of publishing a lot of books and magazines. The basic purpose is still that of maintaining an effective Christian witness and of doing everything possible to further the evangelistic mission and motive of the Christian Church in Korea.

The ceremony of installation was presided over by the chairman of the Board of Trustees of the Christian Literature Society, the Rev. Kil Chin-Kyung, and was attended by a large number of friends from all branches of the Christian community in Korea whose servant the Christian Literature Society is and has been since its founding, nearly 80 years ago. They were present to register their thanks and affection to the retiring General Secretary, the Rev. Kim Choon-Pai, and their good wishes and support for the incoming Secretary, the Rev. Chough Sun-Chool, to whom the chairman presented the keys of the building and the official seal of the Society as symbols of his new office and responsibilities. May the Lord grant grace and wisdom to the new appointee as he takes up his tasks.

News of the Bible Society

Special Price on Gospel Portions

The attention of our readers is called to the fact that the Bible Society is offering the small-size Gospel

portions to missionary and church groups at half-price, that is, at 1 won instead of 2 won per copy, in any quantity. Application should be made to the Bible Society direct. This price does not apply to purchases made from colporteurs or book store outlets.

Bible Society Self-Support

It will be remembered that, back in 1964, it was decided to undertake a campaign to raise an endowment for the Korean Bible Society, to make it self-supporting. Up to now, the Society has leaned heavily on the parent Bible Societies, the British and Foreign Bible Society, the American Bible Society, and the Bible Society of Scotland. It was felt, and rightly, that the time had come for the Christians of Korea to assume the main burden of the support of their own Bible Society. To this end, a campaign was instituted to secure new Life Memberships, the fees from this source to be put into the Self-Support Endowment Fund.

A Life Members' Association was organized, taking April 22nd as an arbitrary date to represent the birthday of the Korean Bible Society. That is, it is known that the Bible Society had its beginning in 1895, but the actual day is not known. The Korean Bible was completed April 2, 1910. For this reason, that date is taken as "Founders' Day" for the Bible Society. April 22nd is, therefore, an arbitrary extension of this date.

By the time of the fourth meeting of the Life-Members' Association, this spring, the results of the campaign were startling and encouraging. The life membership fee is 3,000 won. At the time of the original organization of the Association, in 1964, there were 434 members. By the end of 1964, there had been 943 new members added. 1965 brought 2,464 more; 1966 added 3,880--a total of 7,730 members and a Fund of 10,274,998 won. Of this total of membership, 30 are living abroad and 180 are missionaries and other foreign friends living in Korea. This means that some 7,500 of the present life members are Koreans, which is one of the most encouraging results of the campaign. Many of these remember with gratitude the refugee years when personal Bibles had been lost in the confusion and the Bible Society was able to make the Word of God available to them again.

Aside from the main Association, 27 branch associations have been formed in different parts of the country. The first year, there were 6 of these; the next year 8 more; the third year 13 more--total 27. It is hoped that some 16 more may be added by the end of December 1967.

There are two special values to this effort. First, the Korean Church is assuming more and more responsibility for the interdenominational organization which provides Bibles for this whole Church. Second, in this day of great divisiveness, church members of

all persuasions are working together in a common cause to provide Korea with the Word of God.

To our English-speaking readers, we wish to present the opportunity to share with your Korean brethren in this. By all means, send in your 3,000 won and enroll yourselves as Life Members, if you have not already done so.

News of the Korean Lutheran Church

Dr. Ji Won-Yong to Lecture in the States

Dr. Ji Won-Yong recently left for the United States, where he will lecture on "Luther and Education during the fall semester, at Concordia Seminary, in St. Louis, Missouri. Dr. Ji received a lecture and research grant as part of a Church-wide program in celebration of the 450th anniversary of the Reformation. Dr. Ji is Director of the Lutheran Theological Academy and of the Lutheran Hour radio program, which is broadcast locally over the Christian radio stations HLKY and HLKX, and over several commercial stations. He has also served as chairman and member of the Editorial Board of the Christian Literature Society for the past several years.

During the winter, Dr. Ji will also participate in a Lutheran Hour Directors' Work-shop and attend the golden Anniversary convention of the Lutheran Laymen's League, which has sponsored the International Lutheran Hour broadcasts since 1930. He will also attend the 47th Convention of the Lutheran Church-Missouri Synod, which will take place in New York, July 7-14.

News of the Korean Methodist Church

Annual Meeting of the Women's

Missionary Society

The annual meeting of the Woman's Missionary Society met at the Seoul Chung Dong First Methodist Church, April 26-28, with over 700 in attendance. Dr. Kim Young-Ok of the Methodist Theological Seminary, in Seoul, led the daily Bible study hour. The reports of the 36 District Secretaries showed particular interest in a greater emphasis on local societies for girls. The Bible correspondence Course program continues to flourish, with 7,971 now enrolled. In addition to the appointment of two Bible women for pioneer evangelism, one is also serving in evangelism and rehabilitation of prostitutes and another is working in industrial evangelism.

Construction Work in Taejon

Work has been begun on the construction of a new 2-storey men's dormitory and dining room at the Taejon Methodist Seminary. The seminary is also completing the new Bishop Richard C. Raines

Memorial Library Building, a 3-storey building of 336 pyung.

New Churches

The Central Council has just announced the organization of a new congregation, the Kal Hyun Church, in Kal Hyun Dong, Seoul North District. Many churches have begun new construction with the advent of spring. Two of the larger buildings recently begun are the Zion Church, Sindang Dong, Seoul, with a 2-storey structure of 230 pyung, and the Central Methodist Church in Tae Hung Dong, Taejon, with 2 stories and 120 pyung.

News of the Presbyterian

Church in the Republic of Korea

The Placement Committee of the ROK Presbyterian Church met with the missionaries of the United Church of Canada Mission who are going on furlough, this coming summer. A questionnaire had been sent to each to be used as a guide for the discussions. The purpose of the meeting was to enable the missionaries to discuss the goals which they had had for their work, over the past five years, their attainment of these goals, their frustrations, their change in plans and attitudes, their working relationships, etc.

The idea of goals and evaluation of a missionary's work is new to many of the Korean leaders and is often honored more in theory than in practise by many of the missionaries. Hence, this meeting, though only a beginning, raises hopes that the effectiveness of the Church-missionary relationships may be improved.

A similar questionnaire will be submitted to the Presbytery or institution where the missionary works. This too, is new for our denomination. The replies will be discussed at the next meeting, in July.

On the recommendation of the Cooperative Work Committee, the General Assembly, at its next meeting in September, will take formal action as to extending to these an invitation to return to continue their service with the Korean Church.

News of the Presbyterian

Church in Korea

Four-College Conference

A conference of representatives of the four Presbyterian colleges was held in Seoul, on May 22nd. The four colleges are the Taejon Presbyterian College, Seoul Women's College, Keimyung Christian College and Soongsil College. At this conference, the fifth of its type, Dr. Frank Wilson, Secretary for Education of the United Presbyterian Church's Commission, in New York City, was present. At these conferences, the four colleges are studying concrete plans for close cooperation in curriculum, faculty and financial

support. All four colleges are in the midst of building programs. Taejon is completing a new women's dormitory. Seoul Women's College is building a chapel-auditorium. Keimyung has just finished an enlarged library and faculty study building. Soongsil is now building a new library, science building and chapel, and is hoping to complete these in time for the 70th anniversary of Soongsil High School-College, in October 1967.

Keimyung Christian College Celebration

On May 19th, Keimyung Christian College celebrated its 13th Founder's Day. Featured guests included Mr. and Mrs. Frank Shattuck, of Neenah, Wisconsin. Mr. Shattuck is Honorary Chairman of the Board of the College. Also attending were Mrs. Edward Adams and Dr. Frank Wilson, both from the United States. On this day, a bust of the late Dr. Edward Adams, second president of the college, until his retirement in 1963, was unveiled.

The Shattucks have had a special interest in the Chapel Wing of the Main Building, the Men's Dormitory, and the Junior College recitation building, which contains facilities for the departments of Home Economics, Kindergarten teacher training, and Arts and Crafts, and have shown a continuing interest in the work of the college over the years. They have also had a long-range concern for the work in Taegu, through their relationship to the father of Dr. Edward Adams, the Rev. J. G. Adams, founder of Taegu station, in 1893, and have helped specifically with the early buildings of the Bible Institute, the auditorium at Keisung Boys' High School, and the hospital which was constructed in the 1930's, under the direction of Dr. A. G. Fletcher, then superintendent of the hospital. When Mr. Shattuck was introduced to the assembly, it was announced that he was 90 years of age (by Korean count; i.e. 89 years of age), whereat a gasp of delighted amazement went audibly over the hall.

BOOK CHAT

With the retirement of Rev. Kim Choon-Pai as General Secretary of the Christian Literature Society, it might be well to mention, here, the two of his seven books which are still available. The first is **History of the Martyrs** (순교사화집) (150 won), which is now in its 5th edition. The book falls into three sections. The first covers martyrs of the early centuries of the Christian Church, from Stephen on down. The second tells of the martyrs of the Reformation period. The third centers on Korean martyrs of the period of the early Catholic work in Korea, down to the formal beginning of Protestant work here. The number of editions to date gives an indication of its interest to Korean readers.

The other is **Men Who Move the World** (세계를 움직이는 사람들) (130 won). There are 19 of these selected, not on the basis of political fame or intellectual power, but of spiritual influence which continues in our own generation, long after these men are gone. It will be noticed that the title is *not* in past tense, in the form, "Men Who *Moved* the World." It is the present influence of these men on which the author centers his attention. In the introduction, he expresses the hope that these may serve as a guide and inspiration to the young people of our day. There are two important Korean Christian leaders in the list: Yi Sang-Chai, who wielded perhaps the greatest influence of any man in Korea on the young people of his generation, until his death in 1927, and did much to point the young men of the nation to Christ; and Kil Sun-Joo, one of the most effective pastors and Bible teachers of the first half of this century, and one of the Christian signers of the Declaration of Independence, in 1919. Of the others, the last ones on the list, being the most recent, have an understandable drawing power: Sadhu Sundar Singh, Albert Schweitzer and Kagawa. Earlier ones include St. Francis, Pascal, Demien, as well as Luther, Wesley and William Booth, among others. This book is in its second edition and merits wide use.

Notice was previously given of the publication of Vol. I of **Studies in the Psalms** (시편 연구) (200 won), by A. D. Clark, which came out in February. The Second volume has just come from the press (also 200 won). The two volumes cover Psalms 1-72 and 73-150 respectively, giving a semi-devotional treatment of each. They are recommended for gift use.

From time to time, books come out purporting to survey the thought and teaching of various important theological spokesmen. Some are more successful than others in helping the reader to distinguish the theological woods from the trees. One of the best of these, which has been acceptable enough in English to merit its publication as a paperback, is William Hordern's **A Layman's Guide to Protestant Theology** (프로테스탄트 신학 개요) (230 won), which is highly commended to your attention. It should be a great help to pastors and other church workers and to seminary students who need help in understanding what their professors are talking about!

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

91, 2nd St., Chong-no, Seoul, Korea

KOREA CALLING

VOL. VI. No. 8

SEPTEMBER, 1967

THE CHALLENGE TO THEOLOGICAL EDUCATION



Samuel H. Moffett

Korea has more Protestant theological students than any other country in Asia, Africa or Latin America. Last year there were 1,781 theologues in her fifteen major seminaries, and perhaps as many more in some thirty minor schools. But it all started with just two students in a missionary's home in Pyengyang sixty-six years ago.

In 1901, Dr. Samuel A. Moffett brought two young men into his house for a three-month course for training pastors. Six years later, the little seminary graduated its first seven ministers as the nucleus around which, in that same year, 1907, the new and independent Presbyterian Church in Korea was organized.

Today's Presbyterian Theological Seminary stands on the hills beside the Han, under the cross on its eight-story-high prayer tower, with a faculty of fourteen, a student body of 240, and as high an academic standard as any theological school in Asia. For a while it was the largest Presbyterian seminary in the world. It has graduated 2,593 ministers of whom about two thousand are still in active Christian service, not only in Korea but in six foreign countries as well.

This year's graduating class numbers 84, which is still not large enough to meet the demand for ordained ministers in a church that has almost doubled its membership since the 1950s.

Most graduates go directly into the pastorate, but changing times have created a demand for a diversified ministry. One of last year's graduates, for example, went to a factory, not a church, and as a common laborer, not a minister. He is preparing for Christian witness in Seoul's industrial slums. Another graduate, our first woman B.D., is in a rescue ministry to prostitutes, moving unafraid through their sleazy, twilight underworld to tell them of Him who came not for the righteous but for sinners.



Presbyterian Theological Seminary

The most startling statistic at the seminary is the number of college graduates. 60% of the seminary's 240 students are graduates of a four-year college, and if the undergraduate college of Christian Education is excepted, the proportion is 76%. There are 136 (including 6 women) in the seminary's B.D. course for college graduates; 8 in the Th. M. course of the Graduate School; 46 in a two-year course for graduates of regional seminaries, and 50 (including 3 men) in the college of Christian Education.

These four levels of instruction pose innumerable problems, but are also an insistent, urgent challenge to the whole structure of theological education in Korea. They present us with questions like this. Can we work out a creative combination of the new American-pattern B.D. course for college graduates, and the old European-pattern course for high school graduates which the rural church still needs? Can we raise academic standards without losing the evangelistic zeal that is the old seminary's priceless heritage? Can we discover enough resources in Korea for an adequate, indigenous graduate school program? An important part of the future of the Korean Church hinges on finding an answer to such questions.

The seminary's location is in itself a symbol of the challenge. At the crest of the hill behind the school lie the ruins of a 1400-year-old Paekje fortress, reminding the students of their country's an-

cient cultural heritage. But next door is Walker Hill, the gleaming, five-million-dollar tourist resort and international conference center, serving notice that they can no longer live in the past. Below the pines on the fifteen-acre campus flows the quiet Han, an invitation to meditation and reflection. But the river's banks are broken by the chimneys of the sprawling factories which have turned the sleepy suburb into a bustling new industrial center.

Between the factories and the seminary rises the steeple of a little brick church, started as a home mission project by a down-town congregation before the seminary even thought of locating here, and reminding the students of the evangelistic priorities of their unfinished task in a land that is still 93% non-Christian. After sixty-six years there are more non-Christians in Korea than when we started. That is the greatest challenge of all to theological education in Korea.

Samuel H. Moffett
Dean of the Graduate School
Presbyterian Theological Seminary

PATERNALISM AND INDUSTRIAL EVANGELISM

Paternalism has had a bad press, especially among anti-colonials, but in Korea today we shall miss a great opportunity if we fail to recognise the fact that this spirit of paternalism is creating a favourable condition for evangelism, especially in industry. There can be no country in the world, certainly not Britain, nor America nor Japan, where factories, and even police stations and prisons, are so wide open to the messengers of Christ. In what other country have Chiefs of Police invited the clergy in every town to supply them with chaplains? Where else would you find a Governor of a prison gathering his eight hundred and fifty male and one hundred and fifty female prisoners to take part in a Christmas Service? Or a factory manager assembling his 1,600 workers to meet a bishop, or to witness a Christmas Play or to hear an Easter Message? Yet, I have known all these things to happen during the last few months.



Bishop John Daly

In Korea there are owners of private coal mines who care sufficiently to give their workers houses, hospitals and schools, textile firms that provide dormitories for up to eight hundred female workers and do not forget a beauty parlour, and a government-run factory that organises a nursery where their workers may suckle their infants. Management knows that well cared for families produce the better workers, that knowledge is world wide. But in Korea the management also recognises that material care is not sufficient and, in my experience, there is a readiness to enlist the services of the church to help to supply the spiritual needs of the workers.

There is a large tobacco factory where the non-Christian manager has invited one of my clergy to be chaplain to the works. He has provided a furnished room with a telephone and the workers are encouraged to go to the chaplain with their personal problems. Once a week, the chaplain has lunch with the workers and the broadcasting system is put at his disposal for fifteen minutes. A priest in another parish spends thirty-six hours a week at a primitive coal mine high up in the mountains (it is said to be the highest coal mine in the world). There he works in the daytime as a welder but the manager is giving him a room where he may counsel those who come to him. The chief engineer gives him his meals and he sleeps at night in a shack with two young bachelors. The young manager especially values our prayers. He himself from time to time, retires to his wooden hut for a three days' retreat. A string with strips of white paper is placed across his doorway so that he may not be disturbed; night and morning he washes his body with fresh water and the day is spent in prayer. When his time of preparation is over, he goes to the top of the mountain to offer the sacrifice of dog and pig for the safety of his workmen.

I have given but two examples of dozens which could be cited from the experiences of Protestant and Catholic workers in this field. The dangers are obviously great and our evangelists must be warned lest they become the tools of a paternal management, or their activities mistaken for a form of western witchcraft. Both these dangers may be particularly acute where the management is in the hands of church members, for these men are apt to expect the Church to support the "status quo". But danger is no reason for neglecting opportunities.

I have only twice met with a hesitation to accept the ministry of the church and the cause for this, on each occasion, was the fear lest "missionaries would introduce division among the workers." This reaction came as a slap across my face, especially since I knew it to be justified. I am convinced that we must find the way to work together or else the doors which are open to us today will be closed.

Bishop John Daly
Anglican Mission

THE PEACE CORPS IN KOREA



Kevin O'Donnell

The name of this publication, **Korea Calling** seems appropriate, somehow, for an article describing the Peace Corps of the United States in Korea.

Korea, through its government, originally called Peace Corps in 1961, the year the Peace Corps started. Unfortunately, Peace Corps could not respond to this initial request. Korea again called, and in late 1965, agreement on a Peace Corps educational program

was reached. In September 1966, one hundred American Peace Corps Volunteers arrived in Korea for two years to be high school teachers of Conversational English, Science and Physical Education. About seventy Peace Corps Volunteers were in the first group with an additional twenty-five and five in the latter two fields respectively.

Before arriving, this group had been carefully recruited, selected and trained. During an intensive twelve-week training program, these Peace Corps Volunteers were introduced to Korean History and Culture, the Korean Language and also received specific instruction in their needed teaching skills.

While Peace Corps comes to Korea to teach, we also come to learn. We wish to learn in order to understand and be understood. For this reason, the Peace Corps Volunteers all live with Korean families in the forty-three different cities, towns and villages where they are teaching at about one hundred Korean schools.

These Americans, two-thirds of whom are male and one-third female, are generally in their early twenties. They are all college graduates, and represent about thirty-five of the fifty States. Some hold advanced degrees, and many plan to return to graduate school following their Peace Corps service. For the young men, this service is not a substitute for military service, although they are generally granted a deferment while in the Peace Corps. Upon completion, they are eligible for the draft.

In an attempt to remove as many of the differences as possible between the Koreans and the Peace Corps Volunteers, the daily living of a Peace Corps Volunteer is considerably different from the usual United

States government employee. For example, the Peace Corps Volunteers receive 12,000 Won a month (those in Seoul receive 13,500 Won) from which they must pay all their living costs except cost of room and medical expenses. They do not have PX privileges nor can they use the Korean Foreigners Commissary. The rule of thumb is that Peace Corps Volunteers avail themselves of only those things available to Koreans.



A Conference with Peace Corps Volunteers

As teachers, the Peace Corps Volunteers are kept busy. Generally, they teach twenty to twenty-five classroom hours per week plus extra-curricular school activities such as English conversation clubs or sports activities. Many also hold adult classes in the evenings, or work with groups of students from other schools. Some have found involvement in work with local health groups or orphanages.

The combination of truly living on the economy, carrying a heavy work load, receiving a minimum living allowance, struggling with a difficult language, all while constantly adjusting to a new environment with new customs and value scales seems like a big undertaking. It is! But to date, only four of the original one hundred have returned because of an inability to adjust. Four others have returned because of health, marriage or as spouses of those who did not adjust.

With a high sense of motivation and solid dedication to the cause of understanding and assisting, these young American men and women are determined to succeed.

One measure of the job these Peace Corps Volunteers are doing might be in the request recently presented Peace Corps by the Korean Government. The Ministry of Education asked for approximately two hundred additional Volunteers in English teaching. These Peace Corps Volunteers would be assigned to Middle Schools throughout Korea. We are often asked why the teaching of English is so important in a developing country like Korea. We believe English is the key with which the Koreans can unlock the storehouse of resource material. For example, the Korean doctor or engineer with a knowledge of English, can read and comprehend specialized publications pertaining to his work and thereby greatly expand his knowledge. Further, the English language is becoming the common denominator language of international business and Korea is seeking active participation in such commerce.

The Ministry of Health and Social Affairs has asked for over three hundred Peace Corps Volunteers to serve as Rural Health Auxiliaries. The Volunteers will function in the areas of Maternal Child Health Care, Communicable Disease Control, Sanitation, and Health Education

With only eight months in Korea, Peace Corps is reluctant to pass judgment on itself. Encouraged by the present Peace Corps Volunteers' performances and the requests for additional Peace Corps Volunteers, Peace Corps is still searching to improve the utilization of its talents. In all three teaching fields, English, Science and Physical Education, and especially the latter two, new ways to improve the effectiveness of the Peace Corps Volunteers are being reviewed. Joint studies with Korean educators have been started to set objectives for Peace Corps' presence in Korea. In essence, the Koreans are being called upon to determine how this manpower resource which has been made available to them can best meet the needs of Korea.

Kevin O'Donnell
Director, Peace Corps, Korea

BOOK CHAT

New Christian books on Korea are of interest to all of us. A very moving little book, in paperback, is **For a Testimony**, by Rev. Bruce F. Hunt (200 won), which tells the story of the time spent in prison over the Shinto Shrine problem, just as World War II was getting started. Only those who

were here at the time can appreciate some aspects of the situation which the book describes, but the reading of it will inevitably raise certain questions in the reader's mind: Just what would I have done in a similar situation? How much would I be willing to endure for Jesus Christ?

Two small books published by the Lutheran Mission are worthy of attention. One is the famous **The Freedom of the Christian Man** (크리스찬의 자유) (50 won), by Martin Luther. This was one of the decisive writings of Reformation period. It has not lost its value with the passage of time. The subject is still an important one. What is true Christian freedom and what are its limitations, always "in Christ?"

The other is **What is Truth** (진리란 무엇인가) (40 won). This is a small book of selected Scripture readings, under attractive titles, done in four sections: The Fragrance of Life, The Treasure of Life, The Guide of Life, The Glory of Heaven. Some of the sub-titles are these: The Song of Love: I Cor. 13; The Turning-point of History: Acts 2; The Essence of Faith: I John 3; Paul's Gospel: Rom. 5, 8; Christian Behaviour: Rom. 12; Peace of Mind: John 14. It will be seen that the sections consist of full-length passages, not just scattered verses.

With the current interest in the writings of Bonhoeffer, of which at least three are available in Korean, **The Place of Bonhoeffer**, edited by Martin E. Marty (본회퍼의 사상) (250 won) will be of help to many. The sub-title is "Problems and Possibilities in his Thought." The first essay by Marty himself, gives the title to the book. Each chapter is by a different author. They discuss such themes as: What is the meaning of Christ for us today? Jesus and the nature of Society, Bonhoeffer and the Bible, Worship and Faith, Bonhoeffer's Philosophy.

Another author who has been stirring much interest, in Korea, for obvious reasons, is Martin Luther King, Jr, several of whose books have appeared in Korea in translation, from other publishing houses. Now the CLS has come out with a translation of **Stride toward Freedom** (자유의 투쟁) (250 won).

KOREA CALLING

Editorial and

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

91, 2nd St, Chong-no, Seoul, Korea

KOREA CALLING

VOL. VI. No. 9

OCTOBER, 1967

The Christian Farmer

"What is it like to operate a dairy farm for the Lord, in Korea?" I was asked this question by a Christian serviceman stationed in Korea, not long ago.

"Well, farming is generally the same the world over, I guess, but it may be a little different, here in Korea", was the reply that I gave him. After stating this, I went on to explain further what I meant.

"Farming is generally the same..."

You have probably heard the old farm-hand expression, "Anything that's green and grows, or has more than one leg, requires a heap amount of work." How many times have I given a silent "Amen" to that statement since I have been in Korea! Any farmer can tell you that land and animals require a lot of sweat and hard work just to be able to support themselves. But to make them pay, it requires a little "bleeding" to go along with the sweat.

At present, the Church of Christ Mission owns or leases about 60 acres of land and has a herd of 20 Holstein cows and eight calves, in Korea. The herd requires the same care and attention as on any American dairy farm, plus the care and upkeep of the facilities, which include a barn and two silos. The operation supports 9 full-time Korean workers by salary and share-cropping. These workers include 2 farmers, 2 herds-men, one truck driver, assistant manager, accountant, night guard and a general laborer. All are Christians except the driver. I can honestly assure you that they are all wonderful and hard-working brethren.

"A little different..."

Our dairy farm is different because it exists for a different reason than do most farms. Perhaps it can best be explained by a statement of our goals, which are written in Korean and English and which are hung on the front of the barn. They read:

"We strive to

1. serve God and our Saviour in our work,
2. make this a self-supporting dairy farm,
3. assist our fellow-men as we are able."

Stating these in a more meaningful way, our farm exists out of the love and care which Jesus commanded, on many occasions, toward the hungry, the widows, orphans, etc. We believe that we serve Christ by helping under-nourished bodies to receive meat and milk, and we believe that it can be better for Korea



David Goolsby and a Farm Bible Class.

and the Koreans if we attain this goal, not of profit-making but of maintaining a self-supporting dairy farm.

Furthermore, I feel that the dairy farm is a means of "being ready unto every good work." It is the Church at work, through benevolence and a type of vocational training which is greatly needed in a country like Korea. For example, in 1966, an equivalent of 50 people a day received one pint of milk each. For the first months of 1967, the farm has done benevolence every day to 14 needy individuals and families, through milk from the herd. In addition to the milk, there are the calves which can be used as a help to the people. From June 1966 to June 1967, there were 14 calves given away, loaned or sold (according to the purpose and the financial situation of the recipient) from our herd.

I firmly believe that Christian work through agriculture can be the greatest key toward unlocking the truths of God for the rural peoples of the world. (It should be borne in mind that the majority of the world's population are rural.) I have found this to be true while delivering a calf late at night, when I have found it easy to tell the Korean boy who was helping me about the creative power of the God we worship. I also found it easy to tell the same boy about the parable of the Sower, while planting corn. Do you understand what I mean?

David Goolsby

Manager, KCC Dairy

Church of Christ Mission

The YWCA and its Continuing Work



If I were to name just one aspect of the YWCA work that would be most descriptive of its effect, it would be the "change in people", after they come to the YWCA. The Christian purpose of the YWCA offered, and still offers, a depth of experience which can bring about a change for the better in people. Our program provides opportunities for individuals to develop in health, know-

ledge and other aspects of a rounded experience, as well as in ability to become an increasingly responsible citizen, in today's world.

This change in people may start very simply: a grandmother who learns to read and write for the first time and finds a whole new world opening up before her; a girl who suddenly finds herself and becomes confident and relaxed as she leads others in a club group; a lonely woman who finds acceptance in Christian fellowship with others; a non-Christian in a women's club who discovers what it means to be a follower of Christ as she joins her group in a service project.

This is the essence of the YWCA work, not only in this country but throughout the world. Within the fellowship of the YWCA, with its many group activities, there is an opportunity for strengthening one's self in understanding and usefulness, not only to the neighbor near at hand but also to those in far-off lands. A member becomes a part of the world-wide YWCA whose usefulness can be a force for good in a given community, in the nation and around the world. No girl or woman is the YWCA is alone. She is one of the countless number in 75 countries around the world, one of a fellowship whose ideals are set to work for a world in which truth, justice, peace and freedom may prevail.

The YWCA of Korea accepts the challenge of its 45th year of service in this country. We find that old pressures and new trends ask of us the utmost in effort, productivity, wisdom and faith. The basic task of helping people to change for the better will always be a challenge to the YWCA in all the communities where it is at work.

We are living in an age of revolutionary changes. The YWCA will have to find new ways of working, new kinds of leadership, new program emphases for better understanding the role of women in a modern society. The YWCA will continue to reach out to help individuals at the level of their needs. It may be the need of an illiterate mother in a rural village, a homeless child or a widow in a large city. It may be the needs of young people whose energy must be harnessed for constructive work. We will continue to reach out a helping hand to students struggling to



The young people are interested in the Arts and Craft classes at the YWCA.

get an education, or to working wives and mothers in reaching them with simple rules of hygiene and sanitation, nutrition and child-care. Yet again, it may be in its far-flung citizenship educational program, its program with teen-agers, its work with school dropouts or those who leave school early, or it may be in self-help projects, in training women and girls in a vocation which will enable them to support themselves; it may be with people who, through lack of knowledge or resources, are waging an uneven struggle against poverty, deprivation and discrimination. This is our continuing task.

We are aware of the importance of the role of women in building the nation, as well as in strengthening world ties and in working for peace. This calls for our confidence, our leadership and hard work to achieve our goals.

The YWCA is a women's movement. As such, it will continue "to cherish and hold precious that small segment of life where women may rendezvous to a supportive fellowship which is autonomous, here to deepen commitments, test new-found roles and use their agency as a gateway through which to make those contributions which are unique to women and are vital to the agencies serving our ever-changing society."

Today, more than at any other time in the history of the YWCA, the world needs the on-going faith and the fellowship of the Young Women's Christian Association as a dynamic movement of women and girls. Aware of our religious heritage and inspired by the vision of our founders, we are resolute that the YWCA shall today contribute a full measure of devotion. It will seek continuously to demonstrate, in this atomic age, the ever-present power of Christian ideals. To this the members of the Young Women's Christian Association are dedicated. For this, we work and pray together.

Esther Park
National YWCA

Nursing in Korea and its Rewards

(This article, which appeared in the May 1935 "Korea Mission Field" magazine, is a statement of the case for Christian Nursing which could well find echoes in the hearts of many working in this area, today.)

Nursing, as well as other medical work, is going through a transition stage in Korea, today. At present, we have only two Christian Nurses' Training Schools with government recognition, in Korea. These are in Pyongyang and at Severance Hospital in Seoul. Each year, the type of girls who come for training is improving, drawing students of higher character, better education and vision of service for God through the nursing profession. This is right, for Korea must keep in step with advances in the social order today.

So much for the educational point of view, but what of the religious phase of our work? After all, is not our goal the same, whether in medical, educational, agricultural or evangelistic work—to make Christ known to Korea? One hears that we should concentrate on evangelism, and then someone comes along to say that our schools and hospitals must be more professional, that we should not use them as a cloak for evangelism. But can we pigeon-hole life like that? Life is a composite whole and the Christian life is the highest conception of this very complex, but coherent, entity. The writer believes that the doctor or nurse has the best opportunity to demonstrate the Christian life. Let me give you a few reasons:

A leading citizen of the village of Paju was a patient in Severance Hospital and was led to Christ while there. He went home aglow with his Christian faith and enthusiastic to build a church in the village. A revival was held there, with large, enthusiastic crowds, and 200 indicated their interest in Christianity. After the required course of study, 36 were baptized on Thanksgiving Sunday. A missionary from Songdo(Kaesung) was the first foreigner to visit the village, after the revival, and she went to stay in the home of the leading man of the town. That evening, after the service, the man's mother came and stood near her, felt her clothes and said, "Do you know why you were put in this room, away off from the rest of the house?" The guest assured her that it was all right, but the old lady continued, "You were put here because I was afraid of a foreigner and would not let them put you near by." Then she added, "Thirty years ago, a missionary came here and gave me a Bible. When my son(the one who had recently been converted at Severance) learned that I had a Bible, he took a knife and cut it to shreds and told me to beware of foreigners because they were dangerous. From that time, I have lived in terror of them." Then she looked up

into her guest's face and said naively, "But I'm not afraid of you." After that, she always called her "the foreigner of whom I'm not afraid." She, too, became an earnest and faithful member of the church. Not long ago, she went to Heaven and, just before she passed away, she sent for "the foreigner of whom she was not afraid."

This man, who once had destroyed his mother's Bible, contributed a large part of the money needed for construction of the village church. Although his disease proved incurable, he found Christ through the ministry of doctors, nurses and religious workers at Severance and the whole village was touched by this influence.

Another reason: In December 1933, a little 12-year-old girl was admitted to Severance, paralyzed from the waist down by tuberculosis. She was first put into a plaster cast, but this caused pressure sores, so a Bradford frame was made for her and she remained in it until January 1935. Before her doctor left on furlough, in 1934, he told the nurse in charge that he didn't think there was much hope for the child, but since she came from a poor home in the country, he knew she would only suffer if sent home, so he paid a substantial sum for her care in the hospital, where the nurses could see what they could do for her.

This statement from the doctor was a challenge to see the little girl walk again. During the year, the doctors who have seen her have not been very encouraging and, at times, even the nurse's own faith would weaken, but she always wants the student nurses (and graduates) to follow the motto, "As long as there is life, there is hope," so she encouraged the nurses to continue the light treatments, the massage, and so on, and it was a day of rejoicing when the child was able to move her legs a little. For months, it was quite painful for the child to be moved, even to have her bed made. But in January, the doctor ordered her removed from the frame and she was told that she could walk again. She has regained the control of her lower limbs and can move freely in bed, without pain. The doctor wanted her to remain in bed a while longer, but the child thought she could walk right away, so when the nurse was not looking, she got out of bed and stood on her feet. This, in itself, was a miracle, after having lain in bed for 13 months. She has every prospect of walking again. Do you think the effort was worth while?

During all this time, what happened to the child mentally and spiritually? When she first came, she was timid and uncommunicative. The nurse in charge of her gave her, along with others, Sunday School cards, asking her to memorize the verses

thereon. Most of the others memorized theirs, but not this little girl. Perhaps she was embarrassed because she couldn't read. The floor nurses were urged to teach her, in spare moments. She was given a first reader and other little books, among which was an illustrated story of the Prodigal Son. One day, the supervising nurse, after not having seen her for several days, found her face beaming with joy. Picking up the book with the story of the Prodigal Son, she told the nurse the entire story with interest and enthusiasm. She now knows the alphabet and has finished the first reader and is working on the second and trying to read the New Testament. She has also learned to knit. Best of all, she has learned to know and love Jesus as her Saviour. She says she wants to go to church, when she goes home, but is afraid her mother won't let her. We are sure, however, that when she goes home, walking and with such a radiant spirit, she will easily win her mother and, we trust, be a ray of sunshine in the village.

Another reason: A baby girl, 7 days old, came to the hospital with her mother, who had tuberculosis. The mother died and the baby didn't have a very good start in life and almost went to heaven. They thought she had tuberculosis, but with careful nursing, she took a new lease on life and, at 6 months, was fat and doing well. She could not stay in the hospital, so she went to a city orphanage, where she was placed in the care of a wet nurse. The wet nurse apparently was more interested in the fee than in the baby and, about 3 months later, the baby was back in the hospital, a veritable little skeleton. We thought she would surely go to heaven. But no, she lived on love and the care of the nurses and began to put on weight and got more winsome the more she grew. The staff felt that she couldn't be sent to an orphanage. Three months later, a Christian man and his wife, who had no children of their own, heard of her and came to look at her. One look was enough to start them begging for her. She was legally adopted and has a real mother and father who love her almost too much. Was she worth saving? Ask her new parents.

Miss M. E. Rowland, R. N.
Methodist Mission

BOOK CHAT

Dr. Ji Won-Yong of the Lutheran publication office has come forward with another useful book, **Introduction to Christianity** (기독교 강좌) (100 won), which discusses the theme under the following chapter heads: 1. Man and his destiny; 2. The quest for God; 3. Behold the Man! 4. The Guide for Faith; 5. The assurance of Faith; 6. The Christian Life. It should prove a fine, small book to place in the hands of those seeking to know the basic essentials of the Gospel.

Another in the series of New Testament commentaries by Korean authors has just come from the press.

It is the **Commentary on James, I and II Peter and Jude** (야고보, 베드로 전, 후서, 유다) (350 won), by Kim Chul-Son. The series was begun as a 70th Anniversary series (anniversary of the beginning of the work from 1884), of which a number of volumes have appeared. This newest volume will be welcomed by students of the New Testament in the Korean Church. This is the 11th of the 16 volumes in the series. He is also the author of the volume on **Acts**.

Some time ago, the Korean Christian Literacy Association published a very helpful little book on pre- and post-natal care, by Chun San-Cho of the Severance School of Nursing. A second volume by Miss Chun has just appeared, under the title **Healthy Living 2** (건강한 생활-2) (30 won). It is a useful little manual on home nursing. The contents are handled under the following general headings: First Aid (what to do first, artificial respiration, tourniquets, shock); Treatment of Accident Cases (poisons, gas poisoning, fainting, drowning, wounds, etc.); Fevers, hemorrhages, diarrhea, etc.; Headaches, Fever, Fainting; Special Nursing (convalescents, the aged, tuberculosis patients etc.). This will not solve all the medical problems to which the average family are heir, but is a useful guide, written by an author of long experience.

A good one-volume text on Church History is Moyer's **Great Leaders of the Christian Church** (인물중심의 교회사) (260 won), which has just come out in a second edition. The author centers each century on the outstanding men around whom the history of that period revolves. This explains the title, for it is not a mere book of historical biographies.

Christmas Cards

As in past years, the CLS is publishing a Christmas cards, the design for which has been done, this year, by Kim Hak-Soo, who recently had a one-man art exhibit, in Seoul.

50 won each (with envelope)
100 for 4,000 won (20% discount)

There are still some of last year's designs available for those who did not use them last year.

KOREA CALLING

Editorial and

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O., Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

91, 2nd St, Chong-no, Seoul, Korea

KOREA CALLING

VOL. VI. No. 10

NOVEMBER, 1967

Music at Ewha Women's University



Frances S. Fulton

Long before I ever saw Korea, I had heard of Ewha University and of its department of Music. Occidental music has always been associated with Christian schools and churches, in Korea. The first missionaries brought not only their Bibles, but also their hymnals. There are many stories of Koreans who went to Christian services just to hear the pretty new-style tunes, and who stayed to worship. Years ago, many patriotic and popular songs

were set to western folk and hymn tunes. The first Korean hymnals were published in the 1890's.

Music has always been important at Ewha. From the very beginning, with the first primary classes, in 1886, singing was part of the curriculum. In 1924, Ewha College, a natural development from the Ewha High School, was organized and offered music as one of its majors. Mrs. Alice Chung was made head of the first Music Department.

An interesting development, at this time, was the use of Korean folk music at Ewha. In those days, "proper ladies" did not sing folk songs. They were not even supposed to know that folk songs existed. Such music was the property of the professional entertainer, or of the coarse, lower class society. Granted that the unexpurgated version of any nation's folklore is frequently a bit ribald, this is no reason to reject it all and thereby lose a wealth of folk art and good music. At Ewha, "proper ladies" dared to sing the music which is now recognized as part of a rich cultural heritage. Folk music began to be "respectable," in Korea.

In 1927, Ewha graduated its first Music majors. Miss Mary Young was an excellent teacher, a fine administrator and made a profound impression on musical standards during her years as head of the Music department and until the pressures of the Japanese government made it impossible for her to remain in Korea. During the 20's and 30's, Ewha students did practise teaching in local middle and high schools. An annual event was the "Music Festival" when these young teachers brought their Glee Clubs to the campus to sing.

During the difficult days of the Second World War,



Ewha music students by the College of Music.

Ewha College became a "holding action," in an endeavor to preserve its scholastic integrity under increasing Japanese pressures. But with Liberation, it emerged in its new role as a University, with Young-Yi Kim as Dean of the newly reorganized College of Music and Art. By this time, string instruments had been added to the original Music majors of Piano and Voice. When the University refuged to Pusan to escape the Communists, of its 60 or 70 pianos and organs(reed organs), it managed to take with it a total of five: one battered grand and four uprights. Within a year or two, three or four more used uprights were brought in from the United States, but with that they had to "make do."

When the University returned to the Seoul campus, after the signing of the Armistice, in 1953, the building of the College of Music and Art was badly in need of repairs, but the basic structure, with real doors and windows, was still there. After the mud floors, the tattered tent roofs and the plastic screening of refugee quarters, in Pusan, this was beautiful to behold, and so solid and substantial!

A tragic reminder of the war remained in the basement of the Administration Building. There, the U.S. Air Force, which had occupied the campus from the time Communists were driven out until the spring of 1953, had collected the broken pieces of the pianos and organs, about 70 in all, which the retreating forces had literally smashed to bits. It was a pathetic sight: piles of keyboards, tangles of string, a piano leg here, an organ pedal there. From this jumbled mass, for the next few years, the piano repair men salvaged cover boards, ivories, hammers and an occasional string.

In 1961, with the completion of the new building for Museum and Art, the original College of Music and Art was divided into two colleges. The College of Music, with space made available by the move, was able to add a Department of Composition and more brass and woodwind instruments. 1961 marked a new period in the development of the College of Music, at Ewha. (to be continued)

Miss Frances S. Fulton
Methodist Mission

Island Doctor

On being ordained as a minister, preferring to become a self-supporting evangelist in a rural area rather than to work in a city, I studied medicine in order to do so. Considering the five major public health problems in our country, tuberculosis, leprosy, parasites, venereal disease and narcotic addiction, I prayed for guidance.

Early one morning, I received the inspiration: "Work for leprosy." I rejected it with fear. The next morning, the same inspiration came again. I discussed it with my family, who were horrified. "Are you going to make us all lepers?" they asked. But, when on the third morning, I heard the same voice in my soul, I could resist no longer. I made my decision, with tears, but with the greatest religious exaltation.

So I took a special course in leprosy treatment and scheduled my life, three days to serve my church as a minister and four days to work for the care of homeless leprosy victims.

In response to a request to go to Ullung Island, in the Eastern Sea between Korea and Japan, to treat five leprosy patients there, I first went to the island ten years ago and found not five but 62 leprosy sufferers among the 22,000 squid fishermen and their families who live in 19 villages on that solitary mountainous isle.

I returned to the island three or four times a year to treat the leprosy patients. Once, on my way there in a small wooden ship named the Dragon Horse, a storm drove us north for three days, beyond the 38th Parallel and into the Communist zone. The crew gave up all hope. Expecting death, I prayed to God to accept my soul. But miraculously, the ship headed south again and finally reached the shore of Ullung Island.

I was so moved by our survival that I made a promise to God. "God, I was about to die in the sea, but Thou didst save me. From now on, my life will not be mine but Thine. I will devote the rest of my life to this island where there is no doctor." I sold my house in Seoul, disposed of my orchard, and moved with my family to Ullung Island.

My hope was to treat one-third of the patients free and to charge the others the actual cost of treatment. But only one-third of the patients paid, and these called me a hypocrite, protesting that I must be getting plenty of assistance and should treat them

all free. I do get some financial aid, now, but at that time I had none, and was often discouraged. Sometimes, I asked myself why I had ever come to this isolated place and to these ungrateful people. Our children were laughed at in school until they sometimes refused to attend.

I wrote and distributed pamphlets on health and family planning. Dampness, poor sanitation and malnutrition were the cause of much sickness. Of 800 tuberculosis patients, 300 are still active. Of 62 leprosy patients, only ten are still active. In our small hospital, with staff of eleven, we care for from 60 to 70 out-patients daily.

Believing that better diet would improve the health of the islanders, I bought goats, cows and pigs of good breed and gave them out, with the condition that the offspring should be passed on to a neighbor. When fishermen are lost in the stormy seas, leaving old people, widows and orphans, my wife gets them placed in families where we provide food and school expenses. On Sundays, I preach in pastorless churches and have great joy in founding new ones.

During the past five years, much progress has been made materially. There is now an electric plant, where only candles and kerosene lamps were known before. A water supply system has been installed in some villages. A radio relay station enables us to listen to the central station broadcasts. A ship now plies between the island and the mainland every five or seven days. The average income has increased and the mud shacks are giving way to better buildings.

To help change mind and heart, I taught ten rules of life and seven keys to health, as follows:

Rules of Life

Let's live with God.
Let's give up things that are meaningless.
Let's act frankly.
Let's have a day of rest, each week.
Let's respect our parents.
Let's love every living thing.
Let's be clean in everything.
Let's be prudent in using our tongue and live in virtue.
Let's respect others' rights.

Keys to Health

Be cheerful in a clean environment.
Don't take too much food and chew well for good digestion.
Sleep early and get up early.
Work properly and rest pleasantly.
Don't be angry, but work faithfully.
Don't be greedy, and live in temperance.
Don't use drugs at random, but consult your doctor.

Dr. Albert Schweitzer lived with the motto from the Bible, "He that findeth his life shall lose it, but he that loseth his life for My sake shall find it." I do not hesitate to witness that this has proved true in my own experience, also. Though a cross was ever on my back, my mouth has been singing in satisfaction. It is the joy of my life to live this way.

Timothy Yilsun Rhee, M.D.

Abridged by Dr. Florence Murray, M.D.
United Church of Canada Mission

NEW VILLAGES FOR OLD



A. M. Oliver

March afternoon, but the future never looked brighter for the small mountain village of Muk-dong, Korea. The occasion was a dedication ceremony which marked the beginning of a 3-year Community Development program sponsored by Korea Church World Service, with the support of Luthearn World Relief.

After visits to many villages, in early 1965, KCWS selected Muk-dong and a sister village, Au-ryong, to serve as pilot projects in the area of Community Development. They were chosen for reasons of location, need, natural resources, cooperative spirit and willingness to work. Each is considered to be a fairly typical Korean rural settlement.

About 150 years ago, the first family came to Muk-dong. Others joined them in the beautiful forested area until, today, 65 families with 20 different surnames live in the village. More than half are engaged in some sort of farming and others work as farm laborers and supplement their earnings by selling edible herbs and nuts from the surrounding mountains and forests.

Despite the fact that they have relatively good natural resources (adequate soil, good drainage, a river, good potential pasturage), the farmers of Muk-dong barely subsist. Poor use of land, ignorance of modern farming methods and uneconomical handling of livestock are among the reasons for the prevailing poverty. Almost all of the houses are mud-stuccoed, thatched-roofed structures with poor sanitary and kitchen facilities. There are no schools, churches, medical services or village hall. There is only one (privately owned) rice mill.

In the absence of these public facilities, it is not surprising that there are only 7 Junior Hi graduates and two high school graduates among the 447 residents of the village.

To guide the village toward the realization of its full potential, Mr. Cho Chi-Won, a highly trained and experienced Community Development caseworker, was selected by KCWS. Mr. Cho is living, with his fam-

The elders and other leaders of the village sat on straw mats in the honored center of the gathering. Plain wooden benches for special guests ranged on either side, set insecurely on the rough ground. Groups of younger men, women and children hovered on the fringes of the crowd. Snow began falling on this cold



Au-ryong Village Center

ily, in the village, so that he may be on hand to explore and implement the many possibilities. Mr. Im Soon-Yang is the KCWS worker residing with his family in Au-ryong. Certain economic aids (seeds, food, clothing, etc.) are available to the villagers through various government and volunteer agencies. Mr. Cho and Mr. Im serve as a liaison between the villagers (who, in most cases, are not aware of such sources of help) and the agencies concerned. Their job is one of education and direction, both by teaching and by demonstration.

The three-year development plan for Muk-dong and Au-ryong is divided into general areas:

1. Agricultural Methods

Improvement of seeds, soil, fertilizers, etc. Use of land for most economical crops and increase of cultivated land. Control of disease and insects.

2. Diversified Farming

Encourage the planting of fruit and nut trees and more mulberry for silk work production. Improvement in feeding of cows and pigs as an increased source of food and income.

3. Rural Home Life

Better food, clothing and shelter should follow general economic gains.

4. Cultural Life

Build, through the villagers' efforts, a meeting place, small library, public bath, simple medical facilities, recreational areas, etc.

5. Community Spirit and Pride

Establish a cooperative in the community, a 4-H Club, an Agricultural Improvement Club and a Home Improvement Club.

The people of Muk-dong and Au-ryong are diligent workers and are receptive to new ideas. Two years ago, under the direction of the village leaders in Muk-dong, twenty boys formed a Youth Club. They have taught many of their neighbors to read, have repaired roads, built bridges, and have fostered an interest in other community improvements. A small Women's Club has been organized, and another group work cooperatively toward meeting funeral expenses, etc. The sense of civic responsibility which motivated the formation of these groups indicates that Muk-dong has a social climate well suited to the growth inherent in a successful Community Development program.

As this is written, the Community Development Project has been in operation for about 30 months. During this period, most of the goals established at the outset by the village leaders have been met and exceeded. Korea Church World Service has provided scholarship assistance to send two young people to the Union Christian Service Center at Taejon for a period of training. Incidentally, neither of these young people were Christians prior to receiving this training, but in Taejon they accepted Christ as their Lord and Saviour. Now, in both Muk-dong and Au-ryong, worship meetings are being held in the homes of Mr. Cho and Mr. Im, attended by these young people, their families and others. These are seeds from which churches may grow.

At the request of KCWS, this project is presently being critically evaluated by three Korean experts: a seminary professor, a university professor, and a government official. If this study so indicates and if funds are available, it is hoped that this program may be extended into other areas of rural need.

Rev. A. M. Oliver
Director, Korea Church World Service

Gift Book Certificates

If you are wondering what to do for Christmas for your Korean friends, allow us to suggest that you do your shopping the easy way by giving them CLS Gift Book Certificates. These may be purchased in values of 300 won, 500 won or 1,000 won. The cost to you is 90% of the face value of the certificate. That is, a 300 won certificate costs you 270 won; a 500 won certificate, 450 won; a 1,000 won certificate, 900 won. The holder of the certificate may then present it at his convenience for credit of the appropriate amount toward the purchase of CLS books of his own choosing. Since you may find it difficult to guess what books he lacks or needs, this enables you to enlist his cooperation in avoiding duplications.

BOOK CHAT

Gerald Kennedy's **His Word through Preaching** (설교의 이론과 실제) (350 won) is the latest book issued with the help of the Theological Education Fund. Bishop Kennedy is an outstanding preacher and his book on how to preach deserves a wide circulation. The first half is under the heading: The Method of Preaching: Teaching and Skill. The second half, The Eternal Message for today.

God's Gifts(하나님의 은사) (20 won), by A. D. Clark, has just come out in a second edition. This is a booklet of 7 stewardship messages, in a size and price modest enough to make possible wide distribution. Intelligent, rather than spasmodic, stewardship is an important element in the life of each church and of each church member.

For your blind friends, we call attention to the Christian Braille magazine, **New Light 새 빛** (subscription 500 won), the only one of its kind in Korean. Formerly carried on under the Committee for the Blind in Korea, it has continued under the direction of the CLS since last spring. Christmas gifts for your blind friends might well take the form of a subscription, to give them inspiration and information throughout the coming year.

Christmas Cards

As in past years, the CLS is publishing a Christmas card, the design for which, a Nativity scene in a typical Korean village on a misty morning, is by Kim Hak-Soo, who recently had a one-man art exhibit in Seoul.

Price 50 won each (with envelope); 100 for 4,000 won (20% discount). There are also still some of last year's designs available for those who did not get them last year. These were so popular as to warrant a second printing.

KOREA CALLING

Editorial and

Business Correspondence: **Rev. Allen D. Clark**

Box 1125 I.P.O., Seoul, Korea

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KOREA CALLING

VOL. VI. No. 11

DECEMBER, 1967

Music at Ewha Women's University Part II

War is destructive; after all, that is a definition. Of course, there is the all-important destruction of life. The destruction of a university is primarily the loss of its faculty and students. But there is also the loss of its library. And, in the case of the College of Music of Ewha University, there was the loss of musical instruments and teaching materials. How do you carry a violin through a long refugee march? Who can give house room to a cello when there isn't enough room for everyone to sleep? Somehow or other, musicians managed to do just these things. At Ewha, after the first absolutely necessary repairs, such as boards in the floors and handles on the doors, the College of Music worked on the problem of practise pianos (anything with 88 keys, no matter ivories and pedals), orchestra instruments and music. I sometimes felt that if I heard one more person sing "Vissi d'Arte" or play one more "Sonata Pathetique" I would scream. But there was no other music. A few volumes of Beethoven, Schubert and Chopin were copied and re-copied. Soon, however, the improved economy of Korea began to show in equipment and supplies. More and more families could manage to buy a violin or a flute. The standard "classics" were republished in Korea. As faculty returned from study abroad, new music appeared on recital programs.

The College of Music at Ewha has an enrollment of about 450 students. In March 1967, a major in Church Music was opened, with 20 freshmen enrolled. For years, graduates and undergraduates have been playing pianos and organs, directing choirs, and singing in Korean churches and U.S. Army chapels. They have done this on their own, with no help from us, aside from voice and piano classes and a short course in choral conducting. They need courses in Worship, Hymnology, and in Choral Arranging. More and more Korean city churches are installing electronic organs. Almost any good pianist can "play" an organ; but there is no comparison between this and what a real organist can do for a service, with good church music.

Ewha has choruses—all sizes: a choir of 60 for a chapel service; the whole college of 450 for some big outdoor affair; a small ensemble to travel with an evangelistic group visiting Korean troops up on the lines. And we do opera. I know that many people wonder why. Of course, there are the obvious reasons; the rewards and honor of public performance, and because it is fun. But there are many less obvi-



The String section of the orchestra in part-rehearsals.

ous values. The discipline of group work. One must follow that conductor, even with the whole orchestra in between; any mistake is not just your mistake, but can involve a hundred and fifty others; the poise and confidence which one must develop in order to appear successfully on stage; the group feeling and cooperation necessary, a quality so greatly needed among Korean students. These are some of the major reasons why we do opera.

With the opening of school, in the spring of 1968, we will be offering a major in concert harp. (You see, Ewha is still pioneering new fields in Korea.) We know that, if Korea is to do anything in the contemporary music world, we need harpists.

The College of Music is fortunate in having a thorough musician and an excellent administrator in Dean Yong-Yi Kim. She is an Ewha graduate, with graduate study both in the College of the Pacific and at Julliard. Anyone knows that a music faculty, of necessity, has a large proportion of "prima donnas." They are energetic, creative and strong-minded. They work hard and long hours, but they need freedom to be creative. The moulding of such a group into a strong faculty is a challenge to any administrator, and Dean Kim seems to know the secret. It is a hard-working, cheerful, happy college. Why not? In Korea, everybody likes music!

Miss Frances S. Fulton
Methodist Mission

Farmer's Life Magazine..... Last Issue!

Something of importance in the history of Christian work in Korea comes to an end, this month. The October issue will be the last for the Farmer's Life Magazine. June of 1929 was the date of the first issue. This gives the Farmer's Life Magazine the longest history of any agricultural magazine in Korea and, to my knowledge, it has been the largest agricultural publication of the Church anywhere in the world.



Then, why should it end? Is it a failure or a success on our part? These are questions which we have had to answer because the Union Christian Service Center has been the publisher, since 1954.

The magazine was begun at a time when very little practical agricultural information was available in easily readable form for the average farmer. This is not true today. There are now some eight other agricultural magazines. Some are in Chinese characters and some are short-lived, but this source of information is increasing for the farmer who is willing to pay for it. Free or subsidized publications are also increasingly available to farmers through government sources. The Rural Guidance Bureau proposes a bi-monthly pamphlet at the rate of one for every three rural families, to be supplied free. The National Cooperative Federation publishes a monthly magazine which is twice the size of the Farmer's Life Magazine, but about the same price. Radio reaches at least one half of the farm homes today. The government Agriculture Information Center plans three hours or more of programing from next year. Posters and daily newspapers reach rural areas as never before. It is obvious that the need for agricultural printed educational materials is not what it used to be. Certainly, if we were deciding, today, what should be done by the Church in the rural field, we would not choose to print a magazine.

Throughout its history, the magazine's publishing rate has run as high as 40,000 on special issues, but usually less than 10,000. Of late, it has continued at about 2,500, with only 1,200 individual subscribers. At this rate, it must be subsidized to the extent of at least \$2,000 a year. Is this good stewardship of funds? We have decided that it is not, in the present situation. Rather than a monthly magazine, we could better publish pamphlets on single subjects, such as Angora rabbits, Landrace swine, broiler production, bench terracing, etc., if such are not already available in practical form.

Who has been reading the magazine? It was hoped that every rural church would buy at least one copy. "Let's help the rural Christians to get ahead, support their church and serve their neighbor," was the objective. On this we have failed. Our publicity has been

weak. It has been the progressive farmers, the teachers of agriculture, the cooperatives and such who have been our subscribers. Most of these people would buy printed information anyway to educate themselves, and nowadays it is available. If our objective is to reach rural church members, we would do better to write for denominational papers, other Christian organs and for Christian radio.

The death of an institution is not easy. Some subscribers have kept their copies from the very first issue. Last year, one man donated his whole library of back issues to a pioneer community in Kangwon Do, along with a cash offering because he was so thankful for the help received from the Magazine. There is a brotherhood feeling among such subscribers, and we cannot help feeling that we have let them down. It is not much satisfaction just to refund to subscribers for the issues they will not receive.

Many have given much of their service life to the Magazine. Dr. Pai Minsoo, presently director of women's rural training at the Union Christian Service Center, is credited with the original idea of the Magazine. Dr. G. S. McCune, then president of Soongsil College, in Pyongyang, was responsible for having it published at the college, in the beginning, followed by Dr. J. Z. Moore and then by Dr. D. N. Lutz, from 1939. In 1940, the Japanese government forced the Magazine to stop or to continue without foreign assistance. This, Dr. Cho Ung-Chun did until 1943. Dr. Dexter N. Lutz started the Magazine again, in 1954, at the Union Christian Service Center, but with offices in the Christian Literature Society building, in Seoul. He had always been a major supporter of the magazine and was its major guide for ten years, until the office was moved to Taejon, in 1965. Lee Chang-Choon, Han Na-Kwon, Lee Taik-Yong, Pak Myon-Sun and Kim Yong-Man were staff members, with major responsibilities, during this second life of the Magazine.

These founders and staff members could cite many high-lights in the history of the Magazine. Dr. Lutz became widely known in the 1930's through his articles on how to grow high-yield corn to supply the Corn Products Factory, then operating in Pyongyang. This was a significant factor in increasing corn production in Kangwon Do, which is a major emphasis in the government program, today. The Magazine has served in the distribution of imported livestock and vegetable seeds. Over the years, it has pushed the proper making of compost and the use of commercial fertilizer, as well as the growth of legumes for fertilizer. Grasses, acacia leaves and potatoes have been constantly promoted by Dr. Lutz's leadership, which are now common practises or major emphases for progress, today. One issue in 1959 sold out completely because of one article on mushrooms.

Some years ago, clear down at the end of a crowded railway car, a man whom he had never seen be-

fore shouted to Dr. Lutz, "It works! I did just what you said and it worked!" This describes a good part of the history of the Magazine, we feel. It is hard to stop. However, it is our prayer that the same spirit of service in Christ's name which led the founders to start and to continue the Magazine is the same spirit of obedience and stewardship which now leads us to stop the Magazine. It is the spirit-the true reality of the Magazine-which has not died; and we hope it will give rise to new manifestations in the world of service for meeting the needs of this day.

A soldier at the end of service changes his uniform to begin a new life. So we write an honorable discharge for the *Farmer's Life Magazine*. How else should an institution end except at such a time as its original objectives have been largely met and the original methods are no longer needed? How else can we write a sincere note of thanks to the founders and supporters over the years except to exercise our responsibility for today's resources of Christian service as hopefully and obediently as in former days? God has and does lead on to new ways and manifestations of His Spirit. One and all can be assured that this will not end.

FLA SH!

Although it is still true that the Union Christian Service Center will no longer publish the *Farmers' Life Magazine*, word has just come that one of the loyal friends of the magazine, Yoon Sang-Hae, a Methodist elder with experience in magazine publication in this field, has persuaded the present management to allow him to merge the magazine with one or two of his own, retaining the *Farmer's Life* name, in the hope of continuing the fine service which the magazine has rendered in the past. Naturally, this makes the retiring management very happy and will doubtless have the same effect on its long-time friends and readers. Those interested in continuing their use and support of the *Farmers' Life Magazine* in its new incarnation, may get in touch with Elder Yoon at the following address:

서울특별시 종로구 관철동 19-20(약공회관 201호실)
월간(농원)지
윤 상 해 장로

Dean Schowengerdt

Director, Union Christian Service Center
Methodist Mission

Memories of Christmas in Korea

Is it a sign of old age creeping up that Christmas is losing its wonder? Or is it a peculiar characteristic of children that they see things brighter, bigger and with more intense excitement than older folks?

In our home, in Seoul, as I was growing up in the family of a missionary doctor with six children, all the preparations for Christmas began weeks in advance and the excitement gained momentum until it

had a little girl in a missionary home in Korea on tiptoe. Suddenly, my old dolly disappeared. We were not allowed to go into the upstairs bedrooms where the "Cheemo" (sewing woman) sat on the floor in the midst of treasures from the scrap bag. She was creating a new wardrobe for her and for all my sister's battered dolls. The sewing machine was whirring.

Dear old Mr. Bonwick of the Christian Literature Society was the Sunday School Superintendent for our Seoul Union Church, in those days. He made elaborate plans for our Christmas programs. They were the "bathrobe and towel turban on your head" variety, but performed with all the seriousness of any dramatic production of today, with all its beautiful costumes. At the close of every Christmas pageant, there was the traditional giving of our gifts to the Christ-Child. Every child in the auditorium came forward with a colored bag filled with rice, and with an envelope of money tied just inside. The money was to buy fuel to cook the rice. This always amounted to a huge colorful mound which was hauled away, the next day, by oxcart, to be delivered to the needy.

At home, the Christmas carols were so sparkling and real and new in their message, and we sang our throats out around the piano in "family sings." Also, the young folks went carolling from house to house on the glittering frosty nights before Christmas. On Christmas Eve, across the cold night air, came the sounds of Korean carolers and the music of the large and talented band from the Salvation Army Boys' Home.

On the back porch of our home were the stiff and frozen pheasants, with their beautiful multi-colored plumage, and boxes and boxes of Japanese tangerines. These were all gifts from the grateful patients of my father. Gifts from America were rare in our home. Often a Japanese Kewpie-doll, or a string of beads or a book would comprise what a little girl thought was an abundant Christmas.

The Korean celebrations were traditionally held in the churches, always followed by a treat for the children. The audience was a study in black and white, without the lovely colors of Korea today, for the Koreans were without their freedom, and you rarely saw a colorful costume in public. The whole nation was in mourning, under the rule of the Japanese.

To compare Christmas then for us and now for our children sometimes makes me wonder if something may get lost for them. In the rush of activity, the many programs, the shopping, the traffic, the noise, the crowds, the overwhelming abundance, a child may get surfeited with mere things and lose the keen, bright reality of the true story, in its newness and meaning for their own life, which we were made to feel so deeply in the long ago.

So, as these busy days come again, I stop to remember the scent of our tree, our faces reflected in the round mirror of the Christmas balls of long ago, and pray for my children that the true meaning of Christmas may come fragrant and shining to them, as it did to me, with the Baby Jesus the center of the festivities.

Mrs. Edna Kilbourne
Oriental Missionary Society

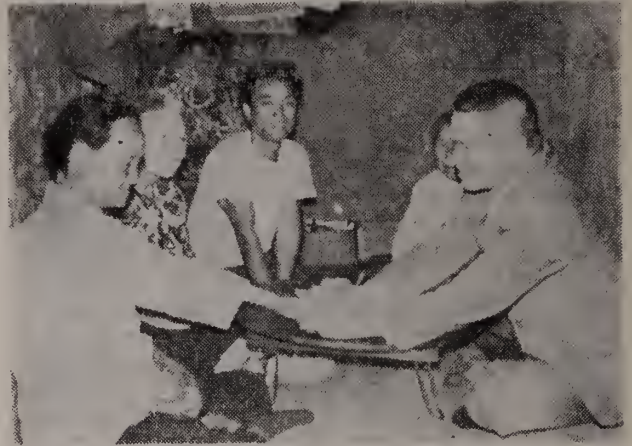
The Ministry to the Chinese in Korea

In May 1965, the Chinese Church of Christ, Korea Regional Annual Conference was reorganized to become The United Chinese Church of Christ in Korea. This is under the leadership of Taiwan-trained Chinese pastors. All eight pastorates are filled: in Seoul, the Rev. Mr. Hsia; in Youngdeungpo, the Rev. Mr. Kim, a Korean; in Inchon, the Rev. Mr. Cho; in Suwon, the Rev. Mr. Man, who is also an herbalist; in Taejon, Miss Helen McClain; in Kunsan, the Rev. Edward Lee; in Taegu, the Rev. Mr. Ting; in Pusan, the Rev. Mr. Pe.

The Chinese Church in Seoul has the largest congregation, with 120 members. The youngest and smallest congregation is the one in Taejon, with a membership of nine. The total membership of these eight churches is less than 2% of the 29,000 Chinese living in South Korea.

The new Conference carried out its spirit of unity. When the Youngdeungpo Chinese church requested from the Conference financial aid to build an annex, the Chinese churches rallied to their help. This church now has an annex built with contributions from the other Chinese congregations and from their own local members. Likewise with the Taegu and Seoul Chinese church requests, the Conference endorses without reserve. Church offerings in the Seoul, Taegu, Youngdeungpo and Pusan churches are much better than before May 1965. Such displays of cooperation, such self-help, such independence of any Mission assistance in their building program indicates one of their fine characteristics. One leading pastor stated that he would build his church even without any financial help from Mission boards; though he added, "I would not decline any such financial offer!"

The missionary without charge is neither a member of the Conference nor an Adviser to the Conference. He is a worker under assignment by the Conference. Our involvement has been with the local church and youth work. In Seoul, Mrs. Soon has helped reorganize a Women's Fellowship. The Inchon church has invited me to help in reviving this church. On my first day in Inchon, I joined the pastor, Mr. Cho, in calling in different homes. Late in the evening, we visited the home of a young couple. The man teaches in the Chinese school and is also a deacon in the church. We discussed with them the idea of a Young Couples' Fellowship, which impressed them as an excellent idea. Before the week was out, he had organized one. The success was his. Couples participating in this program are both Christians and non-Christians. It was a joy to see this layman's heart set on fire. Two weeks were spent in Inchon in preaching and in suggesting ideas to the pastor which might prove helpful in activating the life of the church.



Mr. Soon and Chinese Church members.

The Youngdeungpo church requested help in reviving their Youth Fellowship. This work took months before a new fellowship was organized. With the pastor and some of the young people, we went calling on the once-active members. No amount of encouragement, no amount of visitation, could woo these members back. But with eight new "raw materials," we held a special Winter Retreat. Upon their return, these eight rounded up fifty young people, in the next few weeks, to fill their youth meeting. Pews had to be taken out of the little church to make more room. When the weather was rainy, these eight turned out for the meeting without fail. In the meantime, the Taejon church invited me to conduct a course on church membership, which took two Saturdays away from Youngdeungpo. Nine members were received into membership in Taejon. But, on returning to Youngdeungpo, I found the Youth Fellowship had taken a recess. Spade work resumed again.

So the work goes on, with visits to Pusan and to Cheiju Island. A Leadership Training program for young people is planned for Kunsan, this winter. May the Lord continue to bless the work as it goes forward, though slowly.

Rev. Kim Young Soon
Methodist Mission

KOREA CALLING

Editorial and

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

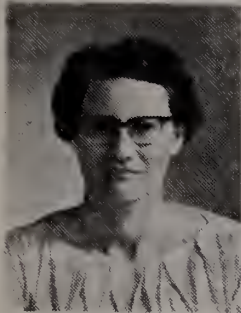
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KOREA CALLING

VOL. VII. No. 1

JANUARY, 1968

A BOAT FOR MAL DO



Willa Kernen

There is an active Korea Student Christian Movement group in the College of Engineering of the Chun Puk National University, in Iri. You will agree that it is not too usual to find university students offering their services for activities with high school students, but this is what a group of these KSCM young people did, last June. There was a week-end conference planned for the High School SCM officers of the Honam district,

to which over a hundred young people came, from Chunju, Kimjei and Iri. ("Honam" is the name commonly applied to the two Chulla provinces, in the southwestern part of the country.) For the two days of the conference, some half dozen Engineering College SCM members were on hand, doing whatever needed doing to keep things running smoothly. It was quite something to see them, at meal times, getting their own trays only after making sure that all the high school students had theirs.

The enthusiasm of these students for service to others did not end with this small venture. They looked around for a place in which to spend a week or ten days of their summer vacation, where they felt help could be well used, and came up with a plan to go to Mal Do. "Mal Do" means "the last island" and it is just that; the last island with boat service between Kunsan and China. At that, there is only one boat a week, provided the weather cooperates. They heard that Mal Do had been without boat service for a month at a time, in bad weather.

Fourteen students, including one girl, together with the College SCM staff adviser, full-time lecturer, Mr. Nahm Jongkil, set off on a six-hour boat trip from Kunsan, on July 18th. Most of the 200 inhabitants of the island were at the dock to meet them. Not that they were expected but, as the students soon learned, the arrival of a boat is enough of an event that anyone not otherwise occupied always goes out to meet it, on the chance that a husband, father or brother who has been away from the island trying to earn a living may



Mal Do Island

have returned, or to see if there are any visitors; or, indeed, just to have a feeling of contact with some place beyond their own little island.

Mal Do is a tiny island without a single rice paddy and only a few dry fields for barley or vegetables. Worse still, there is a total of only one boat on the island, which means that fishing to any extent is not feasible. Thus, there is no way for the people to earn a livelihood at home, so all the able-bodied men are forced to seek employment on the mainland, leaving their families on the island, sometimes being absent from them for months at a time, or even for as long as whole year.

These were the conditions found by the group who went to see how they could serve the people of Mal Do for a few days. They spent their time repairing and building roads; visiting the thirty or so thatched-roofed homes, where they did their best to make wells and toilets more sanitary; and teaching the people as best they could how to continue the improvements. They also held a Vacation Bible School for the children and dispensed a few simple drugs, such as aspirins and vitamins, which they had been given in Iri.

When the next boat came, a week later, the students were almost sorry to leave. They found they could not return to the mainland and forget their friends on

Mal Do. They immediately began planning how they could help them more permanently, and decided that the greatest need was for more boats, so that at least a few could engage in fishing at home. Since the cost of one boat is 50,000 won (about \$200), they were embarking on a mammoth project. They spent a week selling "ice cake" (a summer variant on icecream), making a profit of 1,000 won from the sake of 2,000 "ice cakes". At that rate, it would take some time to buy the boat. Besides this, they visited homes in Iri asking for donations and collected a few thousand won, and also got a promise of a donation from all the Iri SCM members, as well as from the President of Chun Puk University and from the professors of the Engineering College.

The Iri Christian Radio Station (HLCM) gave publicity, and local, as well as national newspapers carried accounts of their visit to the island. A letter to the "Korea Times" brought the project to the attention of the president of the Yu Han Educational Trust Fund, Mr. Ilhan New, who presented them with a check for 50,000 won. With this help, they determined that two boats will be presented to Mal Do, this fall.

It is good to know that Korean students will put forth effort for something more worthwhile than "demonstrating". With such a fine spirit of service, there is indeed hope for the future of Korea.

Willa Kernen
United Church of Canada



The Southern Baptist Mission in Korea

The Baptist work in Korea had its beginning around 1889, when the initial phase was spear-headed by Malcolm C. Fenwick, E. C. Pauling and F. W. Steadman. These men, though sent out by Baptists in America and Canada, called the churches which they founded in Korea the East Asia Christian Church. Mr. Fenwick, the leading light of this work, died in 1936 and the poor churches struggled along through the war years without adequate leadership.

In 1949, these churches invited the Southern Baptists to come and begin work with them. This resulted in the coming to Korea, in 1950, of Dr. John Abernathy, veteran China missionary. Later, in 1951, he was joined by Evangelist Rex Ray and by Dr. N. A. Bryan, who began a clinic work in Pusan for war refugees. From this small beginning has grown the

Wallace Memorial Baptist Hospital, in Pusan. The hospital work was first carried on in the basement of the Chungmu Ro church and later built a 55-bed institution on Yong Do island. In 1968, the hospital expects to dedicate a six-floor building in downtown Pusan, with a capacity of 125 beds.

The Baptist churches, along with many others, suffered much during the Korean War. Buildings were destroyed, families separated, and many pastors and church workers were killed or disappeared. In the interest of training pastors, the Korea Baptist Seminary was founded, in 1954, in Taejon. This seminary has done much toward providing ministers for the congregations now scattered all over Korea and on Ullung Do and Cheiju islands. Rev. Al Gammage is now president of the Seminary and there are 19 teachers on the faculty.

In 1962, the first center for servicemen was opened in Taegu. Since then, other centers have been opened in Wonju, Nonsan, Choonchun and Taejon. This ministry to the ROK troops has provided a real service in a needy area. Work has also been begun in the line of a radio-TV ministry and in publication services. However, the main thrust continues to be through the churches. By using trained leadership, church school conferences, revivals and mass meetings, the churches are seeking to make Christ known to the masses. From the Scriptures, we learn that Jesus had a three-fold ministry: preaching, teaching and healing. Baptist missionaries and churches in Korea are happy to join with our Christian brothers of other denominations in carrying on this ministry. The noble work of the early Presbyterian and Methodist missionaries, the suffering of Protestant and Catholic believers, coupled with the rich cultural heritage of Korea, have provided a people with receptive hearts.

Baptists have not escaped the divisive spirit which has troubled so many groups working in Korea. In 1959, the Korean Baptist Convention split into the "Taejon" and the "Pohang" groups. This division has persisted until the present time, in spite of several efforts for uniting.

There is a Long-Range Study Committee, composed of missionaries and nationals, which has been working out plans for greater efforts in lay training and in evangelism. Plans are being made for an evangelistic crusade in 1970, in connection with the Baptist World Alliance, which will be meeting in Tokyo, that year. Twelve thousand Baptist leaders, from all over the world, are expected to attend and many will be visiting Korea, following the conference.

It is hoped that, in the future, missionaries will be appointed to begin a definite musical ministry in the churches. Also, the need is keenly felt for a missionary, trained in agriculture and agronomy, to work with rural Christians. Fifty-six missionaries are now under appointment to Korea.

Rev. Guy Henderson
Southern Baptist Mission

Medical Miracles in Kwangju



John McBryde

During the 1920's Dr. R. M. Wilson wrote a story about his work at the Kwangju Hospital entitled "Fifteen Years in a Miracle Factory." That same Miracle Factory is still operating forty years later, in spite of a fire and two wars and numerous financial crises. The sick and needy of the southern provinces of Korea daily come in

ever increasing numbers to the Kwangju Christian Hospital and Graham Tuberculosis Center.

The present major addition to the hospital, made possible by gifts through the Presbyterian Church in the U. S. and, from Germany, through the World Council of Churches, is an extension of the medical work begun in Kwangju, in 1907, by Dr. Wilson. This work continued without interruption until the hospital was closed in October 1940, due to pressure from the Japanese government. During the 1930's, the hospital was destroyed by fire, but work was continued in adjacent buildings and the hospital did not miss a day of operation. Many Korean friends contributed to the rebuilding cost of the hospital.

Medical work had barely reopened after World War II, when it was forced to close again, in 1950, when the Korean War broke out. Full resumption of the work did not get under way until 1951, when Dr. Herbert Codington returned to Kwangju.

The hospital's tuberculosis clinic is one of the largest in Korea, with approximately two thousand patients under treatment at any one time. Prior to 1958, the institution's medical efforts were devoted almost entirely to tuberculosis. While this is still a major emphasis, the ever-increasing demand for general medical, surgical, pediatric and dental services have resulted in the development of a comprehensive treatment and training program.

Currently, there are 23 young Korean doctors in Intern and Residency training and 1967 has seen the beginning of the training of student nurses, in cooperation with the Speer Nursing School, which accepted its first class of students in March of this year.

The Public Health Nursing Program of the hospital, under the direction of Miss Marion Pope, R.N., of the United Church of Canada Mission, has provided a program of preventative medicine that has reached into all parts of the city and out into the provinces, with family planning, vaccinations and home TB follow-up services.

Dr. Ronald B. Dietrick currently serves as Hospital Director, with primary responsibilities for the surgical service and the training of interns and residents. Dr. Herbert A. Codington, who has seen the hospital grow



Kwangju Christian Hospital

from a shelter for refugees to its present development, during the past 17 years, continues to head up the tuberculosis treatment center, with its clinic and bed patient services. Dr. Albert H. Bridgman, new to Korea in September 1967, serves as chief of the Chest Surgery unit which treats many tuberculosis patients.

Under the direction of Dr. Dick H. Nieusma, Jr., the dental clinic has expanded from two rooms, in 1962, to a well-equipped clinic and laboratory. In addition to the two staff dentists, there are three dental interns and residents in training, and plans are under way for training dental assistants, in the future.

Miss Juanita Coyer, R.N., has served as the Director of Nursing since 1963, with pediatric nursing as one of her major interests.

The Chaplain Department, headed up by an ordained minister, provides spiritual care to the bed-patients and to the visitors to the clinic.

The new four-story building will house a new tuberculosis clinic, new suites for laboratory and X-ray, and new wards for tuberculosis, medicine surgery and pediatrics. Central heating, an elevator and other refinements make this the most modern building in the area and should greatly increase the efficiency of the whole hospital.

Last year, the hospital's clinics treated an average of 180 patients per day, and gave 63,000 days of hospital care to bed-patients. While much progress has been made, in recent years, the hospital's need for support continues to rise, each year, due to the ever-increasing cost of providing good medical care. More than two-thirds of the patients admitted to the hospital, last year, were classified as free, or part free. So if this ministry of healing is to continue, new avenues of support must be discovered or developed in Korea and abroad. The present support for the charity treatment program comes from the Presbyterian Church in the U.S., the United Church of Canada, Korea Church World Service, Oxfam and other Christian and Social Agencies in the United States.

John M. McBryde
Hospital Administrator
Southern Presbyterian Mission

The Fight Against Epilepsy

"Dr. Robinson, my husband never leaves the house. He hides when guests come. Because of his epileptic seizures, he hasn't had a job for years."

When we suggested that Mrs. Kim urge her husband to attend the "Rose Club" for epileptics, which was meeting at the Inchon Christian Hospital that very afternoon, she replied, "But he couldn't. He could never walk to the hospital without having a seizure."

We gave Mrs. Kim taxi fare and she brought her husband to the Rose Club, where he was able to see a doctor, receive Hydatoin to control his seizures, and was also give encouragement from meeting the other epileptics, including Miss Choo Choon Yu, an epileptic Bible woman who is donating time from her busy church schedule to help other epileptics.

Come and join us in our new adventure. Join Miss Choo Choon Yu in the adventure of helping a neglected group of people find the joy of living.

Despite the superstition which surrounds epilepsy, there is nothing mysterious about it. Much is known about the underlying causes of seizures and great strides have been made in diagnosis and treatment. Further progress and even an eventual cure are anticipated through research efforts. There are specific things, however, which one can do to help.

Epilepsy is primarily a children's disorder, as at least 70% of all epileptics display their first symptoms before the age of twenty. Seizures are likely to begin during infancy. One to five percent of the population of Korea has some form of epilepsy.

Epilepsy is one of mankind's darkest handicaps. We can help them by forming "Rose Clubs" all over Korea. This can be a source of new hope for them in facing their extraordinary problem.

Nearly all children with epilepsy are educatable. Studies of the intelligence of epileptics show that the majority are in the average I.Q. range, much like other people. It is true that some are below average, but other epileptics are of superior mental ability.

Unfortunately, some uninformed people still have the false belief that epilepsy inevitably leads to mental deterioration and institutionalization. Even educators need an education in the facts about epilepsy. There is a wide-spread ignorance and intolerance.



Lenna Belle Robinson

The employment problem is, for many, the greatest handicap resulting from epilepsy. Even when one's seizures are well controlled or do not limit ability for a specific job, the word "epileptic" often automatically causes rejection. Of course, this is unfair and unjustified, in most cases. Scientific studies invariably show the epileptic, when properly placed in his work, to be a safe employee who compares favorably in all respects with those who have no disability.

Many new medicines and medical techniques are now available. Because of this, attacks can be greatly lessened in the majority of persons with epilepsy. In some, seizures can be made almost non-existent. We must have professionals in medicine and other fields talk about and publish these scientific facts, and also get the government and private organizations to help. In this way, we can transform attitudes everywhere. Thus, educational, legal, economic and special barriers against persons with epilepsy can be on their way to disappearing.

If you would like to start a club or have us talk to a group, we would be glad to help. We have no funds to carry on this work. Can you help us help these forgotten epileptics to find fellowship, love and God?

Dr. Lenna Belle Robinson
Methodist Mission

BOOK CHAT

The second volume of *A History of Christian Thought*, edited by J. L. Neve, has just appeared. This one is on *The History of Protestant Theology* (기독교 신학사), by O. W. Heick (600 won), covering the Post-Reformation development and the first steps into the modern age. The earlier volume was on the History of Christian Doctrine. This is intended as a reference and text book for seminary students and pastors.

The first of three books on present-day theological trends has just come out: *The Case for Orthodox Theology* (정통주의 신학), (200 won), by Edward J. Carnell. Those familiar with Dr. Carnell's books will wish to secure and recommend this one.

KOREA CALLING

Editorial and

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

91, 2nd St, Chong-no Seoul, Korea

KOREA CALLING

VOL. VII. No. 2

FEBRUARY, 1968

What is Christian Physical Therapy all About?



Thelma Maw

We have all seen someone who was suffering from polio, a victim of an accident by train, car or bus, an adult who has suffered from a stroke or an amputee. There was a time when little was being done in the line of rehabilitation for these unfortunate persons. Today, with the growing profession of Physical Therapy, many are receiving help.

We who are working at Severance Hospital, in Seoul, are happy to report real progress in this field. Last March, Miss Marion Current, of the United Church of Canada Mission, enrolled four students in a course on Physical Therapy which was under her direction. We are proud of the excellent training they are receiving and look forward to the time when they will be working with us to get their clinical experience.

Miss Lela Johnston, of the Methodist Mission, has recently returned from furlough and is starting a new program of outreach into the community. This is to be done in the form of a home treatment program. Many patients now needing long-term care in our department are unable to make the trip to the hospital from their home and are therefore forced to remain hospitalized during the course of treatment. This is costly and means that hospital beds are occupied which should be released for other patients. We believe that many helpful benefits will be derived from home treatments. We ask your prayers for this new step forward.

It is good to see how well the therapists are assuming responsibility. Miss Bong-Wha Park, who is being trained to assume the task of supervising the department when I leave for furlough, in the spring, is showing real leadership ability. In addition, those who have been longest with us are assisting in the teaching of the students. For the moment, we are having to cope with weak knees and faint hearts, but spirits seem to rise after each new attempt and this makes us hopeful for the future.

In 1966, the Government gave its first qualifying examinations in Physical Therapy, and we are proud to say that all of our staff have passed and are



A Physical Therapy Patient

registered with the Department of Public Health. It is an interesting experience to be on the growing edge of this comparatively new profession.

In May of this year, it was my privilege to assist in setting up a new department of Physical Therapy at the East Gate Ewha University Hospital, in Seoul. We are proud of the initiative of Miss Ok-Ja Pak as she heads up the work there. Many have spoken of her diligence, and the results with the patients speak for themselves.

The work at the Wonju Union Christian Hospital continues to go on under the able direction of Mr. Chung-Nam Pai. Since the majority of the patients are industrial cases brought from the mining areas, we are fortunate in having a man there. New equipment now on order will allow us greatly to expand our facilities there, in the near future. We are grateful for this ever increasing avenue of service.

We could cite many cases for you, in which once useless limbs have recovered. Tiny hands learn to grasp a cookie and legs gain in strength until a child can walk again. We are humbled and grateful that God is using us as an avenue of healing for many. We ask your prayers that this work may continue to grow and expand.

Miss Thelma Maw
Methodist Mission

The New Hymnal

It is interesting that both the new translation of the New Testament and the new Hymnal should have gone on sale in the same month of December 1967, for these are the companion books that every church member who can afford it has in his hands when he starts off to church on Sunday morning.

The first hymnbook got started almost as soon as the first Bible translation, for the Protestant Church is essentially a singing Church, as well as a Church that stresses the availability of the Word of God to every man. The first little hymnbook was produced in 1893. Before that, the Chinese hymnbook was used. The Chinese characters could be read by all educated Koreans, though with a Korean pronunciation. Mrs. Paik Kwan-Sung, daughter of Paik Hong-Joon, one of those who worked with John Ross on the first translation of the Gospel of Luke, in Manchuria, said that she recalled hearing her father sing "Choo Yesu Ai Wuh", the Korean-Chinese version of "Jesus loves me".

The name of the 1893 hymnbook, prepared by Dr. Horace G. Underwood, was the "Chan Song Ga". In 1897, the Methodist Mission put out the "Chan Mi Ga", while the Presbyterians published the "Chan Song Si Ga". In 1905, the Methodist and Presbyterian Joint Hymnbook Committee was formed, which brought out the "Chan Song Ga", which was used for over 20 years and went through, 43 editions, with a sale of 8,170,000 copies. In 1911, the Holiness Church published the "Pogeum Ga", with 160 hymns, to which 50 more were added, in 1919. Later, a revised book was published, in 1930.

In 1924, a Union Hymnbook Committee was formed, which brought out a revised hymnal, "Sin Ch'ung Chan Song Ga", in 1928. The Presbyterians, however, declined to use it, so it became practically a Methodist hymnal. The Presbyterians, instead, added 50 hymns to the former book and continued to sing from this. Their main objection was that many of the familiar hymns had been re-translated in such a way as to make them almost unrecognizable.

Finally, after Liberation, in 1945, a Union Committee of the three denominations (Methodist, Presbyterian and Holiness), prepared a joint hymnal of 586 hymns, combining the three former books. This was an opportune time for such a project, inasmuch as the stocks of all hymnbooks were exhausted by the end of World War II and this gave a logical time for a new beginning. This joint book was approved by the governing bodies of the three churches and has been in general use since 1949. About 1960, a modification of this hymnal was prepared and published by The Evangelical Alliance Mission and has had wide use in many of the churches.

With the steady improvement in choir and congregational singing in the Korean Church, over the past 20 years, in particular, there has been a growing



Korean Hymnal Committee

desire for a further revision of the hymnal. Therefore, in 1957, a revision committee was appointed to make a new joint hymnal. The Committee was composed of 21 members. For the past several years, it has held weekly meetings to go over the material. This has involved discussions as to what hymns to include and to delete, what new hymns to add, including hymns by Korean authors. It has involved translations and re-translations, particularly in cases where the word accent did not fit the accent of the music.

Tunes have been scrutinized. In the early day, it was possible to use folk-song tunes, some of which have served their purpose well. However, this was all right as long as those singing the hymns did not recognize them as folk-songs. Today, many worshipers are musically informed and know that "Annie Laurie", for example, did not start out as a hymn tune. This particular hymn, which was 75 in the old book, and a very singable and much loved hymn, has now been set to new music written by Ahn Cynn-Young, one of the members of the Committee. Whether it will prove as popular with its new musical dress remains to be seen, but the change is understandable. Every effort has been made to improve the quality of the hymnal as a handbook for worship and praise.

Inevitably, the reactions to the new book will be varied. Those who miss old friends which have been a source of personal inspiration and comfort, no matter how good or bad the words or music, will be distressed to find them displaced. The new hymns included will provide choir material for small churches and large and will gradually make their way into the congregational repertoire.

Allen D. Clark
United Presbyterian Mission

The New New Testament Translation

Readers of **Korea Calling** whose memories are in good working order will recall articles relating to the New Testament Translation (May 1963 and Sept. 1965, if your memory needs pushing). Nearly everyone has known that work of this kind had been going on. All of us have been hoping for a modern-speech translation for Korea which might serve the helpful purpose which such translations have served in other languages. The Korean translation which we have been using is now a generation old. Every language goes through more changes than its users themselves realize, in the course of a single generation. This is the reason for the periodic and, in English numerous, modern-speech translations which attempt to bridge the gap between what is literarily beautiful and inspiring and what is practically understandable.

In Korea's case, this past generation has brought rapid shifts of influences, what with two wars, Japanese, military, Communist and republican governments, and an influx of new ideas as the country has endeavored to make a heroic leap into this rapidly changing age in which we live today. The effect of all this on the language is greater than most people realize.

In English, we have become used to the modern-speech idea, in spite of our enthusiasm for the beauty of the King James Version of our Bible. There have been 50 or more translations into English, since John Wyclif gave us our first translation in what was then modern-speech, in 1382. Most of these have come within the past 25 years, and each year seems to bring them with increasing speed. In Korean, there has been only one translation available at any given time.

The Ross translation of the New Testament, completed in 1887, was so Chinese in style that revision was begun almost before the ink was dry on its pages. (A facsimile edition of this can be secured from the Bible Society, in Seoul.) The revised New Testament came out in 1900 and replaced the work of Ross. The Old Testament was completed in 1910, this being the first time that the Old Testament had been available in Korean. This version was used until about 1935, during which time a new and careful revision was undertaken, which is the Korean Bible which we have all been using. The pre-1935 translation may still be found in the hands of a few people, but the war years again left us with only one available translation. In the refugee years, we were grateful to have even that. The only modification was in the matter of spelling, putting the Bible into the Hangul spelling system which had now become official, but the translation itself was the same.

From about 1957, discussions began looking toward a possible new translation. It was felt that the time had come to do more than just a revision. It was hoped that this would be a modern-speech translation, perhaps along the lines of the one that Japan had recently produced, and which was being followed in one country after another, around the world. However,



New Testament Publication Ceremony

there was a psychological angle to be considered. In view of the fact that Korea had never had more than one single translation in general use at any given time, unless a new translation of a somewhat revolutionary modern-speech variety were done with great care, the resulting reverberations would outdo "the shot heard round the world", and the Korean Church could well be split into factions which would result in more harm than good.

Finally, actual translation was begun in September, 1960. The first basic, tentative translation was done by Rev. Pak Chang-Whan, Professor of Greek Testament in the Presbyterian Kwang-naru Seminary, in Seoul. This work was then gone over minutely by two committees, one centering on the meaning, the other on the literary style. When the first Gospel (Mark) was ready, it was then presented to some 50 representative church leaders from all parts of the Church, for study and group discussion. Their criticisms and suggestions were then given to the translation committee who went back to work on it. This process was gone through several times, in an effort to make sure that everyone understood what the Committee was trying to do, and to win the full support of the Church at large for the translation, when it finally appeared.

It was hoped that the new translation would be ready for issue two or three years ago, but it seemed wise to delay in order to be sure that, when it appeared, it would have as favorable a climate as possible. One wise decision was to aim at students and young people, rather than at making it a new pulpit and preaching Bible. The need for such a clear, understandable translation for young people was evident to everyone. The need of something of this nature for older, mature Christians was less evident.

And so the New Translation went on sale just before Christmas, 1967. It is too early to be able to weigh reactions to it. As far as students and young

people are concerned, the reactions appear to be enthusiastic. Many say that this is the first time they have been able to understand what the Bible is saying. One friend offered her 10-year-old son a prize for reading a certain number of chapters. She was delighted to find him reading it with real pleasure, which had never been the case before. His boy's judgment was that "It reads like a novel." What may be lacking in literary dignity is more than made up in clarity.

If this enables the Holy Spirit to speak to young (and older) people with understandability and power, making the Message of Salvation vital and relevant to their hearts, it will have been worth all the hard work of these past ten years, which climax the work of 85 years, since John Ross first began his efforts to bring the written Word of God to the people of Korea.

Allen D. Clark
United Presbyterian Mission

The Lutheran Service Center

The administration of the Lutheran service centers for U. S. military personnel comes under the Division of Service to Military personnel, Lutheran Council in the U.S.A.

The Lutheran Service Center in Seoul is one of a score of centers operated by the Lutheran churches in America for U. S. military personnel throughout the world. This is a united venture of all the Lutheran churches in America. Six of the centers are in the Far East and one in Germany; the others are adjacent to various military installations in the United States. The primary purpose of these centers is to provide a Christian home atmosphere for the men in military service.

Although these centers are financed and operated by the Lutheran churches of the United States, their use is by no means limited to Lutherans. All U.S. servicemen of whatever faith, or of no faith at all, are welcome, and we do, in fact, have many non-Lutherans coming to our centers. Some 80% of those visiting the Lutheran Service Center in Seoul are non-Lutheran.

The Center in Seoul has been in operation since March 1962. The main part of the Center building was dedicated in 1962, and the chapel and director's residence were built and dedicated in 1964.

The real purpose of the Center is to provide a "home-away-from-home" for U.S. military personnel, a place where men can relax and be in a Christian home atmosphere, where they can meet and make friends with like-minded people, a place where they can get away from their barracks without getting into places where temptation is a constant threat. Clean beds and excellent meals are provided at no cost to servicemen.

The Center's recreation room contains a ping-pong table and a pool table. Other games, such as chess, checkers, etc., are also available. There is a piano, a record-player, a radio and a TV for the men's pleasure.

The huge lounge has comfortable chairs, a well-stocked library and writing tables. Hot coffee and cookies are available at all times. The gates and doors of the Center are open 6:00 A.M. and close at 10:30 P.M. Lights out at 11:00 P.M.

The spiritual ministrations in Word and Sacraments are provided as follows: Sunday School for children of military personnel and American and foreign civilians, an adult Bible Class, Sunday morning and evening services, with Holy Communion celebrated every Sunday. A children's catechism class, preparatory for Confirmation, meets weekly at the Center. Mid-week Lenten devotions are held during the Lenten season, climaxed with special Holy Week services. Our Saturday evening program is of a cultural, informational, inspirational nature. The Saturday evening begins with the special dinner of the week, at 6:00 P.M. This is followed by a sing-song devotion and program at 7:00 P.M. We usually have speakers from the military, from one of the Christian Mission centers, or from one of the organizations doing medical, educational, agricultural, reclamation, relief or similar work. The United States is working shoulder to shoulder with many other free nations in the great work of strengthening the democratic fiber of the Republic of Korea, both economically and spiritually. Sometimes, our guest speakers show slides or present movies in order to put their points across more clearly. We also show Moody Science Films.

And what is the response on the part of our military personnel here in Korea? The response is most gratifying! Between 1,000 and 1,500 servicemen visit our Center each month, use its facilities and participate in its activities, programs and religious services. I should like to emphasize the fact that the Christian impact of a Center like this dare never be underestimated. Many members of the military, many of them without religious background, will eventually return to their home communities favorably inclined toward the Church and toward Christianity because of their contact with a place called "The Lutheran Service Center", in Seoul, Korea. Following the admonition of the great Apostle St. Paul, in Galatians 6:10, we "do good to all men, especially to those who are of the household of faith".

Chaplain and Mrs. H. W. Reinke, natives of Minneapolis, Minnesota, are serving as Director and Hostess of the Lutheran Service Center in Seoul, where they have been serving for a year and half. Chaplain Reinke is a retired lieutenant colonel in the U. S. Air Force.

Rev. H. W. Reinke, Director
Lutheran Service Center

KOREA CALLING

Editorial and

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society of
Korea

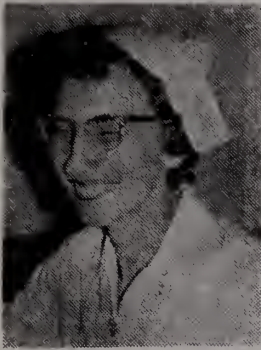
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KOREA CALLING

VOL. VII. No. 3

MARCH, 1968

Problems in Medical Work



Russell Young

Probably one of the biggest problems and worst frustrations faced by those of us who are doing medical missionary work is the ignorance of those we are trying to help. This may be true, to a certain extent, almost anywhere, but seems much more true of countries where "Western medicine" is as new as it is here. In the type of work which we are doing at the Il Sin Women's Hospital, in Pusan, in obstetrics, gynecology and pedi-

atrics, we have an unusually high percentage of emergencies. Hardly a day goes by but we are treating someone in a critical condition who need not have been in such danger at all, if advice had only been sought and heeded earlier.

The common thing, in Korea, is for the patient to "shop around" among various doctors, so that they suffer only the results of too frequent examinations, but of too much ill-advised treatment, without any one doctor's having been given a fair chance with the case. And there is probably no other condition in which superstition and age-old custom play as big a part as in the case of childbirth. So very, very often, failure to take advice and have comparatively simple treatment early means that, in the end, it costs a great deal more in money (which they haven't got), as well as in time and wear and tear on the nerves. There is a great temptation to say, "If you won't take our advice, don't come back again; you've had your chance." Yet we are here for the primary purpose of sharing that knowledge of the love of God which we are privileged to know, and these very problems can give us some of our best opportunities.

The following is a simple story, but one that is repeated almost every day of the year for us. It was used by one of our staff, who works in the admitting office, as an illustration, when conducting worship for staff and patients in the ward, one morning. Her conclusion made me stop and think again. Let me tell the story in her words.

"There are some patients whom it is impossible to forget. One of these was a patient whom I was told to admit for an operation without which she couldn't live. In spite of everyone's advice, she insisted on signing the "at own risk" form and going home. Her twelve-year-old daughter seemed to understand the situation and said, crying, 'Mother, if you go home, you will die!' But it made no difference.

"When I went home, that night, I couldn't get this



Il-Sin Hospital New Baby Ward

patient out of my mind. The first thing, the next morning, I looked for her name in the admission book, but it was not there. I didn't think she had money enough to go anywhere else so, the following morning, I looked again. Sure enough, she had been admitted as an emergency, during the night. How happy I was as I went in search of her. When she saw me, her face lit up and she said, 'I'm saved'. 'That's a good thing,' I replied. Looking at her chart, I found that she had had an operation in the middle of the night, and two pints of blood as well. When she said again, How can I possibly repay such love?' I didn't know how to answer, so said, 'Then you will have understood what kind of a person Jesus is!' As I said it, I could feel nothing but happiness as I looked at this patient who, because she did not take advice, had caused so much trouble for the doctors and nurses.

"She was so happy to be alive that I just couldn't hate or be cross with her. With joy, I realized that I, too, so often refuse God's advice, sign an "at my own risk" form and turn away from Him. Yet whenever I return, He will operate on me, transfuse me and love me even more. This patient must have felt so ashamed of herself, coming back in the middle of the night, yet because she came, she found life and happiness. I thought to myself, That's just like the relationship between God and me!"

As I listened to this story at morning worship, I realized once more that these and all other problems and frustrations which we face in our daily work are not only an opportunity for telling the Gospel to others, but are a means of grace to ourselves. What a great deal we can learn from the Christian colleagues with whom we work.

*Miss Catherine Mackenzie, S.R.N.
Australian Presbyterian Mission*

The Pusan Audio-Visual Center

"But Jonah was not a Korean!"

For some months, this was the reaction of many who saw the set of picture cards published by the Pusan Audio-Visual Center. The set, which consists of 15 large pictures in full color, tells the story of Jonah, but the setting and the characters are all Korean. We reasoned that Korean children, particularly the little ones, would understand the story easier if it were in a familiar setting. Many said that we had departed from the truth in so presenting Jonah, and, from a technical point of view, they may be right, but the story remains the same and the consistent sales have justified the venture. This seems to be what many Koreans like.

This set of pictures was the first one to come from our printing presses. A group of local church elders, who support the Audio-Visual work in Pusan, pooled their resources and bought two small printing presses, late in 1965. We began printing our own original pictures, each in six colors, since certain color combinations are hard to get, when using local inks. With these presses, in two years, we have printed four stories on flash cards, a total of 58 separate pictures, in addition to over 40 flannelgraph lessons for Sunday Schools.

But our aim has always been that of producing pictures at a price that will put them within the reach of even the smallest churches. So, in June of 1967, we bought two more printing presses, together with type, so that we can now print our own scripts. We can also print brochures, programs, letters, and orders of service for local churches. With the income from these, we can subsidize the printing of pictures.

Our staff has jumped from two, both supported by RAVEMCCO, to eight. Six of these are supported partly from sales, but mostly from contributions from our local supporting committee. We have a printer, two assistants, an artist, a librarian, and a projectionist, together with his assistant, and a director.

All this time, the mobile unit supplied by the United Church of Canada Mission for the Audio-Visual work has been kept on the road. In South Kyung-sang province, over half a million people have seen and heard the Gospel message from this mobile unit, in meetings in schools and local churches. There has been an average of 500 people attending each showing. In addition, the Center has organized over 28 conferences, attended by approximately 4,400 Sunday School teachers.

But still there is need. There are many, many churches in Korea which are too poor to buy even ordinary pictures. How can these be served? The answer was to set up a lending library where teachers could come and borrow. In our first year, 1963, 54 churches from over ten different denominations borrowed material for a total of over 250 lessons.

Since that small beginning, we have developed and extended. At first, mainly by hand, later by duplicating, and now by printing we have prepared flash



Artist Miss Kang checking tape to accompany film strip.

cards, ordinary pictures, and also flannelgraph pictures. We have made puppets and have bought projectors, film strips and tape recorders, all of which we can lend to churches for a nominal fee. Our records show that, since 1963, over 200 churches of 16 denominations have borrowed material for over 4,200 lessons.

But still we were not satisfied. Because of postage difficulties, this library can serve only Pusan. Yet, within this province where we have responsibility, there are nearly a thousand churches. The only thing to do was to organize other such lending libraries in country centers.

Need meant action, but the obstacles were great. There is still suspicion in the minds of many concerning anything inter-denominational. More important still, enthusiastic and reliable people have to be found to run such centers. Thus far, only four have been organized, at Nam-hae, on Kojai Island, at Haman, and at Miryang, but negotiations are under way in other centers, also.

We do not receive statistics from these centers. Rather, their letters give general information and enthusiastic comments on how many churches are using more and better materials.

This progress has been assisted by the United Church of Canada Mission, in particular, for the use of a large building which holds the printing room, the conference room, library, office and garage. Both the Canadian Mission and the Australian Presbyterian Mission have given support, both financial and advisory, but the success of the venture has been largely due to the efforts of the enthusiastic Director, Elder Lee Jung-Soon, and his supporting committee of Korean churchmen.

Rev. Alan F. Stuart

Australian Presbyterian Mission

RURAL EVANGELISM



Catherine Mackenzie

The format of articles which appear in **Korea Calling** is of reports on work being done by a particular person or institution. As a rural evangelist whose work is primarily that of itinerating, a report would be repetitious and routine. Nevertheless, I have some impressions of the rural Korean Church which I should like to share with you. It is possible that many of my obser-

vations are incorrect and not truly representative. If that is so, more time and experience in the work will produce a truer picture of the rural church.

Everyone is aware of the shortage of ministers and qualified evangelists to service the rural church. As in Canada and the United States, the multiple charge is thought of by many as an answer to the leadership problem. I doubt it! Why? Because the basic structure of the village life and rural scene does not lend itself to this kind of cooperation.

There is the big problem of inter-village relationships. Most villages are very small and very independent. Two villages, only a mile apart, are known to have existed side by side for years without any good relationship at all. In fact, the truth is that they fought for years.

Within many villagers and districts, the family structure is such that villages, Christians and non-Christians alike, cannot cooperate. To illustrate, I was in a village where the village was split in two between loyalty to the family to the Kims and that of the Lees. Years ago, the Lees were aristocrats and the Kims were common people. The relationship then was not very good. Today, the Kims have become educated and are just as wealthy as the Lees. In many respects, they are the aristocrats. To suggest that they cooperate with the Lees would be unheard of and unwanted.

Earlier, I mentioned the problem of adequately trained leaders in the rural church. This is a problem that we face in the West. The problem is here, also, but the situation is a little different. In Canada, it is difficult to find young people willing and responsive to the call of the ministry. Here in Korea, there are young men and women who want to serve in the Church but do not have the means to do so. It is a matter of time and money. Not too many of them are able to go to the Seoul seminaries for a period of four to seven years. As a result, those who are really earnest in their desire are able to enter a Bible school for a period of six months a year; further, this requires little in the way of money. What does this produce?

We have many, all too many, rural churches being



A village church

served by such evangelists, who are sincere in their desire to serve the Lord Jesus. Eager though they may be, their inadequate training brings with them many liabilities. "We should mention, because it is all-important, it is not only evangelists, but many of the ministers, who are inadequately trained. Why am I mentioning this? Is it to criticise them and their work? No! I say this because it is related to a larger problem: Is the rural Church Christian?"

This is an awful accusation to make of the Church, but I believe there are many indications that there is some truth in the question. Before the Christian Church came to Korea, Shamanism was the expression of the people's religious intentions. The "mudang" (sorceress) was their spiritual leader. He or she controlled the world of the spirits. Now, we do not equate these spirits with the spirit of the Old and New Testaments, but I am afraid that many of our rural people do just that. I have seen it more than once. It is wrong for a Christian leader to believe and to teach that, with fervent prayer and the laying on of hands, the spirits will leave and the person will get better. During the drought, this past year, the number of Christians going up to the mountain tops to appease the spirits was numerous.

I am very much aware of what is contained in Scripture about the workings of the Holy Spirit. I very much believe in the doctrine of the Holy Spirit. But it is wrong to use these passages in such a way that mysticism becomes a substitute for the Gospel of God's love in Jesus Christ. But this is what many of our rural churches are concerned about. Without adequate education and training, church leaders can do no more than to draw on their past experiences. In many cases, this experience has its roots in Shamanism. As a direct result, many of our rural churches are not strictly Christian, but a syncretistic form of shamanistic mysticism and the Christian faith.

What are the encouraging signs? There is a genuine

concern among the rural folk for the church and its place in the village. They are concerned that the church relate itself to the village and to the non-Christian. They are concerned about the problems of smoking, drinking, superstition, ancestor worship, etc. After an hour of evening worship, they are not anxious to get home. A cold church building does not deter them from gathering for Bible study and discussion. The greatest asset the rural church has is its people. We must be doing more to help them.

Much of the present evangelistic zeal of the Christian Church is to the non-Christian. We have programs, projects and ideas to suit every Korean and foreigner. We all agree that this is the great challenge facing the Church today: to get beyond itself, to think and live for others. No one would condemn this shift in emphasis whereby we see Koreans and missionaries leaving the rural areas and going to the city to do industrial evangelism, student campus work, prostitute and scavenger rehabilitation, urban development. No one would those who are leaving the denominational church structure and working in inter-denominational groups, hospitals and schools. No one would condemn this change in mission outreach. By it, we hope to win the world for Christ. But, and this is important, we must be cautious that in doing so, we do not lose that which is there now, namely, the Church,

What about the challenge of Shamanism and Confucianism to the rural church today? Is it not just as challenging? Do we not have a legacy from the missionaries of earlier days? If you think that the rural church's problems were solved when the buildings were built, you are wrong! what is going on in some of them would shock the earlier missionaries, and could well shock you, too!

Rev. Russell Young
United Church of Canada Mission

Severance Hospital

Ever wonder how much they do in that institution? These figures will give you some idea.

During 1967, there were 10,523 patients admitted, treated, and discharged. One thousand and eighty-five babies were born in the hospital, and 123,949 days of patient-care were given. More than 5,000 operations were performed, and there were 224,412 visits to the out-patient dispensary.

Laboratory procedures numbered	396,974
Visits to Well-Baby Clinic	2,908
Family Planning instruction	5,879
X-ray examination	40,496
Physio-therapy treatments	20,684
Emergency patients seen	4,437
Social Service casework interviews	5,071
Free milk to babies	times 4,592
Meals served from Kitchen	743,633
Cost of food	won 34,444,681
Laundry processed	681,988 pounds, or 34 tons
Patients who became Christians	1,619
New Christians followed up	1,536
Paid Staff	961

Unpaid staff, interns, residents, missionaries 56
Free out-patients, average 39 daily 11,700
209 people received help from the charity fund, amounting to 8,776,110 won for 5,286 days of inpatient care.

Florence J. Murray, M.D. C.M.
Severance Hospital
United Church of Canada Mission

Prayer Calendar Changes

Please note the following changes for the 1968 Prayer Calendar

- P. 40 omit **Chadwell**(deceased)
53 Folta: add **Nancy**
98 Poitras Korean name 박대인
100 Rapp: **Th. D.**
114 Smart Korean name 황익찬
142 omit **Chadwell**
147 Anglican phones
Stephen Kim 344
Smart 144
156 Ewha University, Longview
Ewha phone 33-0151/9
Johnson, Miss Sue
162 Seoul Foreign School 32-3660
164 Hoffman 32-4647
TEAM Mission 32-0131/6
165 Conference, Pence 38-1958
166 Hahn 38-1097
166 insert
E. Pierson 22-3670
Winchell 32-4537
174 Rutt 2-4937
181 Korea Evangelical Mission 73-3404
182 Ewha 33-0151/9
183 Southern Baptist
Yunhi Dong 62 33-3837
184 TEAM Mission office 32-0131/6
Hahn 38-0197
insert E. Pierson 22-3670
Winchell 32-4537
187 Ewha University 33-0151/9
HLKX Radio Station 32-0131/6
188 Severance Hospital 32-0161/9, 32-0171/9
188 Yonsei University 33-0131/9

KOREA CALLING

Editorial and

Business Correspondence: **Rev. Allen D. Clark**
Box 1125 I.P.O. Seoul, Korea

Subscription: **\$1 a year**

\$6 a year for 10 to one address

Published by **The Christian Literature Society**
of Korea

84-8 2nd St., Chong-no Seoul, Korea

KOREA CALLING

VOL. VII, No. 5

MAY, 1968

Impressions on Youngdeungpo Housing Conditions



In the rapidly industrializing and urbanizing society that is Korea today, it is easy to find signs of stresses and strains brought on by shifts in populations, breaking away from traditional communal relationships and finding new places in the big city. Insignificant as personal tragedies may seem, in the aggregate, they have a profound bearing on the future course of the nation's economic, political and cultural life. The Church cannot stand aloof from the mainstream of the nation's life, but must strive to replace the attitude of selfish aggrandizement with a deep-flowing concern for the whole life of man.

Employment and housing, without a doubt, are the two chief material goals of this society. Without gainful employment, men and women cannot maintain their human dignity, nor can they fit into a society which is in transition from an agrarian to a technico-industrialized economy, without contributing productively with their strengths and skills.

Among the many reasons for the inefficient use of the labor force is the lack of living space in the vicinity of the factories where the most jobs are available. Youngdeungpo, in Seoul, has many factories, but for those who wish jobs in them, it is more than just a question of getting the job itself. The problem then arises: How can I live if I must pay half my wages for the rent of a room, not counting the initial down-payment of a hundred dollars or so which is required? The reward for being a working member of society is far too small. It is not mere laziness that causes a large percentage of a given population to remain unemployed. It is simply easier to live by hand-outs or by stealing than to work at near-slave-like tasks that leave one with hardly more than when he began.

Miss Kim is a case in point, although she is one of the luckier ones. Arriving two years ago from Kwangju, in the southwestern part of the country, she found work at the Hai-Tai Candy factory. She was followed, in due course, by her younger brother and



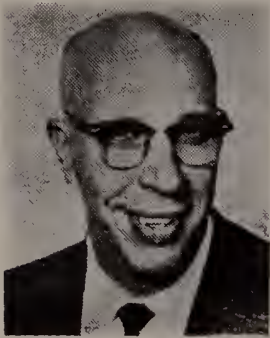
Workers in a Spinning Mill

sister, who also found jobs and rooms, with her help. She is a member of the local Yang Pyung Dong church and is active as a layman in the industrial evangelism program. The room she presently occupies is four by six feet, with one-third of the floor space taken up by her belongings. She and a room-mate use this room chiefly for sleeping and for eating the morning and evening meals. Sometimes, they are on the night shift, and most factories are still on twelve-hour shifts. A kitchen is non-existent. The same source of heat for the heated floor is used as the cook-stove. The normal rate for such a room is 30,000 won deposit ("key money") and an additional two thousand won per month. Many less expensive accommodations, usually without electricity or running water, are located in sleazy and crime-ridden neighborhoods.

Poverty, loneliness and moral temptation remain the three worst enemies of the workers. Some model factories are trying to help by building supervised dormitories. These are inadequate for the needs. It remains for the Church to point further the direction that Society must go by showing its concern for people caught in the grinding mill-stones of social transition. This is part of the work of Industrial Evangelism.

Rev. Robert E. Hoffman
Southern Presbyterian Mission

Y's Men, A Program in the Korean YMCA.



Seoul, the capital of Korea, has had an operating YMCA since 1905, originally built under a grant from John Wanamaker of Philadelphia. The first Y's Men Club in Korea was a Japanese Club within that association, then known as the Keijo Y's Men's Club. This club was disbanded at the time of Pearl Harbor.

The spread of Y'sdom among the Koreans was originated after World War II, through the efforts of Lt. Carl V. Bergstrom, U.S.N.R., of the United States Army Military Government, who had been an active Y's Men in Milwaukee, and who served International for five years as a Service Director. In November 1945, Lt. Bergstrom was located in Pusan. In his travels through the city, he noticed signs in Korean (which he could not read), which were headed by the universal



language letters, "Y.M.C.A." His interest was aroused and his interpreter made an investigation. The sign stated that the YMCA was holding Bible study and English language courses. Upon checking further, he met the leader, a Presbyterian minister named Roh, who had taken over an abandoned Japanese church and had converted it into an informal YMCA headquarters. Bergstrom helped and encouraged them as much as possible through the offices of the military government. After carefully investigating their purpose and program, he suggested that the International Association of Y's Men's as a representative of the YMCA, would



be interested in having their affiliation as a fellow club. After several exchanges of correspondence with Henry Grimes, a charter application was filed and the charter was granted. There were 40 members, at that time, and the Mayor of Pusan became the first club president.

The news of this club spread rapidly and YMCA groups in Masan and Chinju also decided to apply for charters, which were received in due course. Bergstrom attended both charter meetings of these clubs and presented the Y's Men lapel buttons.

When the General Secretary of the Seoul YMCA, Pyun Sung-Ok, learned of the Y's Men's Clubs, he made a special trip to Pusan to investigate them. As a result, the Seoul Y's Men's Club was chartered in February 1947, with 40 members. Just as Bergstrom left Korea, in July 1947, he received the Charter for the Kojai Do Y's Club, located on a small island just off the coast of southern Korea.

In about 1957, a Y's Men's Club was organized in Seoul. In 1947, a week after the arrival in Korea of Robert H. Baker as Fraternal Secretary, Henry Grimes, then Secretary of International Y's Men, paid a visit to Korea for the purpose of promoting Y's Men and of following up the earlier beginnings of Y's Men, here.

Through the interest of the National General Secretary and the Fraternal Secretary, the Y's Men idea

grew, with clubs forming rapidly in Seoul, Taegu and Pusan. There are now 29 clubs in the Korean Region.

The first National Convention for the Korean Clubs was held in Seoul, at the Bando Hotel, on March 5-7, 1959. At this meeting, Um Yo-Sup (now Ambassador to Ethiopia) was selected as the first president for Korea. That year, Um Yo-Sup and the National General Secretary, Kim Chi-Mook, attended the International Convention at Greenlake, Wiscnsin. The Korean Clubs were recognized as a Region by the International Y's Men, on June 8, 1959. Their present director is Sung Won-Tai of Inchon.

Each year, International Y's Men holds what is known as the Bennett Trophy Contest, which is named for Past President of International Y's Men, Harold W. Bennett, who donated a cup to be awarded to the highest Region in International, based on its Record of new clubs, promptness in filing reports, rosters and dues, attendance averages and net growth in membership. Korea won this contest in 1963, 1966 and 1967. This is an excellent showing for such a new region.

Robert H. Baker
Fraternal Secretary
Y. M. C. A.



Christian Children's Fund—Some Recent Developments



Until about five years ago, the programme of Children's Fund was restricted to the care of children in institutions. Such institutions are often referred to as "orphanages", although we are well aware that many of the children accommodated in them have one parent still living, while others have uncles, aunts, brothers or other family connections. Children in this category have usually been placed in the

institution because of poverty. The family cannot continue to feed the child, and so he is abandoned, rescued by a policeman or by a passer-by, and is taken, through city or provincial government channels, to an institution.

The Government of the Republic of Korea is aware of, and is intent upon remedying, the anomalies which

exist in connection with orphanages. In 1967, 14 years after the armistice, there were more than 60,000 children in orphanages, very few of them as a direct result of the war. The chief reasons, so far as social workers can determine, are poverty, marriage break-up and illegitimacy. It was in an attempt to halt this flow of children into orphanages that the Christian Children's Fund introduced its "Family-Helper" project, some five years ago. Our object is to channel assistance to children living in a poverty situation, with a widowed mother, or with a father who, because of sickness, cannot provide for his family. At present, we operate this project in 14 centers, at Cheiju, Chongju, Choonchun, Chunju, Inchon, Kangneung, Kwangju, Kusan, Mokpo, Pusan, Seoul, Soonchun, Taegu and Taejon, assisting about 9,000 children, and employing about 80 graduates of social work schools in Korea.

Another new development in our over-all programme is our day-nursery project. Social workers felt that some child-abandonment could be prevented if the mother could leave her child in the care of someone during the day, while she found employment. Such a project, to be successful, had to be developed with a mind to such factors as location, availability of facilities, of adequate, etc. In order to set off on the right track, CCF appointed a full-time day-nursery consultant, who screens applications for assistance and examines facilities. In these early days staff, we are endeavoring to maintain the highest possible standards, always bearing in mind the economic situation in the area where the day-nursery is located.

At present, Christian Children's Fund, which is a pioneer in this field, assists 18 such centers. Most of them are adjoined to existing orphanages, and operated by the same superintendents, and under the same juridical bodies. Our hope is that there will be a decrease in the number of children in the orphanage commensurate with the number in the day-nursery. Ideally, orphanages should, by and large, be turned over to day-nursery centers over a period of about five years. We are thankful that many of our superintendents are cooperating with us in this project. It is our hope that other foreign voluntary agencies will soon introduce a similar programme.

Our evangelistic outreach in the family-helper project is less straight-forward than to those in institutions. Children in the latter category receive evangelical teaching in the institutions. Many of the family-helper children, however, come from non-Christian backgrounds. We endeavor to minister to their needs, both physical and spiritual, through our case-work staff. Such contact as they establish, however, is insufficient, and we hope to inaugurate, in the near future, a programme of evangelism, by organizing summer camps and by distributing evangelical literature.

Rev. William J. Adams
Christian Children's Fund

News of the Church in Korea

National Christian Council Election



As the annual meeting of the National Christian Council, in March, failed to secure an election of a new General Secretary to succeed the Rev. Greenfield Kil (Kil Chin-Kyung) whose term had expired, the matter was entrusted to the Executive Committee of the organization with power. The new General Secretary is the Rev. Kim Kwan-Suk, who has

been head of the Magazine Publication Department of the Christian Literature Society.

Korean Methodist Church

Bishop Fritz Pyun (Pyun Hong-Kyoo) and four other official delegates of the Korean Methodist Church have been sent to attend the meeting of the General Conference of the Methodist Church in the United States, which meets every four years. The Rev. Kim Kwang-Woo is also attending as an observer.

HLKP Pusan Christian Radio Station

For some time negotiations have been going on, looking toward raising the power of the HLKP Pusan branch station of the Christian Broadcasting System from 1 kilo to 10 kilo strength. The official permission was finally received from the Government on March 28th and first broadcast with the increased power was on April 13th, in time for Easter. This enables the station to reach practically all of the province adjoining Pusan and it can even be heard across the Straits, in Japan.

BOOK CHAT

The Rev. Kim Choon-Pai, recently retired as General Secretary of the Christian Literature Society, has a new book of devotional messages, **Thirty Years a Shepherd** (목양 30 년) (price 400 won). There are 87 of these, arranged under five heads: The Gospel

and Witness; Christ and World; The Church and the Holy Spirit; The Sermon on the Mount; The Ethics of Jesus. These are messages selected by the author, and given over a period from 1943 to 1967, the sections being arranged in reverse chronological order, that is, the 1954-1967 group is the first one listed above.

The most recent publication under the Theological Publication Fund is **A Preface to Pastoral Theology** (목회 신학 원론) by Seward Hiltner, professor at Princeton Theological Seminary (400 won). Those familiar with his "Pastoral Counseling" will welcome this book as an aid for pastors and church workers.

The Korean Christian Literacy Association has recently published their first book-length volume of essays aimed at the general reading public. The book is **This One Day** (오늘 이 하루를), by Lee Pum-Sun (price 350 won). The reaction of readers has been most encouraging.

They have also issued two small books. One is **Forms for Special Occasions** (실용문 짓기) (30 won), which is divided into six parts: Letters of Greeting (birth, graduation, wedding, etc.); Letters of Introduction and Recommendation; Business Letters; Greetings for special occasions (congratulations, farewells, farewells, etc.); Telegrams; Diary.

The second is Volume 3 of **Healthy Living** (건강한 생활) (30 won), by Chun San-Cho. This one is on Sanitation and Personal Hygiene, and includes instructions for keeping wells clean, construction of septic tanks, balanced diets, cleanliness in cooking, etc. It deserves a wide circulation.

The first of three books on present-day theological trends has just come out: **The Case for Orthodox Theology** (정통주의 문학), (200 won), by Edward J. Carnell. Those familiar with Dr. Carnell's books will wish to secure and recommend this one.

KOREA CALLING

Editorial and

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

84-8 2nd St., Chong-no Seoul, Korea

KOREA CALLING

VOL. VII, No. 6

JUNE, 1968

With the Village Women



Miss Florence Root

The country evangelistic work in Korea seems to me to be one of the most neglected areas of our Mission work. In earlier years, each Station in our Mission had several full-time evangelistic workers, both men and women. The men, as moderators of thirty to fifty churches each, made their rounds twice a year to give catechism and baptism examinations, hold Communion services, and deal with necessary

cases of discipline. This, of course, left little or no time for Bible classes or house-to-house visitation.

The women evangelists went to as many churches as possible, to hold Bible classes, primarily for women, though men were not hindered from attending. The program was generally as follows: daybreak prayer meeting, morning Bible study, afternoon home visitation, and an evening meeting which was especially for non-Christians.

For several years before and after "retiring," my time was mostly spent in this work. The method most commonly used was that described above, with an afternoon Bible story hour for children.

For several decades, the Presbyteries have had supervision of the rural churches, but there has been no adequate substitute for the teaching program of the women evangelists. That important work has gradually diminished until, now, there is not even one full-time woman evangelist left in the Southern Presbyterian Mission area. The result is that many of the rural churches are not "growing in grace and in knowledge of our Lord and Saviour Jesus Christ." There is one itinerant Korean woman evangelist in the Chun Nam Presbytery, who visits the rural churches as she is able, sometimes staying long enough to hold a Bible class and assist the local women in the organization and conduct of their local societies, and to learn the problems of the individual church, as in the case of last fall's crop failures.

One other method which I have used many times has been that of house-to-house preaching. A Korean assistant and I would go to a non-Christian village, taking our own food and setting up "camp" in a room rented for the duration (from ten days to two weeks or more). During the mornings and afternoons, we would visit from house to house, going in, when invited, to present the Gospel and leave tracts. We invited any who were interested to come to our room



The Hyun Pook young people build their church

in the evening for further instruction. We often used flannelgraph pictures to explain the Gospel stories. If we were there on Sunday or Wednesday, we invited them to go with us to the nearest church.

We were invited to one place where there were a few Christian young people, but no church. A group of 30 or 35 were meeting regularly in one of their homes. Since it was vacation time, we were allowed to use a classroom in the local primary school for the morning Bible study hour, and many Christians came out. The meetings were held in the Christian's home, with people packed in like sardines, but a fine spirit was manifest. On three of the afternoons, we went out to nearby villages to try to reach the non-Christians. There were one or two Christians in each place who prepared the way by passing the word around that the American "grandmother" would be there. They gathered in the Christian's yard, where I gave them the story of Jesus, and then invited them to accept the salvation from sin which He offered. Altogether, there were between 200 and 250 who heard the Gospel in those three days.

At that place, our visitation and teaching program was good preparation for the Korean evangelist who was sent in there, soon after we left. Now, barely two years later, they are meeting in their own church, built by the Christians themselves.

This is not a spectacular work, but we are encouraged by reports from some of the places visited, even two or three years later, that most of those who made decisions to accept Christ, during the classes, were still faithful in attendance and were growing in faith. "One plants, another waters, but it is God who gives the increase."

Miss Florence Root
Southern Presbyterian Mission

FROM RUSSIA WITH GREETINGS!!!

"Greetings from Siberia. We have been listening to you daily and we thank you for the Truth of the Gospel. It is very precious to us."

"I greet you, dear brother. We hear your messages, which revive and comfort our hearts. Wonderful, wonderful are His works, to provide this miracle for all who hear His Word."



Jack Koziol preaching over HLKY.

"Greetings, dear brother, and all who serve with you. We rejoice because, by means of radio, we can hear the Word of God."

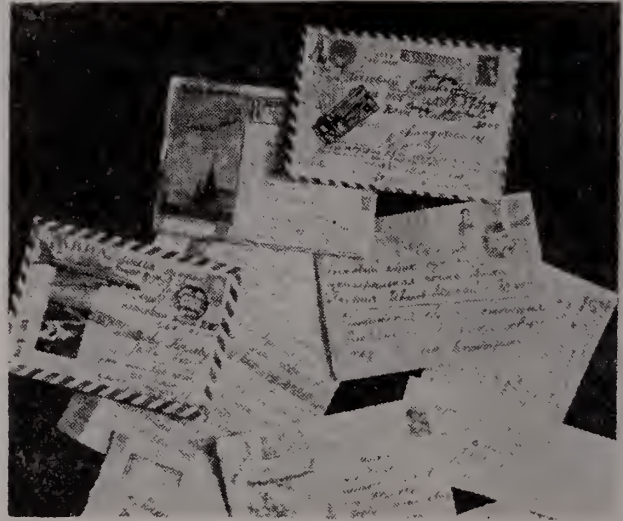
"We thank God who stirred you to care for our souls. We bow our knees and weep for joy as you pray for us."

"Please send that Book from which you preach. We have now believed, but we need that Book to read to others."

"If you are as certain of the existence of God as you preach.....then I also want to believe as you do."

These and many more letters have thrilled and challenged our hearts, as we have received them over the ten years of Russian Gospel broadcasting over HLKX, from Inchon. Tom Watson, Jr., of The Evangelical Alliance Mission, founded the station with the burden upon his heart to reach the people behind the Iron and Bamboo Curtains. He was challenged by his friends as we were preparing to enter this ministry. Our friends asked us, "Will the people of the Iron and Bamboo Curtain countries have liberty to listen to the Gospel over the radio" and if they do, "Will they have liberty to write and tell you about it?" Although we could not answer these questions, God was leading in this direction and our duty was to follow Him.

After only one announcement, using a Hongkong postal address, our first response came. Following the suggestion of others, we later changed to the present Japanese postal address. Although all of the letters do not reach us, the people write with a good measure of liberty.



Letters received from Russian listeners.

These Russian letters come from people in all walks of life, young and old, from areas all across the vast country of Siberia and on the border of Outer Mongolia, as well as from the city of Harbin, China. Letters in the Russian language have come from Vladivostok, Magadan, Sakhalin Island, Chita, Irkutsk, Krasnoyarsk, Menerovo, Novosibirsk, Tashkent, Kazakhstan, and many more cities.

Many of the letters are filled with praise and gratitude for the Gospel, from believers, and also from those who are seeking salvation. Some of the mail comes from Communists who are strongly opposed to the teaching of the existence of God. They remind us that the Russian astronauts have flown into space and did not see God. Many of the letters have questions to be answered over the air; Bible questions, church discipline, family life and Christian living. The need for Bibles is great and, as one man wrote, "We are wanderers in the Wilderness, without spiritual food." Requests are made for other books, also, such as song books, "Pilgrim's Progress," commentaries, Bible study books and other literature. Special numbers to be sung is a frequent request. Photos of groups and of families have been enclosed, which is an added joy, when receiving these letters.

These letters are carefully answered, and in detail. If they request that parts of the letter be read over the air, to verify our having received it, this is done with discretion. We fulfill their music requests, pray over their special prayer requests, answer their questions and send a carbon copy of the radio script, in case they did not hear that particular program. All books are mailed as requested, but we have not received many acknowledgements to these, though it may be difficult for them to do so.

The constant plea for Bibles, in the letters, is a challenge always before us. To our amazement, while shopping in a local Korean Bible bookstore, we discovered a shelf full of dusty Gospel portions in the Russian language. An answer to prayer! We take a copy apart and enclose it in a letter, along with mimeographed copies of beloved Russian hymns. These are being received and very recently, a man wrote, "This gift is as precious as Eternal Life to me."



Russian Christians of Central Siberia.

The Russian programs are aired over HLKX (1190 kc) from 8 to 10 every evening, and repeated from 12 midnight to 2 each morning. These hours give us excellent coverage, at prime times in the receiving countries, due to the time-zone change. The programs are prepared each morning in the new Mapo ku studios of TEAM Radio Far East. This is an invitation to you to visit us and see the work at first hand, at any time.

Jack Koziol
Director of Russian Dept.
HLKX TEAM Radio

The Pervasive Power of a Radio Hour

Everyone knew that Mr. Tong-Su Chi was a successful man. Though good jobs are hard to come by anywhere in Korea, Mr. Chi was well situated. At age forty, he was head of the North Chulla Provincial Seed Cultivation Farm, which gave him prestige and financial security. He had a good family, two sons and six daughters, no less. They lived outside Iri, a town in the most fertile area of Korea, the "rice-basket" of the country. Yes, Mr. Chi was indeed a success—except in his own heart.

One day, Mr. Chi was listening to HLCM, the Christian Radio Station in Iri. Although he drank like a fish and consorted with some questionable companions, he liked the music and the evening dramatic programs on HLCM.



Mr. Chi broadcasting a Farm Program.

Although some of the dramas were simply for entertainment, that night, the program was a documentary-type with a Christian message. The title was "When the Time Comes", one of a long series sponsored by the Korea Lutheran Mission. As Mr. Chi listened, instead of being entertained he became disturbed. If the story on the air was true, then he was not ready to meet God. Then and there, he took the step suggested in the play; he gave his heart and life to Christ.

That simple decision began a chain reaction.

It was the beginning of a dramatic change in his life. He gave up drinking and other questionable activities. The next Sunday, he began attending the nearby Sam Sung Presbyterian Church.

Then he thought about his friends. He wanted them to hear the radio program that had done so much for him. So he went to HLCM and asked for a copy of the tape. He began inviting his friends to his home to hear the story that had transformed his life. At first, no one responded, but as the weeks passed, his changed life, added to a clear witness, brought results. In due time, his family, some of his friends, and most of his office staff followed Mr. Chi into the Sam Sung Church.

A new life, a new witness, and then a new vision. Beyond the small circle of his friends was a whole province. Why could he not use radio to serve the villages beyond the city? Again, Mr. Chi went to HLCM. "I'd like to talk to the farmers of North Chulla on how to raise more and better crops." The offer was gladly accepted, and for the past year, Mr. Chi has never once missed his "Farmers' Hour" on the air.

Never underestimate the power of even one story, dramatized and spread far and wide by radio.

Rev. E. Otto DeCamp, D.D.
Director
Christian Broadcasting System

News of the Church in Korea

Stewardship Education Conferences

During the months of March and April, the Rev. Paul Lindholm of the United Presbyterian Mission in the Philippines came to Korea and visited nine cities, holding study conferences on Christian Stewardship. Dr. Lindholm is an outstanding specialist on Stewardship Education and has held extended study conferences in a number of countries. The conferences were held in Seoul, Taejon, Chunju, Kwangju, Soonchun, Chungju, Taegu, Pusan and Andong. It is hoped that the fresh interest which he was able to arouse in this important subject may continue to grow in the Church. Dr. Lindholm's little study manual, **Principles and Practise of Christian Stewardship**, was translated for use in these conferences and for later use. Price 60 won.

Annual Easter Sunrise Service

The Easter Sunrise Service on Namsan, in Seoul, which has become an outstanding annual event, was again held on the site of the former Japanese Shinto Shrine, with some 10,000 persons in attendance. Other services were held in other parts of the city.

Korean Missionaries to Ethiopia

The present Korean ambassador to Ethiopia is the Rev. Um Yo-Sup. At the time of a recent visit to Korea, he urged the sending of Korean missionaries to work with the Christian Church in that land, particularly in the areas of medical and agricultural work. There are plans for sending a doctor. Meanwhile, Rev. and Mrs. Pak Hee-Min have been appointed for rural missionary work in Ethiopia.

Willa Kernan and Nam Chung-Kil have given us a translation of Donald M. Mather's book **The Word and the Way** (현대인의 신앙) (250 won). The book falls into three parts, under the general headings: God and His Will, Jesus Christ and the Life of the Christian, and The Church and the World. There are 18 chapters, dealing with such themes as the following: God the Creator, The Living God, God's Love, God and Sin, The Word made Flesh, The Atonement, Salvation, The Holy Spirit and the Life of the Christian, The Church and the World, The Kingdom of God.

The Adventure of Simon (차이나호의 비밀) (150 won) is a children's novel, by Choi Hyo-Sup, originally published serially in the **Children's Friend** magazine (새 벗). There are a number of black-and-white drawings which add to the attractiveness. The Korean name is literally, "The Secret of the S.S. China", which suggests the kind of adventures that Simon gets into.

Guide to the Christian Faith (기독교 개론) (100 won), by William A. Purrier, carries the sub-title "An Introduction to Christian Doctrine". It is intended for use as a text for college students in their courses on the Christian Faith. As Han Young-Sun says in the introduction, Korea has had great men in the past. Now we need men to match the rapidly changing times. Instruction in Economics, Science, Philosophy and Political Science are all needed, but the men we need for these times are men who are adequately oriented in their religious life, men who bring all their other knowledge into obedience to Christ. It is hoped that this book may be a help toward that end. It discusses the purpose and importance of Christian Doctrine; then goes on to discuss Reason and Faith; then such basic matters as Revelation, Sin, Salvation, Eternal Life, the Resurrection, the Christian View of History, and the Glory of the life in the Spirit.

BOOK CHAT

With the publication of **The Book Of Exodus**, by B.D. Napier (250 won) (출애굽기), of the popular series, **The Laymen's Bible Commentary**, there remain only three volumes to complete the 14 volumes on the Old Testament. These small volumes (the present one runs to only 181 pages in translation) have been helpful to many readers.

KOREACALLING

Editorial and

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

84-8 2nd St., Chong-no Seoul, Korea

KOREA CALLING

VOL. VII. No. 8

SEPTEMBER, 1968

The Social Problem of Leprosy

A challenge to Christian Missions in Korea today

Leprosy and prejudices against it are not new to Korea. References to the disease date back to 800 years ago. It is referred to in fearful and often erroneous terms. Some of these could be translated as "Evil Ulcer"; "Dragon Disease"; "Large Eruptive Anesthetic Ulcer"; and "Family Disease". "Moon-deung pyung", meaning "family disease", is the most common term used today for leprosy. This is unfortunate in that it perpetuates the erroneous concept of leprosy as a hereditary disease.

Some of the negative attitudes seen toward leprosy in Korea are as follows: (1) unwillingness to allow a person with leprosy to live in the neighborhood or even to allow a leprosy case to draw water from the same village well or public water tap; (2) marked objection to working with or hiring a person who has had leprosy; (3) 40% of 1200 persons surveyed would not permit their children to attend school with a child whose parent had leprosy.

Hence, we find that the man in Korea who has leprosy is not only faced with a disease threatening his hands, feet, eyes and face, but also the threat to his social privileges within society. The man may, furthermore, be cured of his active disease, but if tell-tale deformity or common knowledge of his disease remain, he is denied employment and a normal family relationship among his relatives. We in leprosy work see this prejudice reflected every day in patients whose wives or husbands have left them, patients who have been kept hidden in back rooms or even in caves for months or years, children of parents long since cured of leprosy but who are denied access to local schools, and suicide by brothers when a sibling is found to have the disease.

During a leprosy seminar held in Carville, Louisiana, in 1964, a psychiatrist present advanced the interesting concept that the effect of leprosy on one's body could be compared with that of insanity on one's mind. In other words, the body has "gone crazy", with a varied, purposeless pattern of skin lesions, neuralgia, paralysis, etc. This pattern of disease, coupled with social attitudes as they are, not surprisingly deeply affects the patient's thinking. His concepts of who he is, his relative importance to others, his role as a father, husband or wage earner are all assaulted. Once cast out of his home and



Stanley C. Topple

village, the man or woman becomes a wanderer without home base. It is not surprising that these people seek a community of similarly affected people. For most of those coming to the Leprosy Center, treatment of their disease is a secondary consideration. They must have acceptance, a place to lay their heads, a place to remake their lives.

It is not surprising, then, that these patients respond readily to the gracious invitation of Jesus, the Christ who came to heal the sick, give rest to the heavy-laden, who came to offer life abundant. And thus, with healing for their spirits, thousands have found the hidden treasure of eternal life. Wherever a group of sufferers from leprosy are found in Korea, today, there is found a strong group of believers. At the Wilson Leprosy Center, the colony church has nearly 600 baptized believers among the 685 patients.

Mr. Kim, we shall call him, has entered the life of the colony, village or leprosarium. At first, he has many thoughts of home and is grateful for the smallest place in his new circle of friends. As time goes on, however, Mr. Kim develops an institutional mind. Many around him have had leprosy 20 or 30 years ago and are markedly deformed. Hence develops a feeling of quiet desperation, of inevitable destruction to his own body. "Society has rejected us; we shall extract our toll from Society. Society owes us a living". Visits home are less frequent; thoughts of a return to a free, productive life are increasingly less; and roots in the leprosy society are sunk deeper. Marriage to another leprosy victim is a matter of course and the children born to that marriage are very likely to grow up in an infectious community, or are at least branded against equal opportunities in Society. What was Mr. Kim's lament has now become his ulcerous "badge of courage", his right to alms. Is it any wonder that these people may easily be aroused to belligerence, rudeness, loud demands? Is it any wonder that they fiercely oppose discharge from the institution, after their disease has been

arrested? The scar of a lepromatous nodule may be surgically excised, but the scar left by society on their minds is not easily removed.

The scope of our task in Christian Missions is therefore not only to bring these victims of disease and prejudice to a healing of their wounded spirits, but to lead them out to a life of freedom, independence, productivity, to the full stature of Christian citizens. The approach to this problem, in recent years, has been one of home treatment and public education, rather than institutional care. The patient is hereby encouraged to remain in his family and village, receiving treatment and support from the leprosy mobile clinic. At the same time, team members counsel with the patient's family, village leaders, and lecture to groups in the vicinity, pointing out that leprosy is less contagious than such diseases as tuberculosis, and that there is little or no menace to the community.

There is much remaining to be done. This includes the utilization of social workers in the leprosy control scheme and the provision of vocational training facilities for the rehabilitation of young people. Perhaps most important of all is the furthering of leprosy education among the general public and medical profession. As leprologist missionary R. G. Cochrane has pointed out, "Ignorance, shame and fear are the greatest enemies of leprosy." It is ignorance which breeds fear, for what is not understood is feared, and fear results in cruel and inhuman attitudes. Let there be light!

Stanley C. Topple, M.D.
 Wilson Leprosy Center
 Southern Presbyterian Mission

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A Waiting Place in Korea



Robert Christopoulos

As the crowd of marines came out of the small auditorium, at the Korea Christian Conference Grounds, a young recruit spoke up and said to the lean ROK Sergeant, "Really, do you find men praying and living a life for Christ down there in Viet-Nam?"

"Of course", replied the sergeant. "There's even one company down there where....." And so the

witness of Christ was borne to another man seeking to know more of God's truth. Another marine conference.....one of a long series.....came to an end.



Conference Auditorium

Another step had been taken in encouraging men to know God and to live in His good will. Christian missionaries and ROK chaplains had reached out to these men, years before, with an evangelistic campaign, down at their base. Now, when they had time off, they came here to the Grounds to find a time of relaxation and joy with other Christians. They were redeemed men seeking refreshing in their new lives.

Six months later, Korea's high school kids were out on summer vacation. Going into the foyer of the main auditorium, even there you could feel the suppressed excitement coming out from the main room. Five hundred teen-agers were craning their necks this way and that to follow the two teams up on the platform. The moderator called out the first phrase of the Bible verse. Before he was well started, several from each team jumped to their feet, vigorously waving their hands. The moderator called out the number of the first one up. This student then picked up the quotation and finished it....."and whosoever hath not the Son hath not life, but the wrath of God abideth on him". "Right", called the moderator, and the chattering of the Suwon kids increased as the score of their team increased. The Youth for Christ National Bible Club competition was soon to reach a climax.

Later that same night, some of the counselors had a rough time. The counselors were the foxes and all 500 campers were the hounds. For an hour or more, one counselor eluded the chase. The kids searched the dining hall, the auditorium, down by the swimming pool, and up the gorge of the stream. Some even scoured the lower reaches of the rocky mountains that form the rear limits of the grounds. (It is an hour and a half's climb to the top.) The last counselor never was caught. The trunk of a car beat the kids.

That week, for four days, five hundred kids had an experience of fun and friendship and seeking the Lord that they will never forget. They could do it, the way they did it, because the Korea Christian Conference Grounds are there.

Another time, a group of Methodist adult women

came. Like most such groups, they did not play fox and hounds, and they didn't have a Bible memory competition. But like most groups they relaxed in the beauty of the place and prayed and studied God's Word and discussed how it applied to their lives. Morning by morning, they got up from what, to foreigners, are rather hard bunks or hot floors and sought the Lord. Like so many before them, after a day or two, they returned to their homes strengthened in the inner man, to know and to do God's will.

Each year sees about 25 or 30 groups come to the Grounds. They come for one day or for ten days. Some groups number only a handful, other groups require special tents to be set up for them, like the Youth for Christ gang of five hundred. Each group pays a charge big enough to cover actual cost of the food it needs, plus a small fee toward operating costs. Without gifts from Christian friends, however, this ministry could not function as it does now.

The Korea Christian Conference exists to see men blessed and refreshed because, years ago, God saved a sinner named Robert Christopulos. In 1956, he came to Korea with his wife and family as missionaries of The Evangelical Alliance Mission. He had been helped in his own Christian life by Christian conference grounds in the States, so he wanted to see a place where Koreans, especially young people, could find the same blessing. Using money given by friends in America for his work as a missionary, "Brother Chris" bought land near Inchon, overlooking the Yellow Sea. Shortly thereafter, the Mission was forced to sell this site, but blessedly found that the value of the land had doubled in the interim. This gave enough to buy the beginning of the present site on the northern outskirts of the city of Seoul. Pine trees cover the 11 acres of the gently rolling slopes, while a stream flowing off the mountains behind cleaves the property with a narrow gorge which is dammed up to make a swimming pool.

Buildings came in just as unusual a way. Many American GIs helped as they could, with free work, gifts, or by getting their army units to help. The biggest help came because Mr. Christopulos had been faithful, years before. While here in Korea during the shooting days of the Korean War, Chris met a discouraged and rebellious young GI. He led this man to Christ. Shortly before his death in battle, this young man wrote his parents of his coming to the Saviour. The soldier happened to be the son of a widely-known radio preacher in America. Later on, with a thankful heart, this preacher helped the Christopuloses find support as missionaries, and then raised money enough to build the main auditorium and central wash room at the conference grounds.

Though the Christopuloses have gone on extended furlough, the ministry goes on through the work of the Korean staff and other missionaries.

Swimming, hiking, food, sleep, great beauty, the moaning of the wind in a thousand pine trees, quietness, opportunity to seek God—it's all there at the Korea Christian Conference Grounds. It's there for any and all evangelical groups because TEAM Mis-

sion and all who work at the Grounds are convinced, with Isaiah of old, that "they that wait on the Lord shall renew their strength they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint".

Rev. William R. Garfield
The Evangelical Alliance Mission

Korea Christian Academy



Alma Steading

Korea Christian Academy, in Taejon, has had a relatively short history, to date. It was opened in January 1959, with one full-time teacher, one quonset as the classroom building, and six students. Today, we have two classroom buildings, nine full-time staff members, two dormitories, and a faculty duplex almost ready for occupancy. The original quonset has been converted into a student

center, the "Drop-In", equipped with snack bar, television, fireplace and recreational equipment. Future construction plans call for a gymnasium-auditorium to improve the facilities of the school program.

The need for a boarding school to provide a full twelve-year program of study for children of missionaries outside of Seoul was felt soon after the Korean War. A Founding Committee was organized in 1957, which set as its objective the provision of "an academically sound education for foreign children, within a Christian framework, for grades one to twelve." Korea Christian Academy, with boarding facilities for grades 7 to 12, has developed from this original objective.

When a Board of Trustees was organized, membership was held by representatives of the Southern Baptist, Methodist and Southern Presbyterian Missions. Since that time, the United Church of Canada and United Presbyterian Missions have been added. Thus the control of the School is in the hands of a Board of Trustees appointed by their own Mission organizations.

The development of the School's curriculum and the securing of a full-time teaching staff has involved careful planning and constant attention. The School has continued to evaluate itself and to seek to do its work in a better way than in the past. Presently, there are quite a few opportunities for electives for the junior and senior high school student: Art, Choral music, Band, Korean language, Speech, Typing, Shorthand, Music Appreciation, Music theory and Home Economics. Four years of high school Science and Mathematics are available to the student who wishes

a strong background in these areas. A library, catalogued under the Dewey Decimal System, now totals over 3,900 books and there are 12 U.S. magazines currently available to the student body. Reading takes a prominent place in class work, as in the students' leisure hours.

From the earliest planning stages, it was the hope of the founders to have permanent, professionally qualified staff to give stability and continuity to the School's administration and program. On occasion, the School has wondered who would come the next year, but it is a real testimony to answered prayer that needs have been met in a more than adequate way. Our present full-time staff of nine live on or near the School compound and are readily available to meet the needs of the students.

Our primary task as a school is to direct and stimulate intellectual development, both in and out of the classroom. We hope to equip each student with good study habits and the inner motivation to do well. For the one who lags behind, we have a tutorial arrangement outside the regular classroom, to give extra help. At the same time, the faculty attempts to challenge the one who is ready to move ahead. In a day when there is pressure on the student for grades, our aim is to keep that pressure at the optimal level of achievement of which that student is capable. At the conclusion of the first semester of the current year, three-fifths of the junior and senior high enrollment held "B" averages or above.

To keep a full co-curricular program of activities going in K. C. A. requires the participation of practically every student. This is the by-product of the small high school, in drawing more students into places of responsibility and activity. Among these activities are the newspaper, the yearbook, a high school play, the Sweetheart Banquet, formal dinners for special occasions, and Boy and Girl Scout programs. The KCA band performs several times a year. The KCA Singers have established a fine reputation for themselves in making a concert tour, each spring, to other parts of Korea. In the spring of 1967, they made their debut on AFKN-TV. For strengthening the students' spiritual life, there is the youth fellowship organization which meets weekly. It usually plans its own week-end retreat, each spring, to meet student needs as they see them. In past years, the students have written their own school song, have designed their own emblem, and have chosen the name of "The Imperials."

A project under way during the present academic year has been the setting up of a student government. A constitution has been written and the student council is working hard to formulate its student government rules. The objective, in this process, is that the students learn to set socially acceptable bounds for their behaviour and to assume responsibility for the behaviour of themselves and their fellow students. A working student government will demand a high level of maturity from its students.

Through the nine years of its existence, the growth of the KCA has been steady. We have been undergirded and strengthened by the prayers of our

friends, co-workers, parents and students. We have been encouraged by the assurance of God's leading in answers to prayer. Our ultimate hope is that, through our academic community, we may all, students and faculty alike, grow into "mature manhood, to the stature of the fullness of Christ."

Miss Alma Steading
Principal
Korea Christian Academy



BOOK CHAT

The first of a series of books by Korean authors on present-day theologians has just come from the press. It is **Karl Barth** (카알 바르트), by Yun Sung-Bum (price 300 won). The author is a former student under Barth and is presently professor in the Methodist Seminary in Seoul.

The book falls into three parts. Following a somewhat lengthy Introduction on the area and versatility of Barth's theology, the first section deals with the life of Barth and with his writings. The writings are discussed under classifications: commentaries, historical works, doctrinal, political, and criticism of his works.

The second section deals with his theology, under the heads: the Theology of Crisis, Biblical Theology, Barth's view of God (the Trinity), Natural Theology and Comparative Religion, Election, Doctrine of Man, Christology, the Holy Spirit and the Church, Ethics.

The third section compares and contrasts Barth with other modern theologians: Bultmann, Bonhoeffer, Karl Jaspers, and Barth and Oriental Thought.

The book ends with a very extensive bibliography, largely of original works in German, together with a list of books on or by Barth in Korean, which have been published since 1954. The list also gives similar titles in Korean relating to the other theologians mentioned in the book.

A more general book is **The Mainstream of the Bible** (성경의 줄거리), by Rev. Kim Suk-Chan, Pastor of the Moon-chang Presbyterian Church of Masan. (price 450 won). It is largely a book of sermons and sermon-like materials, starting from Genesis and going on through the Bible, though placing more stress on certain parts of the Bible than on others.

KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

84-8, 2nd St., Chong-no Seoul, Korea

KOREA CALLING

VOL. VII. No. 9

OCTOBER, 1968

Hillside House for Servicemen



Marvin Ruebsamen

Hillside House has been serving servicemen, now, for seven years, having grown out of the Back Home Fellowship weekly program for serviceman, begun in 1954. Thousands of servicemen spend time at the Center and find a home-like atmosphere and a Christian concern that offers them the moral and spiritual support that they need.

The servicemen come from all areas of the United States. Some are immature and static in their growth, others are more mature and dynamic. Some seek their own personal gratification and enjoyment; they think that they will one day leave Korea behind and return to their home where things and people are "sane." They never seem to realize that whether their environment is "sane" or not might just depend upon the quality of their own life. Yet there are others who seem to have brought with them some basic qualities when they came to Korea. These individuals are seeking the good experiences which may be found at every turn by those with the eyes to see them. When the latter return to America, they leave something of value in Korea and take a store of valuable experience home with them.

Hillside House tries to serve both types of servicemen. For the individual who lacks vision, we offer a Christian atmosphere and the Word of Life. We try to offer ourselves and let the Lord work through us. We try to say and do the things that may bring change to the whole person. Sometimes change is evident, sometimes it is not.

For the more mature serviceman, we try to support his positive outlook and help him through the disillusionments that inevitably come to him. We hope to strengthen his faith. The Center, for him, is often a refueling ground where he gains the support and counsel to maintain his life as a light to those around him. It is from this small amount of support that he is enabled to contribute in turn to those Koreans and Americans around him.



Hillside House Refreshment Hour

Our contacts with servicemen come in many ways. There was the young soldier who was AWOL and who did not want to face reality. He kept trying to tell us and himself that everything was all right. After hours of counselling, I realized that he was in trouble and needed help, and that he even lacked the stability to decide for himself. Therefore, I got in contact with his chaplain and the Military Police. We still follow him with prayer and concern.

The young married man from California was a fine Christian. He missed his new wife and home almost more than he could stand. He was stationed north of Seoul and found that living a victorious Christian life was really difficult. His spirits fell about as low as they could go. He had never before experienced such defeat as a Christian. By chance, he came to Hillside House. In our Christian home environment and fellowship, his spirits began to revive. When this lad was saying goodbye to us at the end of his tour, he said that Hillside House had been the thing that had kept him from going to pieces when he was at the lowest. With tears in his eyes, he said, "I'll never forget you." And we will not soon forget men like him either.

Statistics may indicate what is going on in a place like Hillside House. Last month, our records show that 919 servicemen made use of the Center; 700 were

here to eat a meal with us; and there were 241 who stayed overnight. We add to this the Bible studies, missionary guests, film shows, discussions and recreation and we know that we have had a full month.

Yet the real heart of a ministry like the one here at Hillside House is not in the statistics but in the individual lives that have been helped. Let me share briefly the story of a soldier who just returned home, last month. This soldier had his wife come over and they both enjoyed Korea very much. They spent considerable time at the Center. We had shared with each other in many ways. We had an opportunity to be of help to them during some crucial times. While they were here in Korea, they decided to adopt a Korean child. They spent time at the orphanage and, after some time, adopted a one-year-old baby. They went through the joys and pains of suddenly becoming parents for the first time. After a while, they began to get adjusted to having a child depend upon them twenty-four hours each day. They learned to love the child as their own and were very excited about taking him home to America. Then, suddenly, the child became ill with leukemia and died.

These young parents experienced such a great sense of loss that they found it difficult to understand and adjust. I had the privilege of standing with them during those days. I was asked to have the graveside service out on the open Korean hillside where their little one was buried.

We received a letter from this couple which spoke of things more important than statistics. He wrote:

"Words seem hardly adequate to express the thanks we owe you and your family for putting up with us for the past year. If someone were to ask 'Does Christ live?' we would have to respond, 'Yes, we've seen Him at work and experienced the love He helps radiate at a place called Hillside House, in Korea!'"

Rev. Marvin L. Ruebsamen
Director, Hillside House
Methodist Mission

Sixth National Christian Education Conference

The Sixth National Christian Education Conference, sponsored by the Korea Council on Christian Education, was held at Soongsil College, Seoul, Aug. 5-10, 1968, with 301 registered, including 2 from the Korean Church in Japan. They represented district Christian Education leaders, school and military chaplains, and pastors of local churches.



Ruth C. Burkholder

The Conference motto was "Make All Things New." The Theme, "Christian Education and Man's Image in the New Age" was carried out in lecture and discussion groups. Dr. Harold Hong, president of the Methodist Seminary in Seoul, brought the opening message on "The Theological Meaning of Man's Image in the New Age." He pictured modern man as having lost his identity and sense of personal worth, often treated as a "non-person" by the elite who control government and society. He spoke of modern man under four aspects: the Organization Man, the Common Man, the Economic Man, the Eucharistic Man, noting the characteristics of each, and concluded by picturing the Christian Man as having freedom of decision, the privilege of determining his future, and being a partner with God.

The keynote address was given by Dr. Stephan Moon of the Hanguk Seminary, using the Conference theme as his topic. The task of Christian Education is to help the Christian to live in the present-day society of rapid change, in which he will find himself isolated and unable to serve effectively, if he holds to out-moded traditions. Because of our faith in a redeeming God, we are not shaken by an insecure society. Christian Education stresses two directions of growth, upward toward God and outward toward man, acting as the servant of God.

Special lectures were given by Dr. Frank Wilson of the United Presbyterian Commission on Ecumenical Mission and by Dr. Choon Kwan Eun, newly appointed head of the Christian Education Department of the Methodist Seminary.

Six discussion groups met simultaneously, morning and afternoon. The subjects were:

1. Christian Education through Day Schools—Prof. Won-Sik Chung and Dr. Hyung-Tai Kim.
2. Christian Education in an Industrial Society—Dr. Ha-Eun Chung; Prof. Hyo-Jai Lee.
3. Christian Education and the Generation Gap—Prof. Hee-Kyung Chung; Dr. Andrew Kim.
4. Christian Education through Mass Communications—Prof. Tong-Shik Ryu; Rev. Hyo-Sup Choi.
5. Christian Education in International Tension—Prof. Han-Bin Lee; Rev. Sun-Whan Pyun.
6. Christian Education and the Renewing Church—Dr. Harold Hong; Rev. Kap-Sik Sung.

One outstanding feature was the Mass Rally for Christian educators, at Citizens' Hall, the morning of the 8th. In spite of rain, 2,200 turned out for this meeting, the first time that so many Christian teachers had assembled in one place. Dr. George L. Paik, President Emeritus of Yonsei University, gave the main address. Dr. Ok-Gil Kim, President of Ewha University, gave a congratulatory speech. An

offering amounting to more than 19,000 Won was sent to the Dong-A Ilbo, for relief of suffering from the drought in the southern provinces.

Afternoon workshops were conducted on Kindergarten Teaching, Primary Teaching, and Creative Drama. The first was led by Mrs. George Worth and a team of teachers from Keimyung Christian College, Taegu; the second by Miss Marie Melrose and a team of teachers from the same college. Both groups worked with children of the appropriate age, using methods and materials suitable for an actual Sunday School situation. After the children had been dismissed, teachers and observers held an evaluation session, discussing what had been done, why it was done, and the expected results.

The third workshop, on Creative Drama, was led by Mrs. Olin Burkholder, Mrs. Kyu-Hyun Suh and Mr. Jong-Sun Park, showing techniques for using creative drama with children of various ages. One such project, suitable for Junior-age children, was carried out. Another day, the leaders presented the technique of Role-playing with youth and adults. Again, the participants carried out the technique in small groups, using problem situations common in many churches today.

Each evening featured a different interest program: a movie; a drama written and directed by Mr. Myung-Soo Lee, depicting some of the problems faced by youth caught in the dilemma of situational ethics; a musical concert given by several combined choirs, directed by Dr. Chai-Hoon Pak of Yonsei University; and a campfire service, on the closing night, led by Prof. Kyung-Yul Lee of Ewha University.

Throughout the conference, there was an exhibit of teaching materials, Audio-visual materials (both projected and non-projected), and charts showing the growth of the work of Christian Education in Korea. A book shop made books and teaching materials available to the delegates.

Mrs. Ruth C. Burkholder
Methodist Mission



Pastor Cho and the Full Gospel Center

Some years ago, a young medical student lay dying in the last stages of tuberculosis, in a poor section of Pusan. His Buddhist father had failed in politics and in business and became bankrupt. There just didn't seem to be any hope in the world for the young man; fate had decreed the "end of the road" for him. But who would believe that, twelve years later, this hopeless young man would become the pastor of the large five-story Full Gospel Center in Seoul, with a congregation of 5,000 adult believers!

It is marvelous the way this youth, Cho Yong-gi, became a Christian and received healing from God.



Full Gospel Center

A persistent Christian lady frequently visited the humble home where he lay dying and read the Bible to him, each time she came. He was so disheartened that he first resented her coming, but later on, the light of the Gospel message penetrated his heart. As he began to believe in Christ, his whole attitude changed and some strength came into his body. A few months later, he received complete healing from God, at the Assemblies of God Mission, in Pusan. Not many months transpired before the "new" Cho Yong-gi came up to Seoul to enroll in the Mission's Bible Institute. After graduating, he and his partner pioneered a new church in the Pul Kwang Dong section of Seoul. They soon found that they were unwelcome in the totally heathen village of Taejo Dong. Even though no adults came to their services, conducted on straw mats under some pine trees, a handful of children gathered regularly. There were seasons of discouragement until they experienced a real break-through.

A village woman who was paralyzed was told about divine healing. She called for the young pastor to pray for her. The young minister tried to muster up all the faith he could as he prayed for her. He came to realize that we are living in the same Church dispensation as the Apostles and the early Church fathers, who experienced signs following their ministry. Wonder of wonders, the paralyzed woman was healed! One can imagine what a stir this caused in the heathen village.

After this, there was no problem in getting adults to attend the services. In fact, when this miracle was noised, abroad, relatives and friends from more distant places came to be prayed for. As a result, a revival broke out and others were healed and received salvation. A tent was set up on a small hill, but more canvas had to be added to it about every six months, in order to accommodate the people. Three years later, more than 300 adults made up the congregation.

In 1961, plans were made to sell the valuable Bible Institute property at West Gate and to relocate

in the Pul Kwang Dong area, on a lovely plateau. The rest of the money was used in purchasing a lot for an evangelistic center near the corner of the busy West Gate intersection. Foreign funds were appropriated to construct the first unit which was merely a large tabernacle-type church, with a seating capacity of about 1200. As this building was nearing completion, a large revival tent was set up on the adjacent lot, for special meetings with a seasoned evangelist from Georgia. These meetings lasted until the Full Gospel Center was completed. After that, the meetings continued in the new building for several more days.

When things settled down to normal (after the Christians from other churches went back to their own places of worship), there remained approximately 600 people. Pastor Cho and John Hurston were called upon to shepherd the flock. By the end of the first year, this number had increased to 900. By the end of the second year, the auditorium became inadequate for the growing congregation. Now the church was in a position to help substantially in the construction of a modern three-story front addition, with a spacious balcony on the second floor, which boosted the capacity to almost two thousand. The fame of the church, with its youthful pastor and the many wonderful healings, reached all corners of the Republic. Soon, the balcony was also filled; then it became necessary to have two services on Sunday morning. Today, there are three services each Sunday morning (8, 10 and 12 o'clock), to accomodate the 5,000 people who attend regularly. The actual number of adult registered membership is 4,820, but many more attend.

The Full Gospel Center was able to add two more stories to the front edifice, entirely from its own funds. As a matter of fact, the Center has helped to pioneer other churches and is now planning to sponsor a similar type of center in another large city. Already the church board has pledged an initial amount of three million won for this project.

Rev. John Stetz
Assemblies of God Mission

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## News of the Church in Korea

### International Ecumenical Work Camp

The 17th International Ecumenical Work Camp was held July 24-August 17, in Taegu, under the direction of the National Christian Council Youth Department. Thirty young people took part, including one from Okinawa, three from Japan, one Chinese resident in Korea and 25 Korean young people. The construction project, this year, was at the Ae Whan Won orphanage, in Taegu. Co-directors of the camp were Ahn Chai-Oong, of the Asian Anti-Communist League, and Kim Chin-Suk of the Taegu branch of the Korea Student Christian Movement.

### High School Exchange Students

The international student exchange program which was started by the Korean Methodist Church, in 1961, and taken over by the National Christian Council in 1964, is being continued. Students coming from abroad are either Senior high school students or recent graduates who are taking a year of study in high schools in Seoul. They live in Korean homes, wear the usual required school uniforms, and study in Korean in local schools. Meanwhile, Korean students have also gone abroad to study under similar conditions. Those going from Korea, this year, include 12 to the U.S., one to Germany and one to Switzerland. Those coming to Korea include four from the U.S., one from Germany and one from Holland. They will be studying at Ewha, Paiwha and Keumnan Girls' High Schools and at Taikwang, Sinil and Seoul Art High Schools for Boys.

### Christian Witness to the National Police

On June 24th, an important new project for Christian witness was undertaken when the National Christian Council's Committee on Mission to Police was organized, with 30 present from 13 denominations. The purpose is that of witness for Christ to the police, to persons under police arrest (as distinct from the prison chaplain program long in operation), prostitutes and delinquent youth. Rev. Han Kyung-Chik of Young Nak Church was elected chairman. Membership fees and private donations will be used to finance this work.

In the short time since the formation of the Committee, some work has already been begun. Three workers have been sent to serve among the so-called "hoodlums" gathered up by the police, this past summer, and sent to Cheiju, Kangwon and South Chulla provinces.

In the work with the police, particularly in local police stations, there have been some 400 local pastors who have been giving their time on a volunteer basis. The Government has now asked that specifically-trained men be appointed to work on a more formal basis from 13 provincial police offices. The Committee is now looking for the right men to fill this need and amazing opportunity.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St., Chong-no Seoul, Korea



# KOREA CALLING

VOL. VII. No. 10

NOVEMBER, 1968

## Industrial Evangelism



Walter Beecham

interdenominational team ministries and urban and industrial education programs.

Our Korean delegation was one of the larger groups. We had nine members. The largest group was from Japan, with ten members. We have more workers active in this field than most of the other countries. The presence in Korea of a National Industrial Evangelism Workers' Association, while not unique in Asia, is still not very common in the other countries. This Association has been meeting regularly for several years. It includes workers from the two Presbyterian Churches, the Methodist Church, The Salvation Army, the Anglican Church and the Roman Catholic Young Workers.

Over the past three years, there has been a great deal of growth both in interest and in activity. It is a close fellowship where there can be a real sharing of concerns and problems and a discussion of methods and approaches. We have normally been meeting every two months, and over the past year, we have held three special longer conferences to study problems faced by the Churches in this urban industrial field.

The second conference was held in Whangji, in the summer of 1967. There we went down in coal mines, met with the local people and visited a hospital and rehabilitation center, as well as having lectures and discussions. It was a real awakening to the problems of a coal mining area for most of the group. You may remember that this is the mountain area in which Bishop John Daly worked for several years. As the chairman of the Association, he helped choose this site and arranged for us to use the Anglican Church Mission facilities in Whangji. The other two conferences were held in Seoul and gave us a chance to hear authorities on urban and industrial problems and to do some real thinking about goals and methods.

Just what is Industrial Evangelism? The answer is as varied as the people involved in the various pro-

But at the East Asia Christian Council pre-assembly consultation in Bangkok, last winter, we found that even our name was out of date! They had changed "Industrial Evangelism" to "Urban-industrial Mission." We were surprised at the extent to which this urban emphasis was present all over East Asia. We heard of many new experiments in urban planning, slum area strategy,



Addressing the Boiler Engineers

jects. An easier question would be "What is it not?" Normally, it is not the church building-centered program, with the main focus on bringing converts into the Church. In other words, it is not waiting in the church for people to come. It is rather a going out to where they are, first to understand their needs and, second, to minister to those needs.

Another dimension is evident. The Church has for centuries strongly emphasized the personal nature of salvation. The general theory seemed to be that, if a man's personal life was pure and clean, then he would automatically influence his society for good. This has not always followed. Men with high religious aims have not always had the highest social goals for society. Factories with Christian owners are not necessarily better places in which to work than other factories. In fact, you may even hear the comment that these factories have even worse conditions than those run by non-Christians. It is becoming clear to many that it is no longer enough to make individuals Christian. The organizations of our society (industrial, social and educational) must be Christian also.

That is, God has a purpose for the running of this factory. There are certain standards for handling workers and for managing a plant that take into account the Lordship of Christ and the sonship of each person under the Father. The problem of what is a fair wage, at this stage of industrial development, has to be decided by the industry of this country. Only an economic export can give us the final answer. But men who see the worker as God's child and the plant as a valid area for God's activity can and must influence the values which go with making this decision. The Church must help both workers and man-

agers to search for God's will in their daily work, to help build a society where the person created by God can reach his highest potential.

Here is one example of how the Church can influence the workers' problems. Last Friday evening, I was at the East Incheon Labor Center, which is simply a couple of large rooms on the second floor over a store. At first, I sat in with a group of some 35 young people from a nearby plant as they planned a credit union. It was their sixth meeting and they were setting up their board and executive, under the skilled hands of a couple of Roman Catholic laymen trained and experienced in setting up credit unions. The interest and enthusiasm of the group was quite evident. This was to be not only a venture in cooperative finances but an investment in friendship.

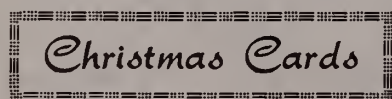
They had still more work to do, at 7 o'clock, so they moved over into a smaller office room to make room for the boiler engineers' class. This involved about 45 men from 17 factories who were being tutored by boiler experts to prepare them for their qualifying examinations to get their papers as steam engineers.

In between the two meetings, I was given 15 minutes for the "commercial." I tried to indicate the reason for the Church's getting involved in boiler training and how it related to the Church's concern for basic human rights and the development of this country. I spoke of the right of daily bread as implied in the Lord's Prayer and the obligation to be responsible for the welfare of others which goes along with the rights and privileges which we wish for ourselves. I cannot recall having seen a church group give more undivided attention than this group did. They were probably 100% non-Christian, since it is difficult for a boiler worker to become a Christian because of his Sunday work.

Urban-industrial Mission is the Church beginning to forget about its own selfish aim of building itself up alone. It is the attempt to meet the urban man in his social context, of which his work forms such a large part. It is the attempt to bring the influence of the Gospel of Christ into contact with the massive institutions which have come to dominate modern life. Only when man is recognized for what he is—a son of God, with all the rights, privileges and responsibilities of that sonship, and only when society is shaped with this in mind, can God be fitly glorified in the world which He has made.

*Rev. Walter Beecham*

United Church of Canada Mission



Again, this year, the CLS has published a Christmas card, a Korean setting of the Bible theme, by Kim Young-Gil.

Price 50 won each (with envelope); 100 or more at 40 won (20% discount).

There are also designs from last year, which were quite popular and are available at 40 won (30 won in quantity) as long as they last.

## News of the Church in Korea

### The Christian Literature Society

The fall meeting of the Board of the Christian Literature Society met Oct. 10th. Important items in the report of the work of the Society since the last meeting in March are as follows:

**Publication.** During the past six months, there have been 15 new titles published and 11 reprints, aside from magazines, hymnals, etc. eight of the new books were translations and 7 were by Korean authors.

**Sales Outlets.** Arrangements are constantly being made with secular bookstores to sell our books. There are now 20 major bookstores and 506 smaller stores which carry our publications. Arrangements have been worked out with the Bible Society to work together on this matter.

**New Book Club** The membership in the New Book Club is growing encouragingly. There are now some 2500 participating in this program, whereby new books are sent to them, periodically, with a 10% discount on the retail price.

**Radio advertising.** Christian books are read and discussed on programs over the HLKY Christian Radio Station and over KBS-TV from Seoul, as well as through the newspapers.

**Children's Friend Magazine** This magazine, which has been running for 17 years (a phenomenal time for any magazine, in Korea) has recently been having serious financial difficulties of such a nature that it seemed necessary to suspend publication entirely, and two issues have failed to come out. After much discussion and remaking of budgets, it has been decided to resume publication, but on a smaller scale and with a changed content aimed more directly at the Christian constituency, rather than attempting to compete with secular magazines for children, all of which are heavily subsidized and operating with deficits.

**Children's Library** Meanwhile, a beginning has been made in the preparation of a new series of books for children, using material which has appeared in the *Children's Friend Magazine* over the years, to begin with. The first two such books have already appeared, the first being a "Pilgrim's Progress" for children, under the title (하늘길 바른길) (price 250 won). These will be books of stories, biography, Science, travel, etc. Special help for this new project has been received from the Christian Literature Fund.

**Church Libraries** Four special libraries have been set up, priced at 5,000, 5,000 3,000 and 1,000 won each, with few or no duplications in the titles included, to encourage churches to purchase these sets for their church libraries or for church workers serving the congregation. These are basically on Bible Study, Theology, Laymen, and Children's Books, respectively.



# The National Presbyterian

## Women's Association Celebrates

During the final days of August 1968, the campus of the Presbyterian Seminary in Seoul, at Kwangnaru, was the scene of an important meeting of some 400 women delegates and visitors for the National Presbyterian Women's Association. This is an annual affair, but the present meeting was unusual, in that it celebrated the 40th Anniversary of the organization.

One looks back to the early beginnings of work for women, to the baptism of the first two women, Mrs. Kim and Mrs. Ahn, both wives of evangelists, in Euiju. The first women's society was organized Feb. 20, 1898, by Mrs. Lee Sin-Haing in the Nul Tari Kol church in Pyongyang. Each Sunday, the women were asked to contribute one "yup chun," the then smallest coin. These were collected over a period of time until an evangelist was sent to the nearby town of Soonan. At that time, women could not go outside their homes without wearing a huge cape which covered them completely, from head to foot. Later, the enthusiasm of the women grew to the point of gathering the equivalent of \$300, which was used to build the great Chang Tai Hyun (Central) Church. Mrs. Lee continued as president of the group for some 25 years.

Over the years, the women sent out missionary evangelists, to Siberia, Manchuria, Cheiju and other places. When the General Assembly initiated its foreign missionary work, sending three couples to serve in Shantung, China, the women gathered the money to build a residence for these workers.

In September 1928, the many scattered women's societies from all over the country were coordinated under the National Presbyterian Women's Association (여전도대회) with representatives of 11 presbyterial societies meeting in Taegu. Three years later, in 1931, they sent out their first woman missionary, Kim Soon-Ho, to work in Shantung, China. In 1933, Yoo An-Sim was sent to northern Manchuria and Yoon Chung-Hee to southern Manchuria. By 1934, the 50th anniversary of Protestant work in Korea, there were 661 societies, with 9,638 members.

In 1938, the then Japanese government was pushing the worship at the Shinto Shrine and even forced the General Assembly to give in on the matter. The women, however, firmly refused to comply so that, in 1940, only the Executive Committee was able to function, because the persecution of Christian women had become so intense. Finally, in 1941, a meeting of all the members was called in the West Gate Church, in Pyongyang. The police came and demanded that they worship at the Shrine, but the women remained firm in their refusal and finally disbanded. This sort of persecution served to make the women's work in Korea stronger.

After Liberation, in 1945, the work was begun again and, by 1950, had grown to 26 Presbyterials. In that year, they joined the international Christian women's movement known as "The Fellowship of the Least Coin," whereby each woman sets aside daily one of the smallest coin of her country. By 1956, the amount thus gathered was considerable and was sent to the Seoul Women's College.

In 1959, an annual Mission Calendar was begun and sold, the proceeds of which have been used for the missionary work of the Korean Church in Thailand. In 1960, Mrs. Chung Sun-Won was sent to work among Koreans in Taiwan.

The organization now has six departments: Foreign Missions, National Missions, Education, Social Action, Public Relations and Finance. The main work, this past year, was that of sending 3 workers to Taiwan; contributing \$1500 for the support of two Korean missionary families in Thailand; and sending \$500 each toward the work in Mexico and Brazil. Plans are under way for work in another country, to be begun in the near future. The National Missions Department has sent 10 or more evangelists to work in hospitals, with army groups, etc. The Social Action Department carries on work in the prisons and keeps in touch with the newspapers for help on needy cases.

At present, a group of six Japanese women leaders are visiting the women of Korea. A real fellowship of reconciliation is being evidenced.

Through the sale of the very attractive membership pins of the organization over the past several years, some 7 million won (about \$25,000) has been raised and put into space in the new Christian Center Building, now under construction. This will give the organization a physical center for its work which has long been needed. There are now 1,019 local societies, in 27 Presbyterials, with a total of 29,743 members related to the work of the Association. The officers of the National Association serve for a period of 3 years and efforts are made, at each annual meeting, to encourage new women to come as non-delegates, in order to catch a vision of the work being done. In some areas, as around Taegu, there are active groups of younger women who are doing meaningful things for the Lord.

God has been leading these women, under the direction of their dedicated president, Mrs. Chou Sun-Ai Kim. As this year's delegates gathered for a closing re-dedication campfire service, it was evident that the impressions of the week had gone very deep and that they had found a new Christian concern as they left for home, in the spirit of the week's theme, "Together with Christ in a New Day."

Katherine C. Hong

# THE SEVEN-YEAR PLAN

Nowadays, if someone mentions Soonchun Presbytery, someone else is sure to say, "Oh yes. That's where they have the Seven-Year Plan." The "Plan" is a program for rural church work. It was begun in 1965 with a survey conducted by Rev. Hugh Linton and Rev. Ernest Pettis and Korean associates to determine where churches in their area of South Chulla Province were needed.

They reported their findings, indicating that there was a definite need for 52 new preaching points or churches. The Soonchun Presbytery received and discussed this report and then prayerfully embarked on its Seven-Year Program.

Under this program, a church would be organized in each area where there were 100 homes, or 500 persons, with no church within walking distance (2½ miles). Each of these churches should have its own minister or lay-evangelist and should be made self-supporting. As part of the plan, the Mission would provide matching funds for the construction of a church building, up to \$150.

A second objective of the plan was to build up the weaker rural churches and to promote stewardship so that, in seven years, the Presbytery could operate completely free from any outside funds.

The new churches are based on cottage prayer-cells of a mother church. When the cottage prayer group is large enough, it becomes a separate church. Strong emphasis is placed on these cottage prayer groups, for they are the basis of the growth of the church here. Those attending are encouraged to get newcomers to come first to the cottage meetings. It has been found that if each person is assigned a non-Christian to work on, he can go to that person's house on Friday afternoon and invite him to come to the neighborhood meeting that evening. This brings results. Another thing that brings results is for the leader of the cottage prayer-cell to go with one or two others on a house-to-house visitation just prior to the meeting. The real key to successful growth is these Friday night evangelistic meetings, at the grass-roots level. And at the Presbytery level, the idea of making the area independent of any outside support by 1972 has lifted morale.

How has the plan been working out? It has succeeded beyond all expectations. Organized congregations have increased from 176 to over 200. Of the 52 congregations to be organized, 26 are now in running order and, by the end of 1968, only 18 points will be left still unchurched.

The presbytery now has 64 ordained ministers, about 90 lay evangelists and about a dozen seminary graduates at work. The Executive Secretary of Presbytery, the Rev. Ahn Ki-Chang, has had a great influence on the evangelistic emphasis in this area. Hugh Linton has been quite active in church construction. The concrete forms which have enabled congregations to build an economical building were his own invention. This year will see at least 10

new churches constructed. There were 11 built in 1967 alone.

It has been a great joy to see the growth in buildings, numbers of believers, spirituality and responsibility of the Church in the Soonchun area. Although rural evangelism is said to lose one-third of its new converts to city churches, this is no loss to the Kingdom of God. As we work with the laymen's movement and with country churches to help them put their roots deeper into the soil of God's marvelous love, we are happy to be able to serve as a sort of nursery for new Christians!

*Betts and Martha Huntley*  
Southern Presbyterian Mission

## Book Chat

A interesting book which has recently come out is **Living Reeds**, (살아있는 갈대), by Chang Pyung-il (장병일) (price 300 won). (Not to be confused with "The Living Reed," by Pearl Buck) This is a book of biographical sketches on outstanding people of the Korean Christian community, over the past 80-some years since the first two (Underwood and Appenzeller) came to Korea, in 1885. Other than these first two, all are Koreans whose story of devotion to Christ deserves to be told and known.

The book falls into two parts. Those in the first section have run their course and been called to higher service. These include Yi Sang-Jai, An Chang-Ho, Lee Seung-Hoon, Choo Ki-Chul. The second part deals with men and women who are still with us. Among these are Suh Pyung-Ho (Philip Suh), Kim Ham-Na (widow of Dr. Namkung Hyuk), Yi Myung-Chik, Mrs. Pilley Kim Choi and Dr. Lee Yong-Sul. Many of these you will have known personally, admired and been blessed by having known them. Some are more appreciations by the author than actual biographical sketches, such as the one on Chun Young-Taik, whose presence we all miss at the CLS; all could bear some expansion of detail. If you have not known these people, read the book and meet them. They are people who bear acquaintance.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St., Chong-no Seoul, Korea



# KOREA CALLING

VOL. VII. No. 11

DECEMBER, 1968

## Korean Christmases I Have Known

(Ed. note: Margaret Judy, the author of this article, was born in Korea of missionary parents, for which reason we asked her to write about outstanding Korean Christmas she remembers, both as a child growing up here and as an adult serving here.)

No particular Christmas of my childhood seems to stand out in my mind, but there are many things I remember with nostalgia. First, there was the cold and the snow. Perhaps the snow seemed deeper then because my legs were shorter. Then there were the carolers who came by while it was still dark, and I snuggled deep under the covers as I listened to them announce the birth of the Babe. And finally, there was the tree which always stood in the same corner of the living room. Decorations were essentially like those of today, except that in place of electric lights, we had small colored candles on the tree, which were lit only on Christmas Day.

Though I was an only child, this was not a lonely time, for the couple who worked for us had ten children and the grandparents, and these all shared the tree with us, early Christmas morning. There was a gift under the tree from each of us to each of them and from them to each of us. I remember the joy of trying to get for each of the children something that I knew they wanted, and the anticipation with which we opened their gifts to us, for they were almost always home-made and very ingenious. But before the gifts were distributed, my father would read from the Bible and pray, and then the children would present a brief program of songs, Scripture, and sometimes even a short play. The program was entirely original.

As today in Korea, so then, the Church was the important part of Christmas. The 11 o'clock service was like any Sunday service, except that rice and millet, wood and sometimes cloth would be piled up at the front of the church. After the service, these were taken and given to the poor; the Church's gift to the Christ-Child. That evening, there would be the Sunday School Christmas program. Here the Nativity was presented through songs and Scriptures, children's dances and drama.

Since our return to Korea in 1948, the Christmases of 1960 and 1961 are the most vivid in my memory. After the Korean War, as churches and memberships multiplied, training and materials seemed unable to keep pace. Christmas developed into a time for big programs at the church, to show off the Sunday School children to the non-Christians. Many were concerned, but none seemed to know what to do about it.

Then came December 1960 and our pastor announced that the First Methodist Church of Wonju would



Margaret Judy

have no special Christmas programs or celebrations except the regular Sunday services (Christmas fell on Sunday). I was horrified. Christmas came and went—all too quietly, it seemed. The following June, at a meeting of the local Board of Education, our pastor brought up the matter of a meaningful Christmas observance. There followed a lively two hours of suggestions and discussion. In the end, it was decided that we would observe Christmas throughout December, but at the regular services. Also, the Sunday School departments were to decide early about service projects and report to the Board, in order to avoid duplications or omissions.

December 1961 arrived, and each Sunday morning, our pastor spoke on The Meaning of Christmas, and each Sunday evening there was a special Christmas service. The first Sunday night was an all-music service by the choir, ending with a feast of lights. The second Sunday, the Men's Club was in charge and had a Christmas service led by a male quartet from the Seminary. The third Sunday night, the Missionary Society presented three Christmas stories. And the last Sunday, the high school young people presented a program of carols interspersed with explanations of the origin of various Christmas customs.

During Christmas week, the Primary and Junior children took Korean bread (a special treat made from rice flour) and gave a Christmas program at the old people's home on the edge of town. The Junior and Senior high school students took wheat bread and a hot drink to the people at the prison, along with a program of Christmas music. The adult division had a good hot meal for the nearby orphanage, and the choir "adopted" an old lady who had no family, and also took their music to the leper colony.

The season was climaxed on Christmas night with the presentation of a pageant. All ages were involved, from the kindergarten children around the Manger to the adults who took the part of the Wise Men. There was an atmosphere of real worship and wonder as we saw the events, about which we had been reading and singing, unfold before our eyes.

We have continued, with slight variations, to "keep" Christmas in this manner, but the first one is still the most vivid in my memory.

**Mrs. Margaret B. Judy**  
Methodist Mission

# Vacation Bible School Leadership

## Clinics on Ullung Do



Betty Jane Hunt

Two things are needed by those who travel to Ullung Do—time and patience! Schedules must be flexible when going to this small island off the east coast of Korea, for the ship, the "Blue Dragon," may take off a day ahead of time from Pohang, causing another 24-hour wait. Departure dates from the island are also indefinite, depending on the weather. With good health and a certain amount of hardiness,

the inconvenience of the travel schedule is compensated for by the scenery that awaits the visitor to the island. From June 17 to 22, 1968, a team of five Baptist workers revelled in the wonders that abound there.

There is no vehicular traffic on Ullung Do. Transportation from village to village is done by walking over mountain trails or by motor boat, by sea. The foot route may be tiring, but the June mountain climbing has its rewards in the many wild flowers and trees in bloom. Surprisingly, camellia trees grow uncultivated all over the mountains and no doubt a visit to the island in late winter to see the camellia trees in bloom would be spectacular, as would an autumn visit for its special color effects. Ullung Do is famous for its cedar trees and souvenirs made from this wood.

Along the shore line, huge boulders and mountains of rock present a picture of grandeur and agelessness. Medicinal springs and a lovely waterfall help the weary traveler along his way. Small volcanic rocks, light and porous, found along the trails, were collected by our group for flower arrangements.

I saw more cats on the island than I had ever seen on the mainland. These precious little animals are kept tied up for safe-keeping. Goats are plentiful and, on every side, is the ever-present squid drying on poles in the sun. As squid fishing is done at night, the sea becomes dotted with hundreds of lights on the fishing boats. Naturally, the diet of the islanders consists mainly of squid and all sorts of fish. Corn, potatoes and other vegetables are grown on the mountain sides.

To Dong is the commercial center of the island, but Cho Dong, about a 30-minute boat ride away, is the more beautiful of the two. At Cho Dong, a harbor is being constructed to make access easier. We debarked from a small craft as the waves were breaking rather heavily. As the boat could not be tied, it was necessary to jump to a boulder ledge when the waves brought the boat close enough, a somewhat frightening experience but all part of the adventure of visiting Ullung Do.



At a Leadership Conference

Tourist facilities are nil, so our team was accommodated in the pastors' homes. Streams serve for bathing, laundry and cleaning, vegetables and fish. Foreign visitors are few and arouse much curiosity. This can be disconcerting, at times!

We all expressed the hope that some enterprising person might build a small hotel and operate a tourist boat on a regular schedule. Ullung Do is a paradise for lovers of mountain climbing, fishing, swimming and boating. It is a pity that more foreigners do not have the opportunity to visit this "treasure island."

There are 17 Baptist churches on the island and missionaries have been visiting there since 1967 for conferences and consultations. Dr. A. W. Yocum, a retired missionary doctor, set up a clinic at To Dong and lived on the island for about six months, in 1958.

This past June, Vacation Bible School leadership conferences were held in each of the three myons, beginning in the evening and continuing through to noon on the third day. Participants were few at the first two places, but there were 51 who studied at Cho Dong. The total attendance in the three conferences was 86. As in other places, most of those aspiring to be teachers were young people and one of our aims was to encourage more adult leadership in this important evangelistic opportunity.

The main purpose of these leadership clinics was to give instruction in the use of Vacation Bible School materials. The Korean Baptist VBS curriculum was first introduced in 1965, a translation of materials used in the Philippines. We have found these to be more suitable than materials from the States, having been streamlined to fit the needs of a country where unlimited supplies and resources are not at the beck



and call of most teachers. These are, of necessity, highly subsidized, to put them within a price range that churches in difficult financial circumstances can afford to pay. The Ullung Do churches responded well to the chance to purchase literature.

The curriculum is graded according to the Korean school system. There are student books and handwork for pupils, and teacher's helps for Beginners (6-7 years); Primary (8-10); Junior (11-13); Intermediate (14-16) arranged on a 3-year cycle. In 1967, the first cycle was completed. If the churches promote their pupils according to the plan, no student will have to study the same material twice. In 1968, the cycle began again with revised materials.

A songbook, "Kippun Chanmi" (기쁜 찬미), which includes the VBS songs for all three years, has been prepared, as well as posters, record supplies, and a superintendent's envelope. The Vacation Bible School Manual is promoted for continuous study by leaders, in matters of organization and administration.

The meetings on Ullung Do featured group-study of the music, processional and worship time, principles of teaching, and general instructions. The group was divided for departmentalized study of the pupil's workbooks, handwork and recreation.

Our team left Ullung Do rejoicing in the fellowship we had had with the Christians there and with each other, overwhelmed by the beauty of the island, and humbled by the thought of the opportunity to help these churches in their preparation for their Vacation Bible Schools.

*Betty Jane Hunt*  
Southern Baptist Mission

## .....NO ROOM.....

Hanging above the fireplace in our living room is a picture that, from time to time, draws considerable comment. It is the scene of a hillside in Pusan, painted just at the close of the Korean War. The hillside is covered with shacks built of scraps of material by refugees who had fled before the Communist armies. Among the shacks can be seen a woman doing a household task, a child trying to entertain himself without toys, and a dog searching for a bite to eat. The picture is undoubtedly not a pleasant one, yet one does not leave the picture feeling depressed. Through the use of sunlight and a symphony of pastel colors the artist has succeeded in implying that these people have a dignity of their own. They but need and want an opportunity to create for themselves a better way of life.

The artist is Yun-ho Ye. Today he lives beside the Han River in Seoul. His home is sandwiched in among the shacks and tent-houses that line the northern shore of that river. Specializing in sketches and ink-and-water color paintings, Mr. Ye, for the most part, paints his surroundings. His subjects are the dwellings and the dwellers of the slums among whom he lives.



Rev. Ye Yun-Hos' Christmas card

But Mr. Ye is not, as one might suspect, a bohemian-type artist, nor does he paint his pictures as an angry thrust at the well-heeled world. His paintings, rather, are an expression of his own understanding of the worth of the people among whom he lives and a concern that their condition not be forgotten. The reason he paints as he does is that Mr. Ye is a Christian artist. He is also a Presbyterian minister, and if one were to ask him which task he considered the more important he would, without hesitation, answer that he is first a minister and only secondly an artist. Indeed it is chiefly as a minister that he is known among the Christians in Seoul. They, and those who know him in Japan, call him the Kagawa of Korea.

Living in a few rooms behind a clinic operated by his doctor-wife, he ministers to his parish. His church next door is a small one-roomed building with little more than a pulpit as furnishings. Yet three years ago, during a flood on the Han River he was able to house over one hundred and fifty people within the church and its small grounds.

One day, while we were visiting him, he took us to see a family that lived in one half of a tent. The family's story, he felt, was related to us, and he wanted us to meet them. The previous year the oldest son had begun attending Mr. Ye's evening service, much against the will of his father. Despite his father's anger, Pung-Sup Huh continued to attend and finally expressed the desire to become a minister. He was admitted to Hankook Seminary, and, since he could expect no support of any kind from his home, he tried to earn money by doing odd jobs. But jobs are scarce in Korea and Pung-Sup often went without food. Nevertheless he continued his classes until one day, he collapsed. Realizing how sick he was the professors

took him to Severance Hospital, but they had few resources to pay for his care. Fortunately, through gifts from concerned people in the Canadian church, money was made available for his treatment and Pung-Sup was able to continue his studies. While he was still in hospital, however, Pung-Sup's father unexpectedly appeared at Mr. Ye's church. Why had he come? He explained it this way:

"If this concern on the part of people far away for someone like my son, who is really very unimportant—if this is Christianity, I must know more about it."

Today Mr. Ye's parish has changed considerably. Many of the shacks have been torn down to make way for middle-class apartment buildings. Some of Mr. Ye's parishioners have been moved to areas far from the day-to-day jobs these people depend upon for their living. Others have crowded yet more densely into the area nearby that has still not been taken over by the city. Meanwhile Mr. Ye continues to minister to his flock, and to paint his pictures—pictures which are often parables that only the eye of a Christian artist would notice.

The picture you see here is one such picture, sketched by the artist in the days before Christmas last year. The scene is an actual one to which he has added only the figures of two men who live nearby. Beneath the picture the artist has inscribed the words "...there was no place for them in the inn."

Certainly the picture is not a pleasant one—one you might well hesitate to send as a Christmas card even to your most understanding friends. Yet has not Mr. Ye, in his Korean picture, succeeded in depicting a situation found in almost every great city round the world? Technologically, and scientifically we have made great strides. Our office buildings, our apartments and our hotels tower against the sky. Yet our concern for human beings has not kept pace. We can afford luxurious modern buildings but we cannot afford our social responsibilities. There is "no room" in too many of our societies for the destitute.

Mr. Ye has captured in his picture a universal condition—one that Christ himself was born into and tried to change. We could do no better than ponder the artist's message at this Christmastide.

*Alice Irwin*  
United Church of Canada Mission

## Book Gift Certificates

The painless (relatively!) way of doing your Christmas shopping for Korean friends is to give them a CLS Gift Certificate, good for the designated amount of books which they may then select at their leisure, thereby avoiding risk of duplications. The Gift Certificates are in denominations of 300, 500 and 1,000 won. The price to you, the purchaser, is at 20% discount on these amounts, but your friends get full value, when presented at the CLS office.

## BOOK CHAT

A very interesting new book is *The Tunnel of Fate* (운명의 터널), by Kim Hyung-Cha (김형차) (price 450 won). This is a fascinating story of the life of the author as he tells of his years as a student in Japan, his forced service in the Japanese army up to the long dreamed-of day of Liberation, his later flight by sailboat down the coast to safety in South Korea (the family home was in Hamkyung Province, in the northeast). There is a very moving retelling of the life of his father, in which he tells the story of a remarkable self-made man, of the completely improbable way in which he became a Christian, of his strong-minded witness for Christ.

The story actually begins at the wedding of a nephew, son of the twin brother of the author. The closeness and devotion of these two brothers is moving in itself. The basic story, then, is a flash-back as he thinks of all the events which have led up to this day, not omitting the tragic accident suffered by his brother which later made it impossible for him to seek safety in the South and which thereby led to his eventual disappearance at the hands of the Communists.

The words "fascinating" and "moving" have not been overdrawn. The book is a treasure and merits high commendation.

## Christmas Cards

We remind you that there is a new CLS Christmas card on sale, a manger scene by Kim Young-Gil, done as if it were a temple mural. (50 won). Earlier cards are still available at 50 and 40 won each, with free envelope! 20% reduction for orders of 100 or more.

## 1969 Prayer Calendar

The 1969 Prayer Calendar-Directory Protestant Missionaries in Korea should be off the press by December 10th. Price 250 won. (\$1.00 abroad, sea-mail included; air mail extra).

### KOREA CALLING

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Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St., Chong-no Seoul, Korea



# KOREA CALLING

VOL. VIII. No. 1

JANUARY, 1969

## One More Step Forward

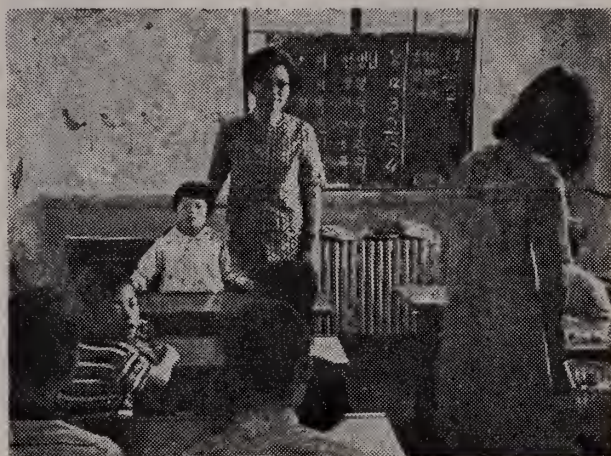
You do not have to wear a coonskin cap or a space helmet to be a pioneer. All it takes is recognizing a need and establishing a program specifically designed to fill that need. The Tai Wha Christian Social Center is proving to be a pioneer in work for retarded children.

Recently a Mentally Retarded Children's Parents' Association was organized in an effort to acquaint society with the needs of these children. At present, there is only one public institution for the mentally retarded and that is only for orphans. In addition, there is a private Dumb school which enrolls some children affected by mental retardation. Therefore, those responsible for determining program areas at Tai Wha believed that the Social Center could render a valuable service in this area. Consequently, a class for mentally retarded children was organized in March 1968, with the first sessions beginning in April.

At present there are thirteen students enrolled in this program. They are guided by their teacher, Mrs. Myung Hee Lee, and her assistant, Miss Kang. Of the children registered, four had attempted to study in a public primary school but found the work too difficult. Generally speaking, children from the ages of 6-13 are eligible to participate in this program, providing their IQ is from thirty to fifty.

At an interview, Mrs. Lee only smiled when I asked her to describe a typical day. The class meets Monday through Friday from 9:00 a.m. until noon. Although study, playground activity, refreshments, and handicrafts compose each day's activities, no two days are alike. Mrs. Lee's work with these children is obviously satisfying. Her genuine excitement over seeing a child use scissors with some degree of accuracy is contagious.

Behavior rather than study is emphasized. One child who has benefited from this program is an eleven year-old mongoloid. He began speaking when he was nine years old but had not learned to read or write. At present he has mastered twenty-two words and can follow instructions. Prior to enrolling at Tai Wha, he played so roughly with other children that he often inflicted injury. Now he is adjusting well to group life. Of equal importance is the



A class for mentally retarded children

fact that he is learning to help himself. In short, he is learning the forms of simple discipline demanded by a structured program.

Another student had always been confined to his house. His only contact with people other than his family had been with the housemaid. He first came to Tai Wha with a negative attitude and would not participate in any activity orally or physically. In just two short months, he has reached the point where he can share in a group for one hour before feeling the need to isolate himself.

Parents are invited to observe the class each month. Afterward, discussions or consultations are held with the teacher. Because of the favorable response from both children and parents, plans are under way to enlarge the present program. Summer camp is being planned during the vacation period, although each child who attends must have a guardian. Next semester the class will be from 9:00 a.m. to 3:00 p.m. The teachers are constantly seeking new information to assist in this program for exceptional children.

The entire staff at the Tai Wha Christian Social Center has been thrilled to watch the development of this program for retarded children. SAY you, too, should be a PIONEER!

*Carol Wood*  
Methodist Mission

## Korean Servicemen's Centers



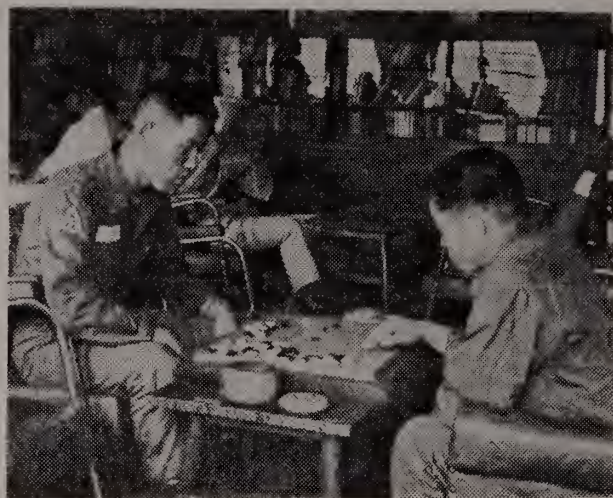
Rev. Dan Ray

The Baptist Mission first began work with Korean servicemen in 1963, when Rev. Guy Henderson was serving as an evangelistic missionary in Taegu and felt a spiritual burden for the thousands of Korean servicemen in that area. For a long time, he searched for the right place to locate a Center, but was thwarted on every hand. Finally, a very good location was secured across from the railway station. This first servicemen's center was operated on a shoe-string budget, and the missionaries equipped it with pieces of discarded furniture from their attics. In the first year of operation, over 12,000 men visited the Center and there were some 300 professions of faith in Christ. Due to lack of leadership, this Center had to be closed when the Hendersons went on furlough in 1964.

A servicemen's Center was then opened in Taejon, on Jan. 12, 1966. It, too, was in front of the main railway station. The opening ceremony was attended by the Governor, the Mayor, generals and other civic and military leaders in the area. This center includes two large rooms, besides restroom facilities. One room is used for pingpong, the other for reading, writing and for special services or sedentary activities. There are special evangelistic services held on Saturday and Sunday afternoons. During 1967, the Center was enlarged to include a bookstore where the men or visitors can buy Bibles and religious books.

Rev. David Howle initiated the Servicemen's Center in Wonju, which was opened March 1, 1966. This center was different in that it was located on army property, near the railway station. The Baptist Mission granted money for equipment; the Korean Army provided two old dilapidated quonset huts for use by the Center. Mr. Howle sums up the work in Wonju in this way, "The fact that every person who comes here is aware that this is a service provided by a Christian organization has definitely helped to create a favorable climate toward Christianity in general. Not only have many of the men been won to Christ, but many soldiers who attended church before entering the army but who had, in the midst of the hardships of army life, drifted away from the Church, have had their interest revived through the Center. Then, too, it has given a place of recreation, quiet and rest for these poor, lonely men who have really nowhere to go, no money to spend, and nothing to do with their free time."

A General Kim of the K-5 Base in Taejon was so impressed with the downtown servicemen's center and the effect it had on his airmen that he invited



Soldiers at the Taejon center

our Mission to use one of his quonset huts at the Base and to open a Center there. On Oct. 15, 1967, the K-5 Servicemen's Center came into being.

Mr. Yang Song-Tae has been a great witness and influence with military men at Taejon. He has had the experience of being a Chaplain's Assistant for 3 years. Aside from taking care of the bookstore, he does most of the work of supervising the two centers in Taejon.

We opened the doors of the 3600-square-foot building in Nonsan, Nov. 17, 1967. This is the Recruit Training Base for the Korean Army. Since that time, through the use of the four rooms which make up the Center located on the Base, we have had two Baptist laymen and five Korean soldiers ministering to the physical and spiritual needs of the recruits. On the physical side, we have seen the men write 60,000 letters on letter-forms furnished by the Center. These men have also enjoyed the small library, the recreation room with its pingpong and pool table, and the tearoom where they have been served barley tea and may listen to music played over the stereo-public address system. Along with the music, every 20 minutes, they hear a five-minute evangelistic message. There have been many evangelistic interviews and to the families of those interviewed, a letter of encouragement has been sent, and an attempt has been made to get the nearest pastor to visit the family.

Since June 1967, each new inductee has been given a copy of the Gospel of Luke. Located in this strategic position where, in a year's time, there is the opportunity of witness to over 225,000 recruits, as well as some 8,000 cadres, we feel that God has done and will continue to do great things through the Center.

**Rev. Dan Ray**  
Southern Baptist Mission



## Severance Women's Auxiliary

"Live and let live!" "Today's Blood" "Donation is Tomorrow's Life-line." These slogans and others were to be seen here and there in the area of the Yonsei Medical Center. What did they mean? How did they begin?

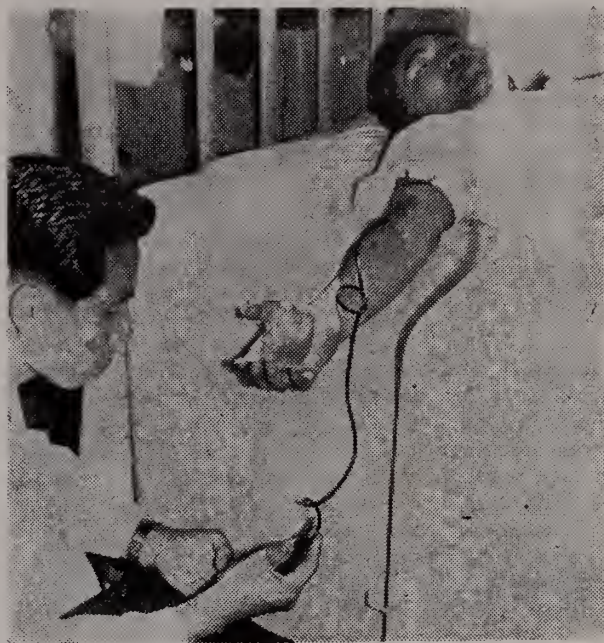
It is almost a traditional fact that the people of Asia hate to donate blood for transfusions. They think that it will injure their health or even be the cause of their death. Through education, via newspaper articles, demonstrations, talks by doctors and general education, this idea is slowly changing.

Way back in 1951, during the Korean War, the need for transfusions was great but no one would sell a pint of blood, much less donate it. The Military Hospital started the first blood bank in Pusan by offering \$1.00 for a pint of blood. This was worth about two days' wages, in those days.

Later, in 1953-5, the Ministry of Health established a Blood Bank Center in Seoul. This was the beginning of the Red Cross Bank. In 1956-7, the second Blood Bank in Seoul was started at Severance Hospital by the Microbiology Department.

In 1960, 90% of all blood for transfusions was bought. All the tricks in the book were tried to get free donations. Patients who needed free admission to the hospital were asked to get a friend to donate a pint of blood before admission. Often the patient was admitted because of the urgency and the donor vanished. By 1961-2, the need for blood transfusions at Severance Hospital alone was about 300 pints per month. There were many problems. How well we remember the motley crowd, mostly former Veterans, that came to sell blood! They came early in the morning and were a dirty, quarrelsome lot. If they were not accepted because of low hemoglobin, they would fight with the technicians and even threaten their lives. Patients who were in desperate need of blood were at the mercy of the high price of blood. Often surgical cases had to be cancelled because of the lack of blood. More than once, Dr. Samuel Lee the head of the Central Laboratories at Severance, would go from blood bank to blood bank in order to try and locate blood for a surgical case.

In our Severance Auxiliary group, we often talked about this problem and wondered how we could educate the Korean people to give blood voluntarily as is done in the States. Our Auxiliary President, Mrs. Mackoy, went to Dr. Lee and asked how we could help with this problem. His answer was, Through education. First of all, Dr. Lee talked with the Auxiliary group; Dr. Murray wrote helpful articles for the newspaper; lectures and pep talks were given at the University and throughout the Medical Center; skits were given; movies were shown and numerous posters were placed here and there.



Blood Donor Day at Severance

The Auxiliary said that they would serve as volunteers on donation days and, after the blood was drawn, would serve tea and cakes to the donor. To each donor is given a card which entitles him to a free pint of blood when and if he needs it in our hospital. He is also given a ball-point pen with a slogan on it. This donor day is held once a week and, on the average since March 27th, we have had 30 donations a week. At first, the donations were more from the University proper than from the Medical Center, but now the results are about even.

One of the volunteer women who is most frequently seen at the donation center is Mrs. Park, wife of the President of Yonsei University, who is also an active member of the Auxiliary. She has donated a pint of blood herself, as have other members of her family.

The encouraging thing about the entire program is that this idea has spread to other universities, even those without medical schools. One of the latest reports is that the medical students of Yonsei Medical School have signed a pledge that each will give a pint of blood before graduation.

This is only one of the jobs which the Auxiliary is undergirding. I am truly proud to be a part of the Auxiliary and of Severance Hospital. In spite of the free donation program, the need for blood is so great that Severance must still buy 80% of the blood needed for transfusions.

*Mrs. Hilda Weiss, R.N.*  
Methodist Mission

# News of the Church

## Old Testament Translation

All of our readers should be aware of the fact that the new translation of the New Testament in Korean came off the press in December 1967 and has had a phenomenal sale and acceptance. This is in the current style in which other books are being written and is correspondingly easier to read than the older version.

Since the completion of the New Testament, the projected work on the new translation of the Old Testament has been started. The basic translating Committee is composed of five members, one of whom is Catholic. This is an encouraging aspect of the post-Vatican II warming of the climate between Protestants and Catholics around the world. Where fundamental points of doctrine are involved, of course, there is no relaxing of the viewpoint of the Catholic side nor should such be expected. However, the area of Bible scholarship and translation has been one in which there has been a great deal of helpful give-and-take between scholars, over the past 20 years. This is the first time that such cooperative work has been undertaken in Korea.

The present method is, in general, similar to that used on the New Testament translation, but with modifications necessitated by the greater length of the Old Testament. Four books have been arbitrarily selected to begin on: Genesis, Job, Psalms and Isaiah, in general representative of the three main divisions of the Old Testament. These have been assigned to certain members of the Committee who make their preliminary translations individually, after which the entire Committee meets weekly to go over the material together, working toward a combined translation. Later, this will be gone over by two sub-committees, as before, centering on meaning and on style, respectively, whose suggestions will then be taken up by the main Committee. Some ten chapters of each book have been done, thus far. During school vacations, the group works together daily for the vacation month, otherwise on a weekly basis.

The New Testament translation took 7 years, partly because it was a new type of translation and there were fears as to how well it would be accepted by the Church. Many of the problems related to the New Testament, such as the style of language to be used in talking to or about Jesus, do not concern the work on the Old Testament. Also, the idea of a modern-speech translation has now been accepted and is familiar. It is hoped, therefore, that this translation will be completed in proportionately less time.

However, it is well to bear in mind that the Old Testament has peculiar difficulties of its own. One of these is that there are fewer men competent in Hebrew than in Greek. Another is that there are far more places in the Old Testament where the Hebrew text is so obscure that an educated guess is the best that anyone can do on the matter. A glance at the marginal notes in any good English Bible will indicate what is meant. The discovery of Old Testament manuscripts in the Qumram caves, in 1947 and later,

has been a great help on this. Prior to this, the oldest manuscripts of the Old Testament from which scholars could work dated from 300 A.D. and later. Some of the Qumram manuscripts are dated from about 100 B.C., which pushes the text back by several hundred years.

In the nature of the case, there are fewer available writings in ancient Hebrew than in Greek, which makes it more difficult to find comparisons for checking the meanings of rare words. Under the circumstances, it is gratifying that the Old Testament translations that we have in various languages are as accurate and understandable as they are. We wish the brethren of the Translating Committee every success in the important work which they have undertaken in our behalf. Our prayers are with them, that the Holy Spirit may guide them and us "into all truth" (John 16:13).

*Allen D. Clark*

United Presbyterian Mission

## Prayer Calendar Corrections

Please note the following corrections in your 1969 Prayer Calendar, most of them changes in phone numbers.

- p. 124 Mr. & Mrs. Stanley J. Viner
- 138 Ogle phone 2-9676
- 139 Ferrell furlough
- 145 Jeffery phone 5-3779
- 149 BBF, not BBC!
- 153 under CWS, change all 4-4404 numbers to 54-9111/9; 9141/8  
The above is the new number for UN Village
- 155 Rapp same phone as Malsbary  
KCM (not KEM) for Korea Christian Mission
- 160 Ruebsamen, change 4-4404 as noted above  
delete Birney
- 161 Nazarene Mission phone 62-1954
- 168 insert above first line  
Ross, Rev. David (94-2619)  
Ross, Mrs. Ellen
- 172 Nash phone 32-5037
- 173 Rice phone 75-8737
- 176 Viner, Stanley J.
- 178 Melrose phone 2-1512

(continue next month)

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St., Chong-no Seoul, Korea



# KOREA CALLING

VOL. VIII. No. 2

FEBRUARY, 1969

## Seoul Woman's College



Mrs. Vera L. Thompson

Beauty, melody, seclusion, spaciousness, friendliness, inspiration and learning well describe the campus of Seoul Woman's College, its faculty and student body.

In the seven years of its existence, Seoul Woman's College has taken a unique place among the many fine institutions of higher learning in Korea.

Founded in the spring of 1961 by Dr. Whang Kyung Koh, who became the first president, the College places particular emphasis on the building of Christian character and the practical application of knowledge to the lives of the women. Training for lives of service to God, community and country is added to academic excellence.

With the addition, last year, of an English department, the College offers six majors: Home Economics, Industrial Arts, Rural Science, Food Technology, Sociology and English.

The curriculum conforms to requirements of the Ministry of Education, but, according to Dr. Koh, no more than is necessary. Many extra curricular activities are required to round out a well-balanced education.

Each day begins with a short but meaningful chapel service for spiritual growth. All students are urged to attend, gaining points on their grade average by their attendance. The influence of Christian professors is felt in the lives of the students, many of whom are non-Christian when they enroll. The students are urged to maintain a time of worship in their rooms or cottages. Dr. Koh joins the students from time to time in these devotional periods. A chaplain is on duty daily, for consultation and help. A large percentage of the non-Christian girls accept Christ before graduation.

Each student is required to engage in physical labor on the campus for two hours each week. At the beginning, some of the women objected to the controlled schedule and work assignments, but before long, they come to see their value. Instruction in active sports is an integral part of the program. Each student is given her choice of sports activity. Required evening activities include leadership training in a number of fields, including Red Cross home nursing, Girl Scouts, 4-H and church work.



Students Cheering for an Athletic Game

Each student lives for one semester in a practice cottage with eight other students. In this group situation, the women manage the house-hold, order the food, maintain the fires and care for the small yard. There are ten such cottages on the campus. They are Korean style, with some modern adaptations.

The sixty-acre campus is located some twelve miles east of down-town Seoul. Many varieties of native trees and shrubs provide a beautiful setting for the buildings, which include an administration-classroom building, the first unit of a chapel-auditorium building, part of which is being used for primary school classes, two dormitories, a laboratory, home economics building, thirteen faculty houses and farm buildings.

Currently under construction are a third dormitory and a house for the president. Other buildings will be added as funds are available. Because of limited dormitory space, this year, many senior girls commute from Seoul each day.

Funds for the site were provided by the Korean Presbyterian Church, which also has contributed to building construction. The administration building was a gift of the United Presbyterian Church in the USA. Korean Presbyterian women have also contributed liberally for construction.

The faculty consists of twenty-five full-time and forty-nine part-time members, all of whom are active Christians.

Seoul Woman's College opened with an enrollment of ninety-eight. Four years later, seventy-two young women were awarded baccalaureate degrees. The steady student-body growth has proceeded as prescribed by the Ministry of Education. This year's



Mrs. Thompson and Miss McClain in front of a Practise House

enrollment is 640. Dr. Koh hopes to limit the enrollment to under 1,000 to allow for individual attention.

Living with Miss Helen McClain, who this year was teaching English conversation to the new class of English majors, has provided me with an intimate glimpse of campus life. Our cottage is the meeting place for small groups of students and others who wish to improve their spoken English. For many of the women, this is their first intimate contact with English-speaking persons. Timid at first, they soon lose their reserve and enjoy their visits with us.

Miss McClain and I moved to the campus in March, just in time to see members of the faculty and student body planning for the seventh anniversary celebration, set for May 20 to 25. Included in the five-day event were a family festival, panel discussions, fancy dress parade, field-day events and open house activities in dormitories, practice cottages and offices. Members of the Home Economics department served meals in their building.

Hundreds of parents and friends of the students visited the campus during the celebration. With classes suspended for the five days, the students could devote their entire time to entertaining the guests.

The future of Seoul Woman's College is a bright one. Already the institution which Dr. Koh envisioned seven years ago is meeting a great need. She and her co-workers began the enterprise with a limited budget, taking each forward step with courage and faith. Interested persons both in Korea and America have donated liberally as expansion proceeded. The need for funds will continue for many years.

Completion of the new dormitory will provide adequate housing for several years. Construction of a new primary school building, next year, will release the present quarters for College classes. Also on the drawing boards for construction before next school year is a building to accommodate 700 first year junior-middle school students. A similar number will be added for two more years, when a senior high school will be organized. Permits for these two schools already have been granted by the Ministry of Education.

Under dedicated leadership, Seoul Woman's College will continue to serve Korea by training Christian women leaders for the future.

Vera L. Thompson

## How did you become a Christian?

I was visiting a small church up near the front lines, in my district, where many of the Korean servicemen in nearby units attend. The pastor introduced me to one young man, in civilian clothes, who he said was quite active in the congregation. It turned out that he was in the army, stationed near there. I asked him where his home was and he told me. Then I asked if all his family were also Christians and he said they were not. So I asked him how it happened that he was a Christian. And he told me this story.

His family are emphatically not Christians. They are strongly Buddhist. He had had no contact with anything Christian until his teens, though there was a little church in the village. Then he was expelled from high school for some infraction of the rules. He got to fooling around town, for lack of anything better to do. In view of the strongly anti-Christian atmosphere at home, one evening as he was going by the church, he took a notion to try some devilment, break a window or whatever. He tried the door of the church, found it was unlocked and opened it. To his surprise, he heard his own name. As he listened, he realized that they were praying for him by name. Quietly, he closed the door and went away without doing any of the mischief he had planned.

Later, he met the pastor of the church and talked with him. The pastor was very kind and invited him to come to their young people's group. He did so and enjoyed it. Having never been in a church before, he had no idea what kind of an organization it might be. He said he "was that ignorant that I thought you had to pay fees to get in, as when entering a school." The pastor assured him that there were no such regulations, that attendance was free to all those who behaved themselves. He also thought that one had to buy textbooks, as for a school, but was told that this was not required, either. Little by little, he became interested in the Gospel that these people talked and sang about and finally applied for baptism. He was accepted as a catechumen and, six months later, was baptized.

At this point, his family threw him out. Right up to the present time, they refuse to allow him to come home. His brothers and sisters are friendly enough, and his parents would probably take him back but his grandfather, the head of the clan, is adamant, a crusty old gentleman, strong in his Buddhist beliefs.

Later, he finished school and entered seminary and was in the midst of his course when he was called into the army.

This is why he is a Christian. Why are you a Christian?

Allen D. Clark  
United Presbyterian Mission



## Hospitalization Insurance In Korea

Have you known somebody, perhaps helped somebody, who has had to have medical treatment in a hospital recently? If you are one of the blessed few who have not had such an experience yourself perhaps you are unaware of the high cost of medical treatment these days. Although inexpensive compared to the cost of hospitalization in the United States, prolonged treatment in a hospital in Korea may mean financial disaster for the patient and his family. Generally, the person who becomes sick seeks help from the local drugstore or favorite herb medicine practitioner, and it is only after these sources have failed that he turns to the western-type medical institution for help. By this time his physical condition, together with his financial condition, has probably become much worse, and so the treatment required is often necessarily both radical and time-consuming. Expensive antibiotics must be prescribed to quell the advanced infection. What at one time would have been a minor procedure becomes a major operation, because the tumor has spread. Thus, many times the person who appears at the hospital for treatment is the person who requires radical and prolonged treatment, and yet too often he has exhausted his financial resources prior to coming. Obviously there is a great need for health education, for preventive medicine, and for hospitalization insurance.

Hospitalization insurance is a well established factor in the health scene in most developed countries. Coverage varies from the cradle-to-the-grave programs found in some socialistic countries to the private programs, such as are sold by the stock and mutual insurance companies in the United States. At the present time, Korea is financially unable to assume the burden of complete health care. In fact, the budget for all government-sponsored public health programs is pitifully small. Therefore, it appears to some that, until such time as the government is able and willing to assume this burden, there is a wide open field for a new kind of service by Christian agencies.

In 1965, the Southern Presbyterian Mission launched a pilot program of hospitalization insurance for its employees and their families. Three years of experience has convinced us that a hospitalization insurance program can work in Korea. The pilot program has been small. Beginning with 372 members, it has increased to 562 members in the original organization, with another 780 in an affiliated group. The program has experienced growing pains, and many adjustments in dues and benefits have had to be made. We believe that we now have a viable program, one with a future.

At a recent Southern Presbyterian Mission meeting a new charter for the program was adopted which allows greater flexibility of operation. A board of directors was selected to be the governing body of the program which will strive to become a modified Blue Cross-type operation, that is to say, a hospital based operation which recruits its members by groups. Reorganization of the program is expected to become effective during the winter of 1968-69. One objective is to expand membership many times more than it presently is, so that the risk will be spread and the benefits improved.

Membership for an eligible adult now costs 100 won per month; for a child under nineteen years of age the cost is 35 won per month. The following benefits are available for members at participating hospitals:

1. 500 won per day for room and board up to 30 days per year,
2. 350 won per day for medicines, X-rays, etc. for the same period,
3. 60% of the cost of any operation fee up to a maximum benefit of 9,000 won per admission.

The patient pays an initial 3,900 won upon admission and pays the difference between the above benefits and the total hospital bill. To see how this works out in practice we give the following examples:\*

|                                       | TOTAL<br>BILL | PATIENT<br>PAID | INSURANCE<br>PAID |
|---------------------------------------|---------------|-----------------|-------------------|
| Patient A was in the hospital 7 days  | ₩11,600       | ₩4,150          | ₩7,450            |
| Patient B was in the hospital 26 days | 27,600        | 5,500           | 22,100            |
| Patient C was in the hospital 14 days | 23,470        | 11,570          | 11,900            |
| Patient D was in the hospital 20 days | 58,420        | 32,420          | 26,000            |
| Patient E was in the hospital 8 days  | 16,150        | 5,150           | 11,000            |
| Patient F was in the hospital 2 days  | 3,590         | 3,000           | 590               |
| Patient G was in the hospital 36 days | 44,660        | 10,160          | 34,500            |

\*Costs per day vary, partly because patients were admitted to different class rooms. Those who chose first or second class rooms paid a larger portion of the total bill than those who chose third class.

So far, the program has aimed at assisting the member in preventing financial disaster due to unexpected medical expenses. It has not tried to take care of the total cost of medical care because this would entail either very high membership fees or a large subsidy, the former discouraging participation and the latter not appearing to date. Perhaps the term "major medical" would be an appropriate term for the coverage offered. It is hoped that as the membership increases, the rate of admissions will drop below the present eight out of one hundred, and that benefits may be increased. The inflationary trend makes us pessimistic about the possibility of a reduction in membership fees.

One of the members of the Employee Hospitalization Benefit Association, as it is called, said that he thought instead of pushing the idea of what benefits a person could get out of membership in such a program we should stress the Biblical injunction to "bear one another's burdens". Certainly he had a point. Today, the patient looks to relatives, friends or perhaps a Christian hospital to help bear the burden of his medical treatment. This same burden can be spread over hundreds or even thousands of members in an insurance program, thus easing the burden for everybody.

There may be other hospitalization insurance programs either already in operation or in the planning stage. We believe that this is a field where the common goal of providing a much needed service to society should make cooperation not only possible but essential. We would be glad to exchange information with those who are interested. Also, if there are groups, such as school faculties, student bodies, mission employees or others who would be interested in participating in such a program as this, we would be happy to discuss it with them.

**Merrill H. Grubbs**  
Business Administrator  
Presbyterian Medical Center  
Chonju, Cholla Pukdo, Korea

## Prayer Calendar Corrections

Please note the following corrections in your 1969 Prayer Calendar, most of them changes in phone numbers.

- p. 14 CC Box 1042 IPO
- 25 CLS-General office 74-3092
- 72 Lela Johnston. Korean name 조순탄
- 21 and 163 SB Box 1361 IPO

- 78 Knight, add SRN
- 149 Knight, same
- 143 Mokpo, Smith-Anderson 2-0494
- 157 Dohl, Mrs. Helen Rice,  
Dr. Roberta 24-4364
- 174 World Vision Hospital 62-3584, 3754
- 193 World Vision Hospital 62-3584, 3754
- 178 Wilson, Brian 3-2413
- 186 add, under Page: Powers, Miss Phyllis  
UCC phone, change 329 to 1729  
Rose (3245)  
Saunders (1729)  
Warren (3131/5; ext. 22)
- 187 Campus Crusade, office 54-5767
- 188 CWS change all 4-4404 to 54-9111/9, 9141/8
- 189 Ruebsamen same change as CWS
- 190 Nazarene 62-1954
- 191 insert after Bateman: Ross 94-2619
- 192 Nash 32-5037
- 193 top line: H. Underwood (not U.)  
insert above top line: Rice 75-8737
- 194 Chaplain's Office, 8th Army 204-(not 2304)  
Chaplain's Office SAC same correction  
CWS 53-7101/7 (not 71017)
- 195 HLKX 32-0131/6 (not 33)
- 196 YMCA City 72-8291/9 (instead of what is there)
- 197 Hillside House 54-6451 (for 4-3551)
- 19 Neil to Pusan
- 136 delete Chinju
- 144 add to Pusan AP  
Neil, Rev. Desmond  
Neil, Mrs. Marjorie, SRN
- 140 Cornelson phone 976
- 168 Word of Life Press phone 69-8064
- 170 Winchell " 32-4537
- 170 Reavis " 38-1958
- 191 Press (under TEAM) " 69-8064
- 192 Reavis " 38-1958
- 192 Winchell " 32-4537
- Air lines (add at end)
- CAL-China Airlines 22-2122
- CPA-Cathay Pacific 23-0321
- JAL-Japan Airlines 28-8271/4
- KAL-Korea Airlines 28-2221
- NW-Northwest Air 23-6106/9
- PAN-Pan-American 24-1451
- TAL-Thai Airways 23-0241

## KOREA CALLING

Editor: Mrs. Horace G. Underwood  
Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea  
Subscription: \$1 a year  
\$6 a year for 10 to one address  
Published by The Christian Literature Society  
of Korea  
84-8, 2nd St., Chong-no Seoul, Korea  
Tel. 74-3092; 1792



# KOREA CALLING

VOL. VIII. No. 3

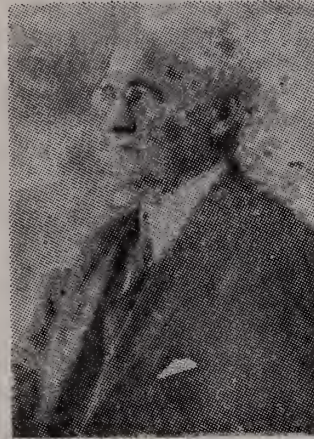
MARCH, 1969

## H A P P Y Y I

(This article appeared 63 years ago, in the March 1906 issue of the **Korea Mission Field** magazine, our immediate predecessor. The author, Dr. James S. Gale was one of the greatest scholars of Korean literature and one of the most engaging writers ever to hit these shores. We feel it worth while to reprint this story of one of his friends and trust that it will prove the inspiration to you that it has been to us.)

Ever Plenty is the name of a little village in the northland of Korea, tucked in behind the hills, unnoticed from the roadway, hidden from the greedy eye of the passing official, a group of thatched huts asleep, so quiet and still and lifeless they look from the top of Long Snake Mountain. In the center of the village, there is a house facing south in which lived Yi Soon-Wha, a man famous for drinking and riot and gambling. His son once came and said, "Father, our home is damned". "Our home is what!" said the father, and he took his son by the top-knot and tugged and beat him, till the village whispered, "There's a big affair at Yi Soon-Wha's". Many days went by, while an old woman of 70 looked out from her darkened soul into a world that a lost son haunted. But she was a Korean woman and had learned to know that she herself was born lost, would live lost and die lost. It was not for her to speak or hope or pray.

Into this village came the news that one Jesus of Nazareth, born somewhere, Son of God, was moving among men. People had gone crazy about him and had cut themselves off from the ancient customs of their country. Two or three from the village of Ever Plenty were caught by the doctrine. There was a celebration in the foreigner's home up on the hill, something was going on about Jesus' birthday, and the doctrine folk were invited. A man with one eye, from the town of Ever Plenty, was there. They had a tree decorated with wonderful things, that were divided among those present. He with one eye got a Testament, a towel and a cake of soap. The Testament he would learn to read, the towel he would tie around his head on hot days in summer to keep his brain cool, but the cake of soap was a mystery. What was it, and what could he do with it? He smelt it and the smell was good; he ate part of it but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on and finished it on the way home to Ever Plenty. He told his village friends that American food would never suit



James S. Gale, D.D.

the taste of a Korean, but that the doctrine was true, everywhit, and the taste of it was just their own. Thus the rumor spread and a year went by.

In a little mud room, 8 feet by 8, floored with coarse reed matting, a man slightly gray is on his face, praying for his life. "O Jesus of Nazareth, Son of God, I'm a Korean, Yi Soo-Wha, child of many devils. I am told You are come to save the lost, which is me. My name is Yi Soon-Wha,

worst among men".

When he told me the story, I marvelled that God could lead a Korean through such a wonderful experience. "I was at the limit of agony", said he. "Mountain-high sin rolled over me, soul and body. I prayed, but there was no answer. Jesus Saviour would not touch my guilty soul. I was too vile and wicked. But one night, in the midst of tears, great is his grace, my agonies went out and peace and joy came in. I have been singing ever since", said he, his face, once hard, tender and tearful. He had come with his mother, 72 years of age, to pay a call. "You know", said he, "Mother's got it; no more idolatry, everything for Jesus. Praise the Lord!"

Yi used to ride about the country on a small donkey, selling pick and shovel heads at the market fairs. I once rode 20 miles behind him on his way to South Mountain. The picture I still see, perched high on his saddle-bags he guided the wee beastie that told by its long ears the workings of its soul. Its willing, nimble feet picked their way over the stony road so deftly I could not but think of that other donkey announced by the prophet five hundred years, that carried Him up from Bethany to Jerusalem. How God has honored this homeliest beast of burden! I said to Yi, "How do you get along at the fairs?" "Oh", says he, "Mortal man is queer. If I tell him I am gathering rags and know a plan to make good clothes out of them, he'll say, Fine! Tell us how you do it! but if I say I am round telling how sons of God are made out of poor rags of men, he says, 'Away with you; we don't want you here' and he runs me out of town, he does; Hallelujah!"

I heard Yi preach at South Mountain. He sat on the mat floor while the crowd pushed into the door space and the courtyard front and rear. Said he, "Men, I've something to tell you. My name is Yi Soon-Wha. I was a gambler, drunkard, a libertine. I was lost altogether till I heard of God and he forgave me and cleansed me and put peace right inside my soul, so that the worst man in Ever Plenty is the happiest man you'll find. You know how he did it? Why, he sent his Son Yesu to earth 1900 years ago to do it. He lived 33 years and did what God can do. He cured lepers, chased devils and raised men dead for days. Then he died of his own accord, by torture, nailed through hands and feet. Do you know why? To pay the price of my sins and yours, and yours and yours. On the third day, He came out of the grave, and He's alive and in heaven, now, running the whole world, and He wants you to listen and repent and trust. He is coming soon to call all the dead to life and judge everybody. Do you hear? Trust Him and He'll put peace inside your soul. He h's for me, and it is better than drink, better than money, better than all the world." "What's he talking about?" asked a by-stander. "Who knows?" said one rough-headed fellow. "He's been eating foreign medicine and is crazy", said another.

Yi and his friend Chun called to see me. They were interested in the great evangelist Moody. I told them about him and how he gathered in waifs and strays to Sunday School; how one hulk of a fellow came to upset the meeting, and Mr. Moody dressed him down with a stick so that he was converted ever after. But there was no response, no expression of having understood what I said. Evidently the story of Mr. Moody had not been understood.

I started off for a preaching tour and asked six of the Christians to go with me, first and foremost Happy Yi, but an answer was returned, "Very sorry; mother ill; must stay with her." A week later, on the way home, we heard that in Ever Plenty there had been a victorious Christian death, mother of Yi Soon-Wha, aged 73. My heart sang with joy at the peace and triumph of the Gospel; but when I reached the town, this was the story. "The whole church is disgraced; it is too serious to speak of; we shall meet solemnly and tell the Moksa(missionary). We thought Yi Soon-Wha a Christian. Little did we know."

Thirteen church members, with faces of sack cloth and heads bowed in shame, sat silent. "What has he done? Out with it!" Then Kim began. "Since the time of Yo and Soon(2300 B.C.)..." I said, "I don't want Yo and Soon; I've heard all about them a thousand times. I want to know what Yi Soon-Wha has done." "But", continued Kim, "I'll have to begin at the beginning for the Moksa to understand." "Then I must pass on", said I. "Sonn, can you tell what Yi Soon-Wha has done?" Sonn said, "Yes; there are Western nations and there are Eastern nations; there are people who wear black clothes and there are people who wear white clothes" "Next! Kang, can you tell me what Yi Soon-Wha has done?" "From the time he was a boy", says Kang, "He always wanted his own way; he had a mind that didn't care what people said or pleased." "Is that all you

have to say, Kang? Then next." They looked at each other as much as to say, "Key mak-yusso"(we are gagged). My cook whispered to me, "Yi Soon-Wha refuses to put on sackcloth for his mother; that's what he's done." "Is that all? Then, brethren, dry your tears and let's be happy." "No, no", they said. "This will ruin us. The Moksa must make him put on mourning or the church will go to pieces." I called Yi Soon-Wha, that he might answer for himself. Said he, "What have I got to do wearing an eternal hat that hides all the face of heaven and going around uncombed like a warlock, mumbling I've sinned, I've sinned'? It's devil-pidgin, every bit, hat and hair. My mother has gone home to glory and I have no cause for sorrow. Be it death itself, I'll never say 'mang hasso'(I am damned)." The church fathers slunk home, saying to themselves, "We hate him, not because he has done wrong, but because, compared with us, he is a mighty man of valor."

The funeral day of Yi's mother came and I was down with grippe, unable to attend. I called the leaders, gave them the passage to read and the hymns to sing, told them to be quiet and orderly and make it aday to tell for the Gospel. I prayed that they might have special guidance, as I knew they were in the enemy's country. Late at night, a messenger came to see me. There had been a fight at the funeral. Would I call Yi's friend and inquire. "Chun," said I, "What's this you have been up to? I can't imagine your fighting." "It's all right," says Chun. "When the Moksa hears, he'll understand." "Tell me, then, and don't begin with Yo and Soon, but give me just what happened." "Then," says Chun, "We read and sang, and that man Fish over the way stood outside the fence and shouted to us all through the service. Said he, 'There she goes, wings and all. Give her a lift. Shoo,! Send her up to glory. If she falls, catch her on the fly. I concluded he was a man to be dealt with, so after the funeral was over, I cut a stick and went into his house and gave him such a dressing down. I wasn't angry. I did it for his good, and told him he couldn't insult God in that way. He prayed me to let up, and said he'd never do it again. You remember Mr. Moody", concluded Chun. Thus the church passed through two crises in its history.

I was absent 6 months and then went back to the dear northland where so many kindly faces waited. The Moksa's impatience about Yo and Soon was all forgotten, all forgiven. A group, it seemed to me a little gentler, a little nearer the Kingdom, came out to meet me, among them Yi Soon-Wha. The days flew by all too swiftly, and I was to leave, this time for good. Kim, who once hated Yi because he wouldn't don sack-cloth, said, "He's number one, first among us". Then, when we reached the parting of the ways, "Moksa, I'm so sorry", said Yi, "But we'll all come to see you in the capital and have a jubilee." "Come", said I. "Stay with me and tell the people in the great city what God has done for you".

Yi never came. Outside of Ever Plenty a footpath skirts the hill; in and out it winds until all the huts are left and you are alone among the mountains and the pine. So far off, and still some might pass it by and never see; but oh, how sacred a spot it is! In



the thought of it tears come back to me and memories of him who was saved, for there two little mounds rest, waiting, side by side, 'neath which sleep Yi Soon-Wha's mother and Yi Soon-Wha.

We, too, are waiting for the great assembly. Certain it is that when once our eyes have been brightened by the beauty of His countenance, we shall look among the groups of those most exultant for a certain Yi Soon-Wha, a Korean, once child of many devils, but by the grace of God gloriously redeemed.

(The mourner's sack-cloth which Yi refused to wear is something we still see, but the mourner's hat has fortunately gone into the limbo of forgotten things. I have not seen one in years. It was as big as a large umbrella, intended to keep the wearer from looking on heaven for the years of mourning, because the death of the loved one was said to be due to the mourner's sin. The effectiveness of the gloomy covering is indicated by the fact that the early Catholic missionaries wore this in making their way into the country, in the early 1800's. The only useful purpose the hat ever served.)

*editorial comments by*  
Allen D. Clark

## Ka-Kyo The Drama Group

In the spring of 1966, a drama professor from Chungang University, Mr. Lee Kun-Sam, recommended to the National Christian Council Drama Committee that we consider taking under our wing a young drama group, then just beginning, composed of college graduates mainly from Chungang University, but with a few from Ewha, Yonsei and other colleges. From that time to this, on an average afternoon, anyone passing the old club house on the Presbyterian Yunji Dong compound may be astonished to hear groans, sighs, shouts, hammers and other signs of dramatic activity within, and a peek through the window will reveal a group of 8 or 10 actors either working out blocking, rehearsing scenes, or arguing vigorously the validity of a given interpretation. This is the Ka-Kyo Kuk Dan, the Bridge Builders. From a totally unknown group, three years ago, this little group this year received three of the eight votes cast for the Tong-A National Drama Prize given to the best drama group in the nation.

The Ka-Kyo group is independent. Not all the members are Christian by any means and they are not committed exclusively to religious drama. They are however, committed to offering drama to the public which they feel the public needs to see. A large percentage of their productions, to date, have been religious drama, the only professional group in Korea which has dared so to commit itself. They are also,



Scene from Sign of Jonah

as far as they know, the only drama group in Korea which is really a full-time drama company. Most groups are made up of members who actually earn their living in radio, TV and movies and come together once or twice a year for a production. This is an artistically impossible situation for any real development in drama and explains why there is so little first-class drama in Korea. The Ka-Kyo, in spite of real economic hardship on the part of most of its members, is determined to stay together as a group and to succeed, and in that determination may lie the future of serious drama in Korea.

Being a repertory company willing to go anywhere and try anything, the group has performed religious drama in prisons, schools, churches, colleges, clubs, and outdoors, wherever an audience wanted to watch them. Two summers ago, they performed "The Miracle of the Compost Heap" a rather earthy health drama about parasites, all over South Korea. This spring, they plan to tour with a play on Leprosy. Both these plays in folk-drama form, make lavish use of humor and music to make their point. During the Christian Arts Festival, a year and a half ago, they performed the first surrealist drama to be done on a professional stage in Korea (so far as we know), with the German play, "The Sign of Jonah". Last summer, they scored a critical success with a French play, "Noah", which was reviewed in *Korea Life* as being of special interest because it was the first play ever to be done in "ancient costume" professionally. They have also performed such widely varied material as the medieval *Everyman* and the avant-grade *Waiting for Godot*, both done with grace and elegance and professional competence.

Besides performing religious drama for the Drama

Committee at our request, the Ka-Kyo has served as a real Bridge Builder between the Church and the world of the theatre. The members are, after all, professional actors and directors and therefore have access to that world which the amateur may never have. Thus they have challenged the Drama Committee to consider seriously how we may better serve the theatre community. As a result, we have developed a costume rental service not just for Biblical costumes (a service we have rendered to the Church for some years), but now we also help design and rent costumes to secular groups, professional and amateur. We lend the Ka-Kyo members themselves as technical advisers, make-up experts; and sometimes we lend lighting equipment and special effects, with the experts to handle them. These are all services which would be prohibitively expensive for small groups. We now have contacts with all these groups, so that we are invited to their productions. Many come for advice and encouragement, many come to our productions which they might otherwise never have heard of or been interested in and both worlds are enriched.

The Ka-Kyo recognizes that the Drama Committee is basically committed to developing drama in the Church. To that end, the members of the group have enthusiastically assisted in workshops for church leaders, taking much personal time to talk with church people who have no drama experience, sharing insights and knowledge, often going to churches and assisting the directors, completely on their own time as volunteers, because they feel that drama is a potentially powerful technique that the Church must learn to use well. It was a great thrill for members of the Committee to sit back at a workshop, recently, and hear the Ka-Kyo director, Mr. Lee Sung-Kyu, expound most eloquently on the value of drama in the church, a subject of which he had not even heard, two years ago!

Our liaison has been an experiment on both sides. The Ka-Kyo has gained some small financial backing, some technical help and advice, considerable encouragement and "TLC". The Drama Committee, on the other hand, has had the fine professional, service of the company for many plays and workshops and has had the deep joy of watching the young group emerge as a leader in the theatre of Korea, and knowing that we have had a small part in its success. It has been an exciting partnership.

*Mrs. Sally Robinson*

United Presbyterian Mission

## SPECIAL OFFER

We find that we are over-stocked on some of the earlier issues, particularly, of *Korea Calling*. To save storage space, we are planning to hold only a very limited number of each for filling orders for sets, disposing of the rest at a nominal price of 2 won each (instead of 10 won). This special offer holds good only until May 31st. Please send in orders promptly and take advantage of this offer while they last.

## BOOK CHAT

What new books have come out? The 11th annual volume of *The Korean Pulpit* (한국의 강단) (price 300 won), contains 36 sermons by representative Korean preachers, including a section of sermons for special days.

Two commentaries have appeared. One is *Isaiah* (이사야) in the Laymen's series, by G. Ernest Wright (tr. Kim Chai-Choon) (price 300 won). The other is *The Revelation of St. John* (요한 계시록) by Kim Chai-Choon in the New Testament series by Korean authors of which all but three volumes have now appeared (price 450 won).

The family of Rev. Kil Sun-Joo have placed us all in their debt by gathering together some of the writings of this great Bible teacher of the early years of the Korean Church and making them available again in *The Writings of Kil Sun-Joo, Vol. I* (영계 길선주 목사 유고 선집) (price 500 won). Mr. Kil was one of the first men ordained to the Gospel ministry in 1907, was pastor of the great Central Church in Pyongyang, Moderator of the General Assembly of the Korean Presbyterian Church, signer of the Declaration of Independence in 1919, and above all an outstanding evangelist and Bible teacher. The present volume contains his *Studies on the Second Coming* and several papers of interest in the area of Korean Church History.

From time to time, some of the very thought-provoking talks given over the HLKY Christian radio station are put into print for those who missed them the first time or would like to read them at leisure. The latest of these is *내일을 보람있게*, which may be roughly translated *For a Meaningful Tomorrow* (price 350 won). Short daily inspirational talks by six writers are included. The first of these, taking its point of departure from the incident of the 31 infiltrators from North Korea whose arrival in the outskirts of Seoul shocked us all, the listener is reminded that "Temptation is like an Infiltrator". Others, at random, "Sweeping our corner of the World" (the influence of cleaning up what is in your limited power to do), "The Religion without a Tomb", "Creative Living", "Humility has Power", "Better than Science", "Courage to Live", "When you cannot Sleep". These talks have been an inspiration to many. They may be for you, also.

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society of Korea

84-8, 2nd St. Chong-no Seoul, Korea

Tel. 74-3092; 1792



# KOREA CALLING

VOL. VIII. No. 4

APRIL, 1969

## *Mission in Seoul: Then and Now*



Samuel H. Moffett

I came across an old hand-sewn copy of the Seoul Station Report of the Presbyterian Mission for 1899-1900, the other day, and had difficulty in believing it was really describing the city I work in today.

The difference was not so much in the number of our missionaries. There were 12 on the field, in Seoul, in 1900. United Presbyterians have 26, today. But while our missionary force has barely doubled, Seoul itself has exploded from a sleepy mediaeval town of 200,000 into the tenth largest city in the World. The city's computers tell us the population has passed the 4,300,000 mark.

Church growth in Seoul, however, has outstripped even the population explosion. The city has almost one hundred times as many Presbyterian churches today as in 1900, and our sister churches have grown proportionately. There were only three Presbyterian churches then. The oldest one, Saemoonan, stood next to the American legation. A second one, Yun Dong, boasted a very aristocratic congregation which included relatives of the Emperor. The third one, on the hospital compound, was anything but aristocratic. It was called the Church of the Butchers, and I hasten to add that this had no reference to the attendance of the hospital's surgeons! This particular church had developed a special ministry to the outcast classes of that time. All three of the churches could report an average Sunday attendance of only 345, which is less than half the number of worshipers in the overflow chapel at Young Nak Church, these Sundays, watching the service on closed-circuit TV.

In those days, the ordained missionaries took regular turns preaching in the three churches. There were, as yet, no Korean ordained ministers. Today, about the only regular missionary preaching in a Seoul church is done by Bob Hoffman, interpreting for Dr. Han Kyung-Chik into English over the simultaneous translation microphone for English-speaking visitors at Young Nak. There are more ordained Korean Presbyterian ministers in Seoul, now, than there were Christians in 1900. One branch alone, of the three major Presbyterian bodies in Seoul, reports 268 ministers, 260 churches, 32,466 communicant members and



Chungsin Girl's School in 1900

a total of 86,574 adherents.

One problem which the Station did not have to face in 1900 was the danger of "creeping institutionalism". It had one hospital (which was closed most of the time because the doctor was either sick or on furlough) and one school. The hospital had 27 beds. Receipts for the year 1901 were \$185 in fees from patients. The school had an enrollment of 20 little girls.

Today, the twenty girls at the boarding school of 1900 have grown to some 13,000 girls and women in two Presbyterian colleges and four girls' high schools in the Seoul area. There are also about 19,000 boys and men in the three boys' high schools and Yonsei and Soongsil Universities, a total of some 32,000 students today. Meanwhile, at the hospital (Severance), the budget has increased from \$1200, in 1901, to nearer \$2,000,000, in 1969, and its charity budget alone is 160 times the whole budget for the hospital in 1900.

One thing that has not changed much in 69 years is the reaction of new arrivals. Here is one report from 1900: "The first two weeks were spent in recovering from seasickness". That was back in the days when a record trip from Seoul to Chicago took two and a half months. Today's jet travel covers the

same distance in less than one day and the after-effects are time-zone syndrome, not seasickness, but the symptoms are all too similar. Another new recruit in 1900 wrote more in sadness than in bitterness, "In the absence of the superintendent, I stayed four weeks at the Home for Destitute Children..." At this point, at least, we treat our new arrivals better, today, though some might, in fact, prefer even the Home for the Destitute to Seoul's High Rentals for the Affluent.

Others changes are more significant. By the miracles of radio and television, we reach more Koreans every day with the Gospel than the great pioneers did in a whole year. We also reach new segments of society. Then it was the butchers; today, it is the growing urban industrial areas of society which call for new forms of Christian approach. In 1900, the social evil was concubinage and polygamy; prostitution was almost unknown. Today, this is a spreading cancer in Korean society, and the Church, through its Girls' Welfare associations and Christian Counselling programs, is responding to the need.

So now, in Seoul we reach more people, we have more churches and schools and converts, more different kinds of Christian witness than ever before. But at one point, they were far ahead of us back there in the first years of the century. They were united; we are scandalously divided. Our Presbyterian churches in Seoul are fractured ten to fourteen different ways. But those three early congregations in Seoul, while they may have been very different from each other: pioneering Saemoonan, aristocratic Yun Dong, and the lowly Church of the Butchers, at least felt so completely one in Christ that they came together as one body on Sunday afternoons for a united service. In 1903, they went even farther, electing two Korean elders to represent and serve all three congregations.

Our prayer for 1969 is that, by the power of the Spirit, we may recapture some of that sweet spirit of unity which the Church once had in Christ in Seoul.

*Rev. Samuel H. Moffett, Ph.D.*  
United Presbyterian Mission

## Joys and Problems of Nursing

Four or five times as many bright young girls apply to train for nursing as can be accepted. Tests show that those accepted achieve as high grades or higher than those entering other departments of Yonsei University. What a challenge this is to leaders in nursing education! In Korea, and in most parts of the world, the day of patient-centered nursing seems to have passed. This has happened in spite of all the advances in training, techniques, equipment and the emphasis on T.L.C. (Tender Loving Care). Discouragement, here in Korea, comes because of the large



Miss Beulah Bourns

exodus of nurses for the United States, Canada, Germany and Scandinavia, as well as other countries. We are, of course, proud of the reports that Korean nurses measure up well and are liked wherever they go. Problems here are not because of lack of preparation but because only the poorest nurses are left, and there are too few of these. The employment of practical nurses, cleaning men and women,

causes the nurses to lose their sense of responsibility. The aim of many to go abroad as soon as possible keeps them from putting their whole attention on their work. There is efficiency on the one hand, but inefficiency on the other. I try not to be too hard on our nurses, for the problem is worldwide, in many fields. Young people must discover for themselves the great adventure of nursing. They must see the challenge of serving their own people. Motivation for such an exciting adventure, we all know, can come only through Jesus Christ, Who came to serve, not to be served.

The School of Nursing, begun by Miss Esther Shields, graduated its first class of three nurses, in 1906, from what was then known as the Severance Training School. Until World War II, when missionaries were forced to withdraw from the country, it was largely directed by the missionary staff, with Korean co-workers. But under the adverse conditions of the war years and those which followed, leaders advanced quickly and Korean nurses did wonderfully fine work. During the years following Liberation, in 1945, with the help of the U.S. Army, nursing was reorganized and the training school became a recognised School of Nursing. Finally, the urge for a nursing degree came to Korea. After the amalgamation of Severance with Yonhi University, under the present new name of Yonsei, in 1957, our three-year School of Nursing became a four-year course, known as the Yonsei University Medical College, Department of Nursing. This was an easy way to get the degree course started and thus we were the first in Korea to graduate a class of degree nurses. Now there are four similar Departments of Nursing in other universities.

My contacts with these intelligent, enthusiastic and lovable student nurses are on the wards. How pleased they are when I show interest in what they are doing. I attend meetings with dedicated teachers of nursing who are trying to meet the many problems. We grow closer together through teaching, worship, trips to the country villages, and through social times together. In pediatric nursing, how thrilled I am to impart the joy of caring for children, and the importance of their growth and development. Another challenging theme is Disaster Nursing.

One day, I went with a visiting nurse and her army



husband to see the shacks on the hillside where cast-off people are living, to care for some of the babies. One old man, a cripple, was sitting in his tiny straw home, and told me of his escape from the North, years ago. He had lost everything and his three sons had been taken into the Communist army. His new little son, most precious to him, seemed little more



Class for Student Nurses

than a bag of bones. Two little girls clung to him. His young wife was trying to support the family. We prayed with them. The wife said that if she only had a cart, she could make a living for them. A recent gift made this possible, and some help was also secured from the U.S. Mutual Development Plan, so that they were able to build a better one-room house, with a tiny store in front. These hillsides are gradually being transformed. There is much work for the nurses who visit here.

At Christmas time, our nurses got up at 4:30 to go off with car-loads of rice and clothing to be given to families on the edge of the city, where there was a long line of tents, three families to a tent. After singing carols for them, the nurses scattered here and there to give out a bundle to each family and a bit of candy to each child. From our hospital gifts, we had about 50 stuffed dolls and animals left over. These were handed to 3-to-5 years olds. Oh, the sparkle in those little eyes as each one hugged his one and only toy. Around the mountain a little farther, we found a whole row of little caves, covered with straw or cardboard, homes of the destitute trying to make out through the cold winter. Helping them is an outreach of love, for Jesus' sake.

At graduation time, our nurses have a special service of dedication and their capping ceremony. But they receive their diplomas, dressed in caps and gowns, along with thousands graduating from Yonsei University. Being part of the University has raised the status of nurses. February is a cold month for an out-door ceremony, but not as cold as it would have been in the huge auditorium. The spirit was warmer: What a beautiful sight it was among the pine trees on the lovely sunny winter day, and how proud the relatives all were, for Love was there.

*Miss Beulah Bourns*  
United Church of Canada Mission

## News of the Korean Church

### Plans for 40th Anniversary

The Korean Methodist Church is beginning to lay plans for its 40th anniversary celebration, in 1970. The formal organization of the Korean Methodist Church took place in December 1930, at which time Rev. J. S. Ryang (Yang Chu-Sam) was chosen to be the first General Superintendent for the new Church. Years later, he was head of the National Red Cross after the new Republic was set up. In 1950, at the time of the Korean War, he was carried north by the Communists, as were many other church leaders. The Ryang Memorial Church has since been built near the Methodist Theological Seminary, in Seoul.

### Pastors going overseas

The Korean Methodist Church has worked out a program whereby several pastors are being sent abroad to work with Korean congregations. Rev. Choi Ki-Suk goes to Japan to work with the Korean Church in Japan for a limited time, his expenses for three months of service there being paid by the Sosa church. Rev. Pak Paik-Ryong goes to the Argentine Korean Church in Buenos Aires; Rev. Cha Hyun-Hoi to the Korean Church in Chicago.

### Problem of Reorganization of the National Christian Council

Discussions are going on regarding the advisability of reorganizing the Korean National Christian Council as a National Council of Churches. At first sight, this seems to be a minor matter of change of wording in the name. Actually, it reflects a difference in membership composition. A National Council of Churches would be composed of member Churches only, any other bodies having merely an advisory or observer relationship. This is the case in many countries. In Korea, the present National Christian Council is not made up on that basis. There are three different classes of members: Member Denominations (Presbyterian, Methodist, Salvation Army, etc.); Christian Organizations (Christian Literature Society, Christian Radio and Mass-Communications, etc.) and cooperating Missions (Methodist, Presbyterian, United Church of Canada, etc.)

The basic question is not so much: what is done in other countries? but which type of organization best fits the over-all needs and conditions of Christian work in Korea. Is a complete change called for or is some adjustment of the present organization better fitted to our particular situation?

### Korea Church World Service

Korea Church World Service plans to phase out its work in Korea by 1973 and to close out completely by 1975. Dr. Antony, the Chairman, and Mr. Riden, the Director, visited Korea in February and considered various suggested procedures. The name of Church World Service will be gone, but the essential work



will be continued by the Korean Churches. Future emphasis will be on prevention, rather than on relief.

In this connection, it should be pointed out that there has been a purely Korean Church-sponsored Church World Service, independent of the world organization, a creation of the Korean Churches themselves, which has been functioning for the past nigh unto 10 years gathering funds, food, clothing, etc. for emergency needs within the country and, to some extent, elsewhere. This has been under the general supervision of the National Christian Council.

### Transfer of the Amputee Rehabilitation Center

The formal ceremony for the transfer of the Amputee Rehabilitation Center was held Feb. 11th at the Torrey Chapel adjoining the Center, on the Yonsei University campus. At this time, Church World Service officially transferred the Center to Severance Hospital. The work of the Center was begun at the old Severance Hospital, soon after the end of the Korean War hostilities, with the help of the I Corps men of the 8th U.S. Army, aimed at helping those crippled as a result of accidents related to that war. Later, Church World Service undertook the support of this work. As time went on, other amputees were given care and most of those now being treated are the result of industrial, traffic and other accidents.

### Hospital for the Unfortunate

The Korean-German Committee met, Feb. 12th, at the office of the General Secretary of the National Christian Council, to consider with Dr. Shofer, Chairman of the National Mission of West Germany, the possibility of building a "hospital for the unfortunate" with \$3-million aid from the churches of West Germany.

### 50th Anniversary of the 1919 Independence Movement

March 1st was the 50th anniversary of the Korean Independence Movement of 1919, at which time the Declaration of Independence was prepared and signed by 33 spokesmen for the Korean people, of whom 15 were Christians, 15 were Chundokyo and 3 were Buddhist. The public reading of the Declaration took place from the Pavilion in Pagoda Park, near the center of the city of Seoul, setting off the Movement which burst simultaneously all over the country. On this 50th anniversary of the day, there was a special celebration in the main square of Seoul, at which the President spoke, and also at Pagoda Park itself. Only one of the original 33 signers is still living, Lee Kap-Sung, who took part in the celebration. He is a member of the Presbyterian Church.

One of the most unfortunate incidents related to the Independence Movement, when the then Japanese military government expressed its frustration over the Movement by imprisoning, beating and torturing hundreds of people, was the episode of the Che-am Methodist Church, near Suwon. At this place, the people were herded into the Church building which

was then set on fire. Those who tried to escape were shot down.

On Oct. 16, 1965, a Japanese Methodist pastor, Mr. Oyama, with ten young men from the Japanese Church, visited Korea to apologize for this action, on behalf of the Japanese Christians. They wished to raise an offering for the Che-am church in restitution and have since sent a total of 8-million won. Construction on a new church building will begin about the middle of April of this year. It is to be hoped that this kindly gesture will help to erase memories which still serve only to make difficult friendly relations between neighbor nations.

In connection with the 50th anniversary, the National Christian Council arranged for a special anniversary service to be held in Pagoda Park on Sunday afternoon, March 2nd, at which time the Prime Minister, Chung Il-Kwon and many church leaders were present and Dr. George L. Paik gave the principal address. The park area was crowded with some 1500 Christians who attended the service.

Along the rear wall of the recently re-landscaped Park, there is a series of bronze bas-reliefs depicting outstanding events related to the Movement, the first of which shows the reading of the Declaration from the Pavilion in the Park. Another shows the aforementioned Che-am church incident. A third pictures the story of Yu Kwan-Soon and her flaming torch, arousing her area to activity. She was a Christian and a graduate of Ewha Women's University.

## SPECIAL OFFER

We find that we are overstocked on some of the earlier issues of **Korea Calling** (that is, 1962-1965). To save storage space, we are planning to hold only a very limited number of each for filling orders for sets, disposing of the rest at a nominal price of 2 won each (instead of 10 won). This special offer holds good only until May 31st. Please send in orders promptly and take advantage of this offer. (The previous special offer for full sets from 1962 and to the end of the current year 1969, at \$5 still holds (instead of \$8.00)

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Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St. Chong-no Seoul, Korea

Tel. 74-3092; 1792



# KOREA CALLING

VOL. VIII. No. 5

MAY, 1969

## *The Hanil Women's Seminary*



Miss Cora Wayland

Dedicated Christian men are greatly used by our Lord as they preach, teach and serve Him daily, but who can deny the fact that Christian women leaders, wherever they may go, are also greatly needed in the work of the Church.

The Hanil Women's Seminary, founded by the Korea Mission of the Presbyterian Church in the U.S., recruits high school graduates and trains them for positions of leadership in the work of the Church in Korea.

Although the present name of this institution dates back only to April 1961, when two schools for women—the Neel Bible School in Kwangju and the Ada Hamilton Clark Memorial Bible School in Chunju—merged to make a stronger institution, the history of these two constituent schools dates back to the early 1920's.

Many of the graduates of Hanil's three-year program enter one of two types of work. One is to serve as women evangelists in country churches. Many rural churches cannot support a minister or ordained male evangelist and his family but can, with a minimum of assistance, employ the services of a woman evangelist with few or no dependents, who will labor until such time as the rural church is able to support a male worker. The other is to serve in city churches under a pastor. This includes Sunday School administration and teaching, church visiting, and women's work.

Also, with the training afforded at Hanil, graduates have been enabled to do effective work in various other fields, such as in orphanages, kindergartens, Bible Clubs, the YWCA and in hospital evangelism.

In addition to the graduates who are in full-time Christian service, there are those who have married, many to ministers and evangelists, and thus have established Christian homes which are pillars of strength in the rural communities.

Although the student body is relatively small, usually about fifty students, we are grateful that the fine work of the graduates is being recognized by many of our brethren in the Korean Church. However, in order that the Hanil students may have an even more effective witness, the curriculum continues to be strengthened and broadened.



Hanil Women's Seminary

In recent years, there has been a greater emphasis on Christian Education. At the present time, we have a very capable Christian Education professor; besides that another member of the faculty is now in the States working on his Master's degree in this area. In addition to the regular Seminary courses, there are special courses in such studies as Hygiene, Gardening, Nutrition, and Christian Social Work. With the implementation of these courses, we feel that the Hanil graduate of today is better able than before to accomplish the varied tasks before her.

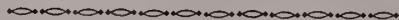
Before closing any article on this institution, we cannot fail to mention the strong sense of dedication and zeal for witnessing which characterizes the Hanil graduates. Typical is the attitude of the graduate who, as she began her new work in an orphanage, remarked, "I want to lead every child here to know Christ as Saviour." Another wrote of the hardships of her new position as a Bible woman in a rural community, but she added that the command to "Rejoice in the Lord always" had stayed with her, making the task a joyous one. Among last year's graduates, one young



woman is now working in a church on distant Cheju Do, while another graduate is teaching in a school on an almost inaccessible island off Yosu.

As these and many other young women laborers serve in far-flung places in the harvest field of Korea, your prayers for them and for this institution, its present program and its future plans, will be appreciated.

*Miss Cora Wayland*  
Southern Presbyterian Mission



## Where Your Books Come From

After some 75 years at the same location, first under the name of the Korean Religious Tract Society, more recently as the Christian Literature Society of Korea, the day is fast approaching for a major move. Naturally this brings a shock to many nostalgic memories. Meanwhile, what has been going on from the present building?

### Publication

The past year has seen the publication of 26 books, 11 of them reprints and 15 of them new books. The new Hymnal of a year ago has sold well. A problem<sup>7</sup> arose, however, over the fact that the Hymnal Committee, an independent entity, declined to give permission for the Society to continue to publish the old hymnbook. This in spite of the fact that most rural congregations and many city churches were not yet in any position to shift to the new book. Finally, a decision was forced on them when an enterprising individual, with a few minor changes of text, attempted to print a pirated edition of the old book, thereby reaping the profits. At this point, permission was somewhat grudgingly given. As hymnbooks are personally owned, in Korea, a fiat condition which forced a sudden shift to a new book was rather less than realistic and it is well that the two books are now available side by side. There is, after all, no reason for the Korean Church to limit itself to one single hymnbook.

### Sales Outlets

Negotiations have been going on with the Korean Bible Society looking toward a joint program of sales outlets through bookstores all over the country. The Society now has sales arrangements with 20 major bookstores and 506 smaller ones in different parts of the country.

### New Book Club

The New Book Club membership continues to grow. This offers copies of new books as they appear, on a pre-publication sale basis, at 10% discount to members. They may arrange to receive any specified number of each new publication and these are sent to the member several times a year. At present, there are some 2,500 members enrolled in the Plan. It is a good way of keeping up on new publications.



Christian Literature Society Building

### Radio Advertising

Book readings and book announcements have been made regularly over sponsored programs on the HLKY radio system and KBC-TV stations.

### Gift Certificates

These are naturally particularly popular around Christmas. It is often difficult to select a proper book for a friend who "already has a book". In this case, the Gift Certificate allows the friend to make his own selection, thereby fitting his taste and avoiding duplication. The Certificates may be purchased in face values of 300, 500 and 1000 won, a 20% discount being allowed the purchaser of the certificate. The friend may present the certificate at any time and receive credit on his purchase for the amount indicated.

### Children's Friend Magazine

The serious financial problem which involved the possibility of the discontinuance of the **Children's Friend Magazine**, the oldest such magazine in Korea, reached the point of a decision to suspend the magazine, to avert financial disaster. To take the place of this, a series of books for children was projected, making use of the excellent materials in the back files, and several have been issued. However, after three months, the lamentation over the demise of an old friend was such that it was decided to make another try, with a complete reorganization of format, content and purpose, aiming the magazine at the Christian community, rather than attempting to run competition with the general magazine market. It is still too early to know whether the problem is solved, but we are hopeful.



## Magazines

In addition to the **Children's Friend**, there are four other periodicals of the Society. One is **Korea Calling**, which you are now reading. Another is **The Upper Room** (bi-monthly) which is widely used as a daily devotional guide. (Also obtainable in the English edition). On a more specialized level is **Christian Thought** which serves as a forum for those in the theological field. Finally, there is the **New Light** magazine in Braille for the blind. The **Christian Home** magazine was also started by the Christian Literature Society, but is now carried on most competently by the women of the Christian Home and Family Life Committee.

## Merger with the Christian Literacy Association

As a result of some urging from New York and after lengthy conferences between the two organizations, it was decided to merge the Christian Literacy Association with the Christian Literature Society, and this became effective as of Jan. 1, 1969. The Christian Literacy Association has been serving a specialized function since about 1948, when Dr. Frank Laubach visited the country, in a very effective program of adult literacy. So effective has this program been that the rate of illiteracy in Korea has dropped perceptibly to an official figure of some 20%. The time seems to have come to begin to phase out this aspect of the work. Meanwhile, the Literacy Association has already issued two or three books of a larger size, aimed at the general reading public. The staff has the experience needed for producing good books of this type. However, this is not properly a literacy-education function but a general-literature function. It is hoped that the merger will result in an effective use of this experience in enabling the Society to produce the general books of this nature which are much needed.

## Grants from the Christian Literature Fund

Grants have been received from the Christian Literature Fund for the preparation of a series of popular books and another series of books for children under the merged organization and plans are being made for its use.

## Book Grants to Institutions

As in previous years, grants of books, magazines and hymnals have been made to the armed forces, hospitals, prisons, orphanages and homes for the aged. The total retail value of these was 1,920,996 won.

## Christian Center Building

As indicated in the first paragraph, the need for moving to a new location in view of the city plans for widening the street in front of our building, a problem which has been hanging over us for several years, has now become acute and we expect to have to be out of the present building by summer. As a matter of fact, it is not only the city. It now develops that part of our building (constructed about 1925), encroaches on the property of our neighbor, the Korean Bible Society. Their building was burned down in the Korean War, as was nearly everything else in this immediate neighborhood, including the YMCA across the way. When the Bible Society building was

rebuilt, it was with the expectation that three stories could later be added and the then new building used indefinitely. It now appears that the foundations were not as firmly laid as was then thought, and they are planning to put up a new and larger building, this year. Understandably, they are pressing to be allowed to use the whole of their site for this project. The Christian Center Building is far from compete, though the first floor is already in use by a bank, but the basic structure is up, with the radio tower atop the whole, giving the general effective of a smaller Eiffel Tower. It is hoped that the building will be completed and ready for use by the deadline set. Meanwhile, the question remains as to what to do with the old site: sell, rent, rebuild. Lengthy discussions have been carried over these matters and the end is not yet.

**Allen D. Clark**  
Associate General Secretary  
Christian Literature Society

# THE KOREAN METHODIST CLASS MEETINGS



Finis B. Jeffery

The Korean Methodist Class meetings are small groups of church members who come together in neighborhood homes on a rotation basis where they sing hymns, search the Scriptures, pray, discuss their spiritual problems and do much of the work of their local church. In a predominantly non-Christian community, Christian guidance is given where daily decisions must be made. The class meeting, properly led, is an excellent means of training Christians, increasing

fellowship, and propagating the Faith. These groups have been an integral part of the Korean Methodist Church for 80 years; there are now 4500 of these groups throughout South Korea.

In a sense, the Methodist Church is an outgrowth of the English class meetings which John Wesley established 200 years ago. He found, to his sorrow, that many people who were converted at his evangelistic meetings soon reverted to their former evil ways once they returned to their homes and again came under the influence of their worldly associates. However, when the new converts were assigned to class meet-

ings, the fruits of the revival were better conserved. New converts were strengthened by more mature Christians, as they had opportunity to grow as Christians by participating in these weekly groups.

Wesley used class meetings as a means of putting his theology into practise. He felt that the Christian faith is not primarily an individual affair, but a social or community faith. Jesus established the Church, and the individual is reborn within the community. Wesley also emphasized growth toward perfection. He felt that God is continually remaking us in His image, and we are increasing in God's nature. This work does not take place in isolation but in community.

The Korean Methodist class meetings were organized by the first missionaries and these groups have been part of the Korean Methodist scene from the beginning. In the Korean Methodist Discipline, there is a requirement that there must be a class leader for every 15 church members; the leader is appointed at the yearly quarterly Conference, which is the governing body of the local church.

During the past 15 years, the Korean church leaders have put much emphasis on strengthening these groups. After all, there is a saying in Methodist circles that where you find a strong church you are sure to find many strong class meetings. Responsibility for this work has been assigned to the Department of Christian Education, and they have implemented this work in two ways.

First, material guides published in the form of paperback books have been published for the past four years. The contents of the weekly guides include a systematic study of the Bible; study of theological words problems pertaining to the Christian life, and suggestions for other activities. Although only a guide, most groups follow the program faithfully. Sales now average around 8,000 copies annually.

Second, training conferences for pastors and class leaders are held fairly regularly. In the Pusan-Masan area alone, there were nine such conferences, this past year. There has also been organized a class meeting "research" club composed of pastors and laymen in the Pusan area. In this club, methods to improve the class meetings are studied, and representatives from the club go to other areas to lecture.

Never before has such emphasis been placed upon the class meetings, and yet most class meetings do not come close to realizing their potential. Why? I will be so brave as to suggest an important reason.

While it is true that every class meeting must have a good leader, such leaders do not just happen along. Someone has to help them. The help from training conferences and from literature, good as that may be is not sufficient. Only the pastor can train the class leaders effectively. If the pastor is not "sold" on class meetings, or if he is not capable of leading a number of classes, the usual result is that the class meetings are not very helpful. In fact, they usually become very boring.

For the past several months, I have been reading and considering the insights from Elton Trueblood's recent book, "The Incendiary Fellowship." In chapter 2, he gives the clue to the success or failure of such groups.

He quotes from Ephesians 4:12, "And his gifts

were that some...should be...pastors and teachers for the saints, for the work of the ministry..."

His thesis is that the primary duty of the pastor is to equip the laymen to be good Christian workers. If the pastor does not do his job, usually the layman does not reach his potential as a Christian worker.

I have discovered this to be true, especially regarding the class meetings. Even though our class leaders might be able people and completely dedicated, they usually need help and guidance. Only the pastor has had the training, and only the pastor has the time to give this guidance. He must give help through inspired and carefully prepared Biblical sermons, through his own life of prayer, and through help in lesson preparation.

During John Wesley's days, the class meetings were wonderful tools for evangelism. They were often called "the drillmaster of Methodism". A close study of the groups in those days reveals that the organization was not as good as we have today. The leadership, however, was outstanding.

Today, when class meetings are alive it is usually because the pastor is afire with the Gospel message. When the pastor will take the time to work with his class leaders, and when he will encourage the members of the classes to use their imaginations to do great things for the Lord, the entire church becomes alive. The pastor is the key person in the movement.

*Rev. Finis B. Jeffery*  
Methodist Mission

## News of the Korean Church

### Visit of Dr. Edward B. Lindaman

The visit of Dr. Edward B. Lindaman, Assistant to the Vice President of the Space Division, Apollo Project, North America Rockwell Corporation, March 24 to April 3rd, was a stimulating experience. He had been on a one-month tour of Asian countries and was on his way back to the States to help prepare for the Apollo 10 and Apollo 11 flights. He spoke to a number of church gatherings, to meetings of advanced scientists and to groups of students and young people. Dr. Lindaman is a Presbyterian elder who sees the hand of God at work in the widening discoveries related to the space program. As a Christian, he thinks of this in terms of broadening stewardship for the use of these things for the benefit of mankind and for the glory of God.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St. Chong-no Seoul, Korea  
Tel. 74-3092; 1792



# KOREA CALLING

VOL. VIII. No. 8

SEPTEMBER, 1969

## What Is Disaster Nursing?



Miss Beulah Bourns

(Ed. note: In a recent issue of Korea Calling, there was an article on Nursing by Miss Bourns. In the course of this article, she mentioned Disaster Nursing. We were curious and asked her what Disaster Nursing was, as she seemed much interested in it. The present article is her answer to the question.)

Spring floods converting mere streams into torrents of gushing water,

rising, rising, rising until the banks overflow, bring destruction over vast areas of human life, homes and all that lies in its path.

A mere cigarette butt, an explosion, carelessness, the change of wind blowing on a small bonfire—can lay whole areas flat with nothing left but a huge charred expanse.

Nature, with its typhoons and earthquakes, can easily bring headlines stating that such-and-such an area is designated "a disaster area."

War and its many side effects is nothing less than a disaster. In this age of Science, of unrest and exploration, of strikes and riots, one must be prepared for disasters at any time and in any place. Certainly, in these days, any disaster affects far more people than ever before. Many large nations are now putting great emphasis on prevention and on readiness in preventing panics and saving lives in time of disaster.

The medical world has long concentrated on this. The Red Cross, for many years, has run lectures on First Aid and on the saving of life in time of emergencies. During World War II, these lectures and pamphlets, as well as moving pictures, were used to begin to educate the public and to make them aware of this need. About this time, also, Schools of Nursing decided to emphasize this phase of the work by including it in the regular curricula of most Schools of Nursing.

Some years ago, while in Canada, I took one of these courses and obtained my Instructor's Certificate. I returned to Korea, just after the Korean War, enthusiastic about teaching this subject to our nurses. It was certainly an appropriate time and so we began a course covering a very interesting two-hours-a-week for one semester with our students.



A nurse prepares for duty

First, there was the material for teaching. There was very little available except a very sketchy First Aid booklet or two. The American and Canadian Red Cross books gave a good basis to work from. Aside from this, in Korea, we had good relations with the 8th Army nurses and soon found that they had a good library of books and information, together with all the procedures for care in cases of atomic fall-out, radiation, etc. Along with the literature, they also had films to illustrate the discussion.

Disaster Nursing can best be explained by an outline of the curriculum. The first few lectures include films showing various kinds of disasters—fires, typhoons, and floods. There is also a very good film from Canada showing a fire in a hospital. The hospital was supposed to have been fire-proof. This brought out many of the contributing causes and the way in which the disaster was handled or not handled. Thus it helped to make clear the need for organization, teaching and drilling, as well as informing the public through lectures and films. The means of planning for the utilization of resources in time of emergency was pointed out.

The next section of lectures centers on First Aid. It draws on the nurses' knowledge of hemorrhage, shock, burns, maternity, fractures and splinting, and various uses of the triangular bandage. It takes up the transportation of the injured and gives instruction and drill on artificial respiration. In the case of home accidents such as bites, swallowing of poison or sharp objects, if there is a nurse in the district, she is often the first one to be called.

The students have to do their own part in working



up various projects, looking up articles, analyzing newspaper reports. A few prepare papers to be given before the whole class. Outside lecturers also add to the course. Our hospital maintenance man is given time to show how our hospital is organized to prevent fires and to demonstrate the use of fire extinguishers. The anaesthesia department brings in its almost human manikin to demonstrate mouth-to-mouth breathing and heart massage. Our manikin patient always responds splendidly!

This course proves interesting, lively and popular, as all take part. The nurses are also taken from the hospital situation into the community, in order to be prepared to meet any disaster and to be of service in preventive work. This will help them to make the world a safer place in which to live, for we often find that it is the nurse who is the first to respond in time of DISASTER.

*Miss Beulah Bourns, R.N.*  
United Church of Canada Mission

## The Girls Welfare Association Answers a Challenge



Mrs. Van Lierop

The Girls' Welfare Association was presented with an urgent request by two section chiefs of the Ministry of Health and Social Affairs, last September. Would we help them by sending three caseworkers to counsel and encourage to a better life the prostitute girls who would be gathered from the Chong-no 3 Ka red-light district into the Municipal Women's Guidance Center in Yong-

dongpo?

We were told that 150 girls would be sent to this institution on October 4th. Workers would be needed to interview this many girls weekly for a month in an effort to motivate a change of behavior and a new purpose for living. As the GWA attempted to answer this challenge, they brought the need before the foreign community; both individuals and organizations offered help almost immediately. First the American Women's Club and the Officers' Wives Club promised to pay jointly the salary of one worker, Youngnak Presbyterian Church, plus two families, the Kirkmans and the Nashes, volunteered help to ward the salary of the third worker. Seoul Union Church sent a gift of \$100 for extra assistance. Mrs. Courtland Robinson volunteered to go out to teach dramatics. Mrs. Clyde Zehr, Mrs. David Willison, Mrs. Robert Hoffman, and Mrs. Albert Seely volunteered to teach an afternoon of crafts. The Yonsei University faculty wives, hearing about the project,

begged to be allowed to go along to teach sewing, knitting, doll-making, embroidery and similar crafts. Thus, a miracle happened at the outset: funds, workers and keen interest materialized almost overnight.

How would we go about implementing our main task in this new setting: motivating change in former prostitute girls? These girls had been brought to the institution by police wagon, not by their own wish, as in our GWA cottage program. Other agency policies posed grave problems. The girls who came under arrest were required to stay one month. After that they would be free to leave if they promised to go home, or if they had a job to go to. Our workers were to encourage them to stay longer, either for more counseling or for vocational training in one of the five skills offered: beauty training, barbering, sewing, knitting, and machine embroidery. However the vocational training program, already full when the first girls arrived, could absorb not more than 10-15% in a one-month period. Also, even though the girls were told they could stay longer if they so desired, as the police brought in five or ten more girls, that many girls had to leave for lack of space.

The problem before us was indeed a difficult one: to expect to see change in one month's counseling of prostitute girls seemed vastly impossible. We expect about an 85% recovery in our own agency, with girls who stay with us for a full year. Would we have any success at all in such a situation with so many strikes against us? Some wondered if it were not a waste of time and effort. However, had not God called us into this ministry in the first place, had He not challenged us to this larger ministry of helping girls in government agencies find a New Life, had He not provided the funds and the workers almost immediately, wouldn't He be in the program with us to motivate, to redeem and to change? One single ray of hope, in addition to our own dedicated workers, is the presence of a full time Bible Woman who teaches the Bible daily. Casework can be evangelism in depth, but is very difficult to manipulate without a continuous program of Christian teaching going on simultaneously.

Each caseworker has a case-load of fifty girls: at six interviews a day, this means that each girl may have only two interviews in their one month of institutional care. By trial and error methods we discovered techniques to increase the amount of time with each girl. First, by checking the list of those who would probably be sent out in the next week, it was possible to arrange a third interview before discharge. Also, by using weekly group counseling, in addition to the personal interviews, each girl has a chance of four group counseling sessions and three interviews. The group counseling means that the common problems which these girls face are discussed in a group of eight to ten girls. Such problems are: How do I go about finding a job? What should I do in times of family conflict? If one of my customers in a tea-room or restaurant approaches me to go to the movies with him, what should I do or say? If a stranger approaches me about a job what should I do? If my father is strict with me, beats me for misbehavior, what is my best course of action? If my mother





Volunteers on Christmas Day

scolds me, and accuses me of things I didn't do, how should I behave?

Two hundred forty girls came to this institution and left before January 1st. Of this number, 125 girls went home, 77 girls went to homes of relatives in Seoul, 38 girls took jobs in Seoul. Of this group, only 55 girls had received three or more interviews. A follow-up of these 55 girls in February revealed that only 20 of them were still at home or still working at the jobs in which they had been placed. While less than 10% of the 240 girls made any noticeable recovery, 36% of the 55 girls who had received three or more interviews were encouraged to seek a new way of life. Moreover in the next three-month period, January-March, 150 girls received three or more interviews before discharge, almost three times as many. We are expecting a larger recovery from the follow-up of this second three-month period.

The volunteer program has had its own special impact. Mrs. Robinson who goes to teach creative dramatics each Tuesday morning, tells of one girl bursting into tears as she attempted to portray Mary the mother of Jesus in purity and simplicity. Sometimes as the volunteers leave, the girls come to the door to say, "How we wish you would come every afternoon!" One girl came to say goodbye after one afternoon session. "I won't be here when you come next week," she said. "Will you pray for me as I return home to Taegu?" One afternoon shortly after a new group of girls had just been admitted, one girl lay in a corner moaning, "Aboji Chukeit da." When I asked the girls if she had received word of her father's death, they replied she was just trying to get sent home. Then I asked the girls, "But where is our Father?" At first they hesitated until they realized I was talking about God in heaven. Then they each repeated in amazement, "Her father is our Father too, we have the same heavenly Father," as if it were a completely new thought.

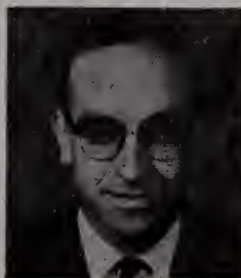
A study of our records show that 12% are orphans, having lost both parents, another 36% have lost one parent. In either case the situation is very similar, for if the remaining parent remarries, the child is

not taken along into the new family but is raised instead by a grandparent, uncle or distant relative which means she becomes a free family servant, obliged to work without salary and with little or no concern for her personal needs. Fifty-five percent of the girls are 18-23 years of age. Fifty-two percent have had no more than primary school education, 10% have had no education at all. One surprising factor was revealed from the data of these girls at Yongdongpo which had never appeared in our own Girls' Welfare Association cottage program. Twenty percent of the girls here had already received vocational training of some kind but had gone back to prostitution because it was easier and brought in more money. This reconfirmed what we already believed, that vocational training alone is not enough. Before these girls can use new skills they need the emotional support of one who is willing to sit with them week by week to plan for more socially accepted patterns of behavior; they need to find some worth-while goals for life; and they need inner resources of strength and control in daily living which can be had only through faith in Jesus Christ. They need to make a complete change in habits, attitudes and behavior—in other words regeneration, or a born-again experience.

The most amazing recent feature of the project was the sudden change of the program. One day we were suddenly informed that the girls would not go out at the end of the month but would be staying on for six or more months. We wondered what had made them reverse their former decision. In the meantime the GWA had sent letters to the Mayor, the Governor, to the Minister of Health and Social Affairs, to the Section Chiefs. A few days after we heard of this change, a letter came from the Mayor which stated, "We appreciate what you are doing for the prostitutes of Korea. From now on we will obey your orders!"

**Mrs. Eleanor van Lierop**  
Director, Girls Welfare Association  
United Presbyterian Mission

## STUDENT WITNESS IN RURAL KOREA



William A. Grubb

An aspect of student-youth ministry which often eludes the casual observer in Korea is that which is performed, not by youth pastors in city churches or by campus Christian workers, but by students themselves in uncounted village parishes out in the hinterland and in remote mountain valleys. Leaving their college or seminary classrooms on Friday or Saturday afternoon, they hop the crowded busses out of the city on newly-paved highway or dusty, rut-strewn by-way, walk a mile or three from the bus-stop to their week-end preaching points, which are unable as yet to support a full-time leader.

Ministering in church and community from Saturday through Monday morning, when they must return to their classes, they constitute the only trained leadership which many of these infant congregations ever see, apart from an occasional cry-by-night revival leader. As volunteer warriors for Christ on the ramparts of rural Korea, they might well be called God's Gospel Musketeers. Come with me on an average Sunday's trip and I'll introduce you to a couple of them.

Oh Myung-Keun is a happy senior in our Taegu Presbyterian Seminary. These students must later take one year of study in the main theological school in Seoul in order to qualify for licensure and ordination. Mr. Oh hails from Ul-lung Do, a rugged island, too mountainous even for a bicycle, let alone an automobile, away off the eastern coast of Korea, where he was discovered several years ago by Mr. Worth. The latter considered him a good investment for training to minister to his own people, in lieu of the misfit mainland pastors who tend to gravitate to such an out-of-the-way place, and has sponsored his seminary training to this point, and not in vain. Though still a student, Myung-Keun busses out to his rural parish, not once a week, but every evening, coming back the next morning, spending two hours each way. He reaches the church just in time to teach the burgeoning Bible Club (a Junior-Hi church-sponsored evening school), which is the Church's prime service to society in areas where public education is still unavailable to many. The church officers have mercifully let him off from having to lead the pre-dawn prayer service before he breakfasts and bicycles three miles to the bus stop. But there are still Sunday and mid-week worship services to be conducted, homes to be visited, and seminary examinations to be prepared for, all in fragments of time between classes and travel. Yet he has been able to win the esteem of the whole community, as evidenced by the presence of both township and police chiefs at the initial ceremonies of his church's Bible Club, the other day, when 50 new students and their parents assembled in the one-room church to begin the new school year.

Travelling from Myung-Keun's parish, over one mountain and across a river which my Jeep failed to ford in 1954, and then half-way up the rocky slope of one of Korea's most famous peaks, Mount Kaya, we arrive at a second student-volunteer-manned preaching point. Here, ready to lead Sunday worship in a tiny thatch-roofed sanctuary, is the president of our laymen's institute student body, Pak Sun-Chun. On finishing his three years of military duty, in 1967, this Gospel musketeer forsook the crowded city and headed for this remote, but scenic, area armed with a litter of Angora rabbits (those winsome platinum blondes who wear their hair Hippie-style until clipped for the world markets) and a desire to serve the Lord. Supporting himself, as do not a few of Korea's rural evangelists, in this hair-raising manner, he began accompanying the young pastor of a nearby valley church on his sabbath-day's journey to this other part of his "larger parish." Before long, Pak found himself in charge of the tiny congregation of 20

adults and twice that number of Sunday School children. With a modest subsidy from the Presbyterian Society, a bag of rice as his salary from the grateful people, and tuition help from his wife's brother in the city, he now leaves his family of three small children for five days out of seven, hops the boulders of the stream-bed for one hour, then by jam-packed bus for over two hours more climbs two more mountains, to study for the lay ministry, in Taegu. Where he learns more, in the classroom or in vital contact with those villagers, who can say? The two phases of his theological education seem to reinforce each other.

And what of the future? Both of these "wilderness warriors" hope to be fully-qualified ordained ministers, some day. One cannot but hope that more of their calibre will find their way into a non-professional ministry as Christ's salt and light in this still 99% pagan society. To train them in relating their everyday jobs to the living Word, our Bible Institutes are changing their role from that of seminary-preparatory school to that of centers for mobilizing the Church's current leadership, to serve Christ in their own communities.

William A. Grubb

United Presbyterian Mission

## BOOK CHAT

Further books in the New Christian Series (see last month's Korea Calling) are the following:

No.8 The New Testament and Mythology and The Problem of Hermeneutics (성서의 실존적 이해) by Rudolf Bultmann, trans. Ryu Tong-Sik and Huh Hyuk

No.9 How Did We Get the Bible? (성경의 형성사) by Park Chang-Whan, including a chapter on the history of the Korean Bible.

No.10 Teachings Toward Christian Perfection (신에게 가까이) by Olive Wyon, trans. Chung Haing-Duk, being discussions of the life and teaching on Christian Perfection on the part of Francois Fenelon, John Wesley and Evelyn Underhill, with selections from their writings.

No.11 Poetry for Christians (lit. Anthology of Famous Christian Poetry) (기독교 명시선), translated and edited by Kim Hee-Bo, containing selections by such varied writers as Christina Rossetti, T. S. Eliot, Robert Frost, etc. Some are Christian only in a rather general sense. It will be interesting to see such familiar friends as Blake's "Little lamb. Who made thee?" Wordsworth's "My heart leaps up when I behold" and Frost's "The road not taken" in Korean dress.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society of Korea

84-8, 2nd St. Chong-no Seoul, Korea  
Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. VIII. No. 9

OCTOBER, 1969

## Long Hours Great Dreams

How many times in the States I have longed to be able to attend a ladies tea from two to four, but as a medical technologist with hours from eight to five, such events were largely missed. And now as a technologist at the Presbyterian Hospital in Taegu, with the same schedule, again some activities must be missed as I take advantage of this open door and wonderful opportunity to work with Korean technologists. There are about 25 of us. My rotation began in Hematology, last April, the day after arriving, and now I am in Bacteriology.



Technologists of Presbyterian Hospital, Taegu

Days are busy and happy, as God promised they would be when I left the States..... "I will be to them as a little sanctuary in the countries where they shall come" (Ezek. 11:16b). Even here, there are "days" (useless-feeling days) and how good to be reminded on such days that "we have this treasure in earthen vessels" and that the "sufficiency of the power may be of God and not us" (II Cor.4 :7).

The Pathology Department has an excellent 18-month course in Medical Technology, preceeded by a B. S. degree. Each class averages six students. There is also a regular in-training program for graduate technologists, consisting of weekly lectures by doctors or technologists, on a rotation basis. (This is only a dream in many hospitals at home.) This is in Korean and, when my turn comes around, charts help!

It is a habit of mine to "chatter" while working and sometimes this English provides English-conversation practise. For those who can, we meet for English-conversation-Bible class once a week at my home and, as one technologist put it, "The spirit of Jesus helps us" to understand the English and, most important, our Bibles.

It is a joy to work with such wonderful new

friends. My first night in Korea I was reminded of the verse in I Cor.2:2, "For I determined not to know anything among you save Jesus Christ and him crucified" and in every busy day in our technological society, what solid comfort and such pertinent advice, so relevant! For even more than in the difficult days of pioneering, in these perplexing days of change, and for us in Medical Technology, there is no need beyond the reach of our God and Saviour, Jesus Christ.

The KAMT (Korea Association of Medical Technologists) examination which is approaching for qualified Korean technologists reminds me of the time when "what times I am afraid, I will trust in Thee", and this confidence has carried me through more than one petrifying examination. What an opportunity is ours to encourage each other with the encouragement we have received from God.

Miss Patricia E. Bacon, M.T  
World Vision Children's Hospital  
Taegu

## About the Prayer Calendar



Allen D. Clark

was a flurry of trying to get it to everyone before the first of the new year, resulting in a confusion we should prefer not to have to repeat!

I don't know just how far back the Prayer Calendar goes. I still have the last one to be issued before the grand evacuation, in 1941, just before the outbreak of World War II in the Pacific. I know it was being printed as far back as 1905. Kim Yang-Sun, in the bibliography to his very interesting pamphlet on "Christian Literature in Korea to 1900" mentions a "Pocket List of Foreign Residents in Korea and their Korean Names", published by Rev.F.Olinger of the Methodist Mission in 1893, but tells me that he has

Anyone in the missionary community in Korea (and a good many others) is familiar with "the little black book," "the prayer diary" or whatever other identifying name may be applied to the annual issue of the "Prayer Calendar of Christian Missions in Korea and General Directory" which comes out annually, early in December, except the year when the printer failed to deliver until just after Christmas and there



never actually seen a copy. I suspect that this may well be the starting point from which the 1969 Prayer Calendar has developed. If so, it has come a long way.

In pre-World War II days, the Prayer Calendar was published by the Federal Council of Protestant Evangelical Missions in Korea, which was then composed of six Missions: Northern and Southern Methodist, Northern and Southern Presbyterian, Australian and Canadian Presbyterian (later the United Church of Canada). The members of these Missions were listed alphabetically, as at present, with geographical listing in the back. Following these listings, there were the names of the rest of the foreigners in the country. In the 1941 book, there are 408 members of these six Missions. Then come the English Church Mission 17; Oriental Missionary Society 4; Independent Board for Presbyterian Foreign Missions 3; Foreign Missions Committee of the Independent Presbyterian Church 2; Church of Christ 4; Salvation Army 17; Seventh Day Adventist 20; Pentecostal Assembly of God 3; Roman Catholic 184; and Consular and business firms 102. Miss Joan Davidson is therein listed as secretary in the British Consulate (she is now Mrs. Horace Underwood and editor of *Korea Calling*). There is a list of Seoul phones which takes up only two pages, for there were not many phones in those days. Then a list of such organizations as the Royal Asiatic Society, International Friendly Society (Japan-American Friendly, before a war coming on), Christian Literature Society, Seoul Women's Club and what-not. This gives a picture of what our forebears looked like,

A few years ago, a new missionary staying with us while in language study remarked that every time she asked a question, someone whipped out the Prayer Calendar to find the answer. She had already learned one of the essential facts of life in Korea! The development of the post-Korean War book is interesting to trace.

The Korean War, of course, drove everyone out of Seoul and down to the "shelter" of the Pusan Perimeter. The Truce was signed in July 1953. By fall, people and institutions were moving back to try to pick up the pieces and resume "business as usual" Seoul was a shambles, having been fought over four times. The YMCA building was a shell which stood that way until about 1960, when the present new building was begun. Inside the shell was a night-school for boot-blacks as well as a parking lot (for one could not leave so much as a chained bicycle anywhere safely). Later, the Christian radio station, HLKY, used this shell for the first stereo tea room project in town, to give a wider listening to their very fine library of records, as well as to earn a little money. The Bible Society was burned down, and the Central Post Office and buildings in this area were gutted. It was a far cry from the mess we found ourselves in to the city of mounting high-rise structures of today.

Rev. C.A. Sauer was back in Seoul with numerous irons in the fire, one of which was being Associate General Secretary for the Christian Literature Society. He and I often talked of two hoped-for projects.

One was what finally got started in 1962 as *Korea Calling*. The other was the Prayer Calendar. During the years when we were evacuated from Korea, I had taken the Prayer Calendar idea with me to Colombia, South America, where we were sitting out the two wars. In the fragmented and geographically widely separated missionary community there, it had proved a helpful means of bringing the varied Mission groups to know and work with each other as they prayed for each other. Both for information and for prayer, Dr. Sauer and I felt we needed it again in Korea.

So the first post-war Prayer Calendar was hurriedly prepared and issued in 1954. It covered only the months April to December, for obvious reasons. There are 271 individuals listed in it. These included all the Protestant missionaries, for the old Federal Council was gone and the old categories with it. The back of the book listed them geographically, but without street addresses and, of course, without phones. Who had a phone, in those days! The front of the book listed Mission organizations and their correspondents, as always. This included organizations that had not worked in Korea before: Church World Service, Friends Service Unit, Korea Gospel Mission, Mennonite Central Committee, Pocket Testament League, Southern Baptist, TEAM Mission, Youth for Christ. The number has grown considerably since then, for Korea was "discovered" at the time of the Korean War, and many who had hardly known the country even existed before, came to join us in work for Christ. This year, there are 50 organizations listed.

The first year (or 9 months), there were few enough names so that each individual (husband or wife) was put on a separate day. From the 1955 edition on, the book covered a full 12 months. The numbers had increased but it was still possible to put in one person per day, and there was December left over, which was used for prayer for the various Missions. Local addresses were added. In 1955 and 1956, the names of Korean pastors were added. This proved impractical because many of the men had moved before we got to press, so it was dropped. By 1957, it was possible to put couples together on the same day. A list of Special Days was put in the back, and limited Statistics, secured from the obvious place, the National Christian Council office. The next year, when I called there, I found the same figures and learned that they had been two years old when I got them the first time. Since then, we have gone directly to each Church headquarters for our figures. At this point, a remark about Statistics. We are told that "Figures don't lie, but liars do figure", and one comes to feel that there must be some truth in the statement, when attempting to gather statistics of any kind! We would, therefore, be unwilling to go into court and swear to the complete accuracy of the numbers we give you, but they give a general idea of what the Christian Church is doing here and, within these limits, are valuable and challenging. A comparison with the figures in the 1941 Prayer Calendar shows 372,701 as the Christian constituency for the entire country (north and south), including Protestants, Catholics and everybody. The 1957 figures



show 5,014 churches, 4,739 full-time church workers and a constituency of 1,288,583 (Protestant). The 1969 Calendar gives 9,247 churches, 10,860 workers and 2,104,748 constituency. There are, of course, various factors to consider, but the figures are suggestive, no matter how you look at them.

To resume. In 1958, we added the lunar calendar dates for the benefit of those working in rural areas where life still revolves around the lunar calendar. Considering the number of shops that were closed, this year, for the Lunar New Year (Feb 17), one wonders if sophisticated Seoul really ignores the lunar calendar as much as it claims to do!

In 1960, we started adding the list of Seoul and other phones, in the back. In 1961, the figures for Korean military chaplains were inserted. There are 296 of them, now. About this time, we started having in some cases to put two surnames on the same day. So far as possible, we started by pairing single people, since space had to be left for daily note-taking. With the increase in the number of names, the pairing has grown and spacing on the page has become a major problem, making it necessary to ride herd on the printer to crowd things together, thus disturbing his aesthetic soul. There are 67 paired days, this time. Various devices have been added to try to make things easier to find: black type for towns and Missions, in the back; underlining for addresses; town names in the outer upper corner of the page. We print two weeks into the next January, to carry you over until your new book reaches you. And so on. Two years ago, we put in a *hangul* alphabetical listing of the Korean names of missionaries. This is helpful for distributing mail at the beach, for example. It takes up a lot of pages but merits regular inclusion.

This year, there was a request to insert the fixed date for the Inter-Mission Medical Fellowship. This was a new idea. It could not be put on the days indicated, because this would clutter those days for ordinary use. But on each double-page (which covers one week), there is a blank space above Thursday and we inserted the date there. This could be done for other dates, if requested, provided they are known by October of the preceding year.

Which brings up the annual schedule for making up the Prayer Calendar. It takes a little over 3 months. Requests for data go out the first week of September. Then one sits and chews one's nails wishing people would get their data in on time. The press deadline is Oct. 15th. It takes a minimum of two weeks of solid work to get the manuscript ready for that date. Proofs are read continuously until Nov. 15th and changes and new babies can be inserted up to that time. Babies arriving after that date must wait till next year. We aim at Dec. 10th and usually make it, in time to get it to all users.

In checking over the Prayer Calendars from 1954 to 1969 some interesting things come to light. For what good it may do you, a resume of the given names of parents and children in the 1969 Calendar shows that there are 95 parents and 317 children with Bible names. Whether this suggests that

missionary parents are more prone to select Bible names and that this reflects the Christian character of the homes, it would be difficult to say. Perhaps this is just another of the statistical oddities on which people write Ph.D. theses! Predictably, the favorite boys' names are David (31), Stephen and John (28 each), James (22), Paul and Timothy (14 each), Mark (12), etc. The only "secular" name that comes anywhere near these is Robert (19). For girls' names, Elizabeth (26), Deborah (15), Mary (11) as against Susan (14), Karen (10), etc.

There are now 711 individuals listed in the Prayer Calendar. There were 271 in 1954. However, on going over the 1954 names, it develops that 173 of these 271 are no longer serving in Korea. In fact, the total of those who have worked here and departed, over these 15 years, is 703; almost equal to the number now on the field. There are various reasons for this, of course. Many of the 1954 people were nearing retirement and had been sent to help get things started after the war; certain organizations, such as Church World Service, the Mennonite Central Committee, etc., send their people for short tours of service; and the Methodist list of short-term people for Ewha, for example, is considerable. The tendency to short-term assignments is growing. Nevertheless, 703 people is quite a turnover, however you look at it. We are grateful for the work which these friends did with us and could wish some of them back with us today.

As for the use to which it is put, it is a Prayer Calendar and we know that many families use it for family prayers and personal devotions, as we do in our own household. We also keep one by the telephone and carry another for use as date and reference book. It has been a source of much convenience and spiritual blessing for many decades and we trust that it will continue to be such for us all.

Allen D. Clark

United Presbyterian Mission

## THE NAVIGATORS

The two young men pored over the open Bible in earnest conversation. "Do you believe that?" asked one of them. Thoughtfully, he read the verse again. "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

"I believe God meant what He said," his friend replied.

"Then are you willing to join with me in claiming it?" asked the first.

On the strength of this expansive promise, and others like it, they prayed for two hours early each morning for forty-two days—in the Southern California hills—until they were satisfied they had asked all they could ask. They prayed for God to use them and young men like them in every part of the world.

The year was 1931. The young man who asked

his friend to join him in claiming great things for God was Dawson Trotman. Today men and women in twenty-two countries of the world serve with The Navigators—the outgrowth of Dawson Trotman's life.

The Navigators is an international, interdenominational Christian organization. It is the aim of The Navigators to make a permanent difference in the lives of people all around the world. Jesus Christ gave Christianity a great commission in Matthew 28:19 "Go therefore and make disciples of all nations..." The objective of The Navigators is to help fulfill that commission.

The story of The Navigators work among American military personnel here in Korea is the story of The Navigators ministry wherever it is found.

Bob, a chaplain's assistant stationed in Pusan, determined while attending a Navigators conference that he wanted his life to be used to help fulfill "The Great Commission." His heart had been greatly challenged by the thought of a multiplying ministry. He had come to see that if he could win one man each year to Christ, and each of those men would do the same, and each of their men would do the same, and so on, that the entire world could be reached within thirty-three years.

Bob wanted his life to count. He learned that the pre-requisite to fishing successfully for men was following Christ. But he needed help to do this. Would The Navigators come to visit him in Pusan? So Bob was helped to grow through personal time with a Navigator.

The biggest shock come when he discovered the men in his barracks were genuinely interested in hearing about Jesus Christ when properly approached. Three Navigators engaged some men in his barracks in conversation. All were deeply interested in hearing the gospel. Bob had been convinced these men were hopelessly opposed to religion. Before long Bob was beginning to have an impact on the men around him.

Bob had also been challenged to believe and claim the promises of God. Acting in faith on a promise from God he decided to stay in Korea to receive further training with The Navigators following his discharge. After several months of prayer and searching God gave him his man. With Bob's help a serviceman stationed at Camp Casey made his decision to follow Christ. Bob began to share his life with Ron. He encouraged Ron to begin a daily time of Bible reading and prayer. Soon Ron was memorizing key portions of scripture under Bob's guidance. The dramatic change in Ron's life caused men around him to begin asking questions. Now it was Ron's turn to help another learn to effectively share his faith with those around him. Through Ron's witness several men have been introduced to Jesus Christ.

The vision that was laid on Bob's heart of being used of God to make disciples of all nations is beginning to take root in Ron's life. He too, is making plans to stay in Korea for further training following his discharge. And Ron too, is beginning to call upon God to do great and mighty things with his life.

Paul commanded Timothy, "...what you have heard from me... entrust to faithful men who will be able to teach others also" (II Tim. 2:2). To accomplish this, Navigators spend hours with new believers individually and in small groups. They study the Bible, pray, witness, counsel, teach... all personal intensive training on a man-to-man basis.

This training produces a certain kind of Christian: a disciple. A disciple has a Christ-centered life. He is disciplined in using the Scriptures and in prayer, is experienced in telling others about Christ and is able to teach new believers how to win and train others.

What happens to these disciples? Most return to their home churches better equipped to serve there. Some continue their training through Bible school or seminary and enter the full-time ministry. A few become Navigators staff members. But all have a greater sense of the importance of their life in contributing to the fulfillment of Christ's great commission to the Church.

*Roger Fleming*  
The Navigators

## BOOK CHAT

Books that have already gone through three or more editions have proved interesting to enough people to merit your attention. The following are some of these.

19th edition, **Christian Catechism Primer** (예수교 초학 문답) (20 won). This has been a standard seller since about 1900. The edition numbers here given are from 1950 only. 12th edition, **Pilgrim's Progress Vol 1**. (천로역정) (200won). This was first translated by Dr J.A. Gale, in 1895 with delightful line-drawings.

### Christmas Cards

Again, this year, the CLS has published a Christmas card, a Korean setting of the Bible theme, by Kim, Hak-Soo. It is especially suitable for foreigners. Available from Oct. 1. 1969.

Price 50won each (with envelope); 100 or more at 35won (30% discount), 20 or more, 40won (20% discount).

There are also designs from last year, which were quite popular and are available at 40won (30won in quantity) as long as they last.

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# KOREA CALLING

VOL. VII No. 10

NOVEMBER 1969

## YONSEI UNIVERSITY'S JUNIOR YEAR ABROAD

A boy from New Hampshire studying in Wisconsin, a demure Korean-American from Michigan, and a mini-skirted blonde from California: that is Yonsei University's "International Division", her Junior Year Abroad Program, the first and only one of its kind in Korea. Now in its fourth year, its small size hardly seems to live up to its grandiose name, but we believe it is making a real contribution to knowledge and understanding of Korea in the United States, and that the young people of Yonsei are getting to know intimately an aspect of America that they would otherwise never know existed.

Early in 1966 Dr. Ivor Stone, then Director of the World Affairs Center of Beloit College in Wisconsin, visited Korea hoping to find a place where some young people from Beloit could study. His visit crystallized a dream we had long held, and with some rapid planning, great trepidation, and a leap of faith, we agreed to offer courses given in English on the Junior year level, taught by our regular university faculty, if Beloit would guarantee us at least two students. She did, and we did, and the program got under way with the fall semester of 1966, when Kingsley Guy and Barbara Noyes arrived in Seoul.

The International Division offers one-year courses in Thought Patterns (Philosophy), International Relations, and History. Each course spends one semester on an introduction to the general background of the far eastern setting in each of the fields, and then in the second semester focuses on Korea. We believe that Korea's place in the center of the triangle of three major contending powers gives her a unique opportunity to analyze events in the Far East from an impartial, if not entirely unbiased, point of view—a point of view that should be more widely shared by western scholars, who tend to become partisans of one of the major powers.

In addition to these three required courses, each student has an elective. Originally, we anticipated that the students would want to take something to keep up in their own major field, and we had expected to arrange courses in Chemistry or English Literature or Education or almost any subject the student might need. In practice, all the students have used the elective for further Korean studies in Art or Music, in History or Philosophy, in "Hanmun" (Chinese Characters) or Newspaper reading.

The students are also required to take a heavy load of Korean Language, partly for its own sake, to get a deeper feel for Korea, but even more to make them independently able to meet and communicate with Korean students, and to get along in



Left to Right: Susan Lee, Leslie Rae, Peter Huessy

their Korean homes. This last is an integral part of the program. Each student lives with a Korean family for the year they are here, travelling to school by city bus, eating Korean style, and getting to know the life and the people of the land. Although in one sense this has been a very successful part of the program, our one real regret is the difficulty in finding suitable homes except among the wealthiest families. We had hoped that more students could be placed in the homes of faculty members or middle-class students, but in general this group has had little room to spare and has felt that their homes were not suitable for western guests. My own conviction is that any American student who comes this far is adequately adaptable, but up to now we have not been able to convince many of our colleagues.

For the first three years we had two students each year from Beloit College. This year, when Beloit only sent one, Peter Huessy, we were afraid we might not be able to continue, but in the nick of time Susan Lee flew in from Michigan, and Leslie Rae showed up from Hayward, California, so now we are 50% stronger than ever!

We hope that more "international" young people will become interested in having a part in this chance to learn something more of Asia and Korea. The classes are all in English, given by leading members of our regular faculty, leaders with not only Korean, but international reputations. The fees are modest, though we cannot guarantee what inflation and changing exchange rates will do to them. So far it has been only \$750 for tuition for the year, and \$500 for board and room. Even with the round-trip air fare, that is less than the annual cost at a private college in America, and not far beyond many State

institutions these days. Anyone interested? Just drop a line to the International Division, Yonsei University, Seoul. Come and join the band of those who know and love Korea. Help add another dimension to what we stand for as an international, Christian, university.

*Horace G. Underwood*  
Director, International Division  
Yonsei University

## PHYSICAL THERAPY AT SEVERANCE HOSPITAL



**Lela Johnston**

A young man in his twenties walks with a little stagger down the corridor of the Physical Therapy Department at Severance Hospital. He had been found on the street by a policeman, the victim of a hit-and-run accident, and brought into the hospital unconscious. After several weeks he finally regained consciousness, but could not speak clearly or use his right arm or leg properly. Struggle as he would to write

his name and address, his writing was illegible, and he was known as "Mr. No Name" until he could finally make himself understood some time later. He had recently come up from the country to try and find work in Seoul, so when he disappeared from his boarding house they thought he had gone home, and of course his family thought that he was working in the city. Word was soon sent to the family and a relative quickly came to be with him as he learned to walk and to talk all over again. Now he can walk without a cane or the help of an arm, but it is slow work with a little stagger now and then. His speech too, is halting and slow, but the patient weeks of work are rewarded by the progress he has made.

Across the hall a mother brings her child into the hydrotherapy room. He had had polio last summer (one of over 300 cases treated by our department in 1968) and his mother had brought him in in response to a follow-up postcard which had urged her to bring him for a check-up. Fortunately no deformities had developed so he was measured for braces and given therapy to strengthen his weak muscles. His mother cannot afford the full cost of the treatment or of the braces, but we had received money from interested Christians in the States, and we are using that to help pay the expenses while the mother learns how to do the most important part of the treatment at home.

It has been twenty years since our first missionary Physical Therapist, Thelma Maw, came to Korea. Since that time the number of patients has steadily



**Learning to walk again**

increased, and so has the number of therapists, until at the present time we have eight Korean therapists. Two work at the Crippled Children's Center, a part of Severance Hospital, but housed in a separate building. Here there are usually about 20 children most of whom are post-polio or cerebreal palsy cases. Each receives physical therapy treatments twice a day. The other six work in the main hospital department, or on the wards. We are now averaging 40-50 inpatient treatments a day, and between 20 and 25 outpatient treatments. We are also giving clinical practice to four physical therapy students who are being taught by Marion Current, a physical therapist who arrived in Korea in 1959 under the Canadian Mission.

After arriving back in Korea in October 1967 after my first furlough, I started a Home Visiting Physical Therapy Program. At first we visited patients in their homes two mornings a week. Now we have changed the procedure and spend a full day, one day a week, in home visiting. This service is for those patients who cannot come to the hospital for treatment. You can imagine how difficult it would be for someone who cannot use his legs properly to climb down some of the hills in Seoul (the poor people always seem to live far up some steep slope) and then try to claw their way onto the crowded busses to get to the hospital. We can not hope for fast results with such patients, but by teaching the family the daily exercise program there is usually improvement.

Our dream now is to have a coordinated Rehabilitation Center, where the other therapies (Occupational, Speech, Vocational and the like) can all work together to meet the total therapy needs of the patient. We do not know when it will come, but as we see the progress of the past twenty years, we know it will not be too long in the future.

*Lela Johnston*  
Methodist Mission



## The Union Christian Service Center

The Union Christian Service Center was founded in Taejon in 1950, just before the Communist invasion, as a way for the churches to serve the masses of the Korean rural people. Here are some of the highlights of changes taking place, which explain where the action is at the Center today.

### Food in Cans and Jars

In 1961, the Center started canning 26 different foods, including mushrooms, chestnuts, soy beans, rabbit and peanut butter. At first, sales were largely to foreigners, but now Korean families are buying canned fruit, juices and jams; the Western-style restaurants are the main buyers of "Union Brand" peas, corn and green beans. They may be found, for example on the shelves of the Sei-un super-market in Seoul. The Government is now expecting canning to become a major export industry.

There are future plans to teach men and women farm trainees to can in jars. Ball glass jars will be made in Korea beginning next year. Since jars can be used many times, perhaps we will try community canning as a way to improve the diet in Korea.

### Meat and Wool from the Mountains

Sheep have not been successfully raised in Korea, largely because of a prevalent paralysis disease carried by mosquitoes. The Center has tried an injection method from Japan and found it effective. We have therefore imported 60 sheep from the States for quality breeding. We are now joining with local churches and the government in a county mutton and wool production cooperative. With the yarn spun locally, the wife knitting three sweaters from one fleece, and the male lambs sold for meat, a farmer should gross \$50 cash each year per ewe.

This is all part of Heifer Project, Inc. Since 1952, Catholics, Protestants, civic clubs, youth... everyone, it would seem, on the west coast of the USA has supported Heifer Project, by sending heifers, goats, pigs, chickens, ducks, rabbits and bees to Korea. During these years, the value in Korea of the donated stock would be nearly half a million dollars. Some 1,000 individuals and 120 institutions have received animals on loan. They return the first female off-spring as repayment, and so the original gift replaces itself to help others.

### Cooperation, Credit and Production

The World Council of Churches has promised \$10,000 each for three years for the Center's Technical Assistance and Rural Credit Program. As a beginning, by using training from the Catholic-supported Cooperative Education Institute, we have helped start credit unions in local villages. The people do anything they can to deposit 30 cents to a dollar a month. One village saved \$30 the first month. If this cooperative credit is not enough for a needed devel-

opment, the Center's Program will loan to the cooperative. An example would be a plastic hot house for growing winter lettuce. Such production could double a farmer's income.

### Uniting for Honest Effort

Last May, the Center held a Korea-wide conference of rural workers. Representatives came from churches, government, universities, seminaries and farms. The Center was requested to provide a uniting leadership for the future. The church leaders asked, "How honest is our desire to serve and our faith in God, when we so persistently work in separate, yet weak, denominational churches in one village?"

### Making Self-Help Self-Supporting

The Center has been receiving a total of \$12,500 a year from the United Methodist, United Presbyterian, Southern Presbyterian and United Church of Canada Missions. The other 80% of the operating budget is produced on the farm and in the cannery. The Salvation Army-directed orphanage, the Baby Foundling Home, and the Tuberculosis Rest Camp must be subsidized. But the goal for the rural work is self-support in five years.

To this end, much has been accomplished this year. Church World Service financed a new hog and brooder house for 15 more sows and 1,500 more chickens. Dairy barn developments, by aid from the Southern Presbyterian Church, allow for 10 more cows and double the milk income. U.S. wheat from CROP(Christian Rural Overseas Project) made possible the terracing of five more acres of hill land. The Ohio Council of Churches is helping to send a tractor and other machinery. These facilities will help the rural leadership trainees, about 100 a year, to specialize in animal husbandry and farm machinery. The funds from the cooperating Missions will be freed to expand the extension work to rural churches and to farmers, an expansion which is aimed at self-support, area by area.

The challenge is that of being true neighbors to the rural people of Korea today. The Center invites more support and more groups to join in this joint-action for the people of rural Korea to help themselves. This is a program directed at the chronic problems of rural church self-support and at raising the level of health and happiness of God's children, thereby strengthening the witness for Christ in rural Korea.

Come and see us. Visitors are welcome at the Center.

*Dean Schowengerdt*  
Assistant Director

## Christmas Cards

Again, this year, the CLS has published a Christmas card, a Korean setting of the Bible theme, by Kim, Hak-Soo. It is especially suitable for foreigners. Now on sale.

Price 50 won each (with envelope), 100 or more at 35 won (30% discount) 20 or more, 40 won (20% discount)

## Koreans on the Move

A feature of Korean life that has been introduced again during recent years is emigration. In the early years of Korea's emergence from her Hermit status, there was limited emigration. Many of the laboring class moved to Hawaii to take advantage of the then plentiful and relatively lucrative jobs on pineapple and sugar cane plantations. After them, boatloads of contracted wives were sent to keep the Korean family circles intact and ensure the keeping of the necessary traditions. Some of their children and grandchildren form part of the population of our fiftieth state.

Since about 1958 the traffic of emigrants has increased. South America has claimed a good many for agriculture, and some business opportunities have opened to others. It would seem, however, that the greater majority since 1963 have been going to Canada. There is an apparent open labor market in various and numerous fields across that whole section of North America. The primary stipulations are that one has negotiated a job in advance and can pass the required physical examination, before the coveted visa is granted. The jobs are truly varied and those going range from farm hands to professional people—including teachers, doctors, florists, retired folk going to successful sons and daughters, nurses, bee raisers, veterinarians, pastors, students, and of course, the families of all these.

It is not unusual to see whole families—grandparents, parents and their children taking the great adventure. Like Abraham of old, going to a land they know not of, but unlike the patriarch, they usually have some relative to whom they can go. Think of the ordeal of adjustment for those in the grandparent category whose lives until now have experienced little of the result of modern technology, and whose language has been entirely limited to that of their forefathers. But against this consider their courage and the confidence in their ability to cope come what may. Many grandparents frankly admit that their emigration will mean living with married sons or daughters and being built-in baby sitters. At their age the foreign language is considered insurmountable and the competition for lucrative employment beyond them. Others of more comfortable means anticipate that the newly acquired citizenship will smoothe their hopes for extensive travel.

For the student—many in graduate disciplines involving research—the change in nationality is most desirable. For them, then, the colleges, universities and research opportunities of the western world will be limited only by their ambition. The successful change of nationality for the professional man or woman raises his sights for lucrative returns to dizzy heights compared to local incomes. The same vision inspires ambitious working people with a skill to start life anew in a foreign land where there can be the realization of steady promotion and the acquisition of some of the amenities so widely advertised and so intensely longed for.

To some observers the exodus from this rapidly

developing country of such a block of the ambitious, educated and professional seems nothing short of a calamity for the welfare of Korea and her people. „Is it for possible emigration that we educate, train and hopefully inspire for service through the years?“ When this question is raised, the emigrant is apt to reply that years ago, the ambitious went to the New World from Europe for some of the same reasons. There to join the melting pot, to better his lot and perhaps to make a contribution to his adopted country. The old countries did not miss them—there were always others coming along to take their places. „What about assimilation and integration into a new culture?“ we wonder. To some this seems advantageous, to most it poses no problem: for the family goes as a clan and will hopefully continue as such from generation to generation. Many feel that in modern Korea there are too many people, too few jobs and not enough money to go around.

Our best wishes follow those who go. We salute their courage. We hope that the flesh pots of the west will only ease their way to creative living in the great country which receives them and not become an end in themselves.

*Elizabeth DeCamp*  
United Presbyterian Mission

## BOOK CHAT

Two more books should be added to the list in the New Christian Series of pocket-sized books.

No. 12 is *The New Testament as Literature (Gospels and Acts)*, (문학으로서의 신약성서) by Bruckner B. Trawich, trans. Kim Young-Soo (120 won). The book gives a brief background on New Testament literature, then takes up each of the first five books of the New Testament.

No. 13 is *Five Ideas that Change the World* (세계를 움직이는 이념들), by Barbara Ward, trans. Hyun Young-Hak (160 won). Barbara Ward's specialty is Economics, in which she is outstanding, and this accounts for her selection of the five Ideas: Nationalism, Industrialism, Colonialism, Communism and Imperialism. That these five are important and have brought great changes none can deny. However, as a Christian, I feel that she has left out the Idea which has been operating in society for a longer time and with more far-reaching effect than any of these, namely Christianity.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St. Chong-no Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. VIII. No. 11

DECEMBER, 1969

## MISSION TO LABOR AND INDUSTRY

The two men from the company were somewhat perplexed as they sat in our office listening to Rev. Cho Sung Hyuk. Quite unexpectedly they had phoned and asked if they could talk with us about the dispute over wages that had arisen in their factory. We had known these two men for several years, but still they were quite suspicious about what was going on. Why, they wanted to know, were we interfering in their private business? Mr. Cho explained to them how the union men had come and asked us to help them in preparing their wage demands and how we had introduced them to two university professors who were experts on such problems. "But what business is it of yours? What does getting involved in wage disputes have to do with religion?" Mr. Cho's response was that if there was to be any progress in labor-management relations, the union would have to up-grade itself and use the expert advice that was available. Such an approach would bring new stimuli and new ideas into the field that would benefit management as well as labor. He went on to say that questions as important to everyone as labor-management relations were also a matter of concern to the Church since they affected human life and society so deeply. Our intention was not to interfere and make trouble but to cooperate with union and management in order to help bring about some order and progress in the negotiating process.

These explanations were not completely satisfying, but when the conversation was all over, we parted on friendly terms. This, however was not the end of the matter. In many, if not most cases, bargaining is carried on informally rather than on a formal basis. The union representative will unofficially go to see the company president, or the company will ask the union men to meet them in some hotel to talk things over. When this happened in this case the union men wanted Mr. Cho to go with them to these meetings with management. They needed him for moral support. Even today the worker and union men lose their courage in a direct, confrontation meeting with the boss. If Mr. Cho was along somehow it braced up their courage in talking with the company men. It was also good to have a third party present so that there could be no accusation later on that there had been a private money deal transacted between the two parties. Negotiations of this order are extremely demanding and exacting. After several weeks, a great many strong words, one fist fight and accusations all around, a compromise was reached.

In the days following the final agreement, which granted a seventeen percent wage increase, the company did all it could to create opposition to the union officers among the workers. When they failed, however, they decided to make the best of it, and to work on peaceful terms with the union. Two months later when the union held an education program for their members in our offices, the two main speakers were the Rev. Cho Sung Hyuk and the company official who had tried to break the union. Things had returned to normal.

This one case shows both the condition of present day industrial relations in Korea and the demand for the Church to produce leaders who can operate and witness in this type of conflict situation. Korea is undergoing rapid economic development, but the very complicated matters of negotiations and just human relations do not necessarily develop at the same pace as the technical side of things. The company people still like to maintain the fiction that they are the fathers and "providers" for their hired help. Outside interference or demands of the workers are seen as an impertinence and a sign of ingratitude. The workers, though not accepting the employers' picture of things, still do not have the strength or confidence to oppose openly and stand on their own feet. Nevertheless, it is through the negotiations of these two parties that several hundreds of thousands of workers have their wages and working conditions determined.

If the church and its gospel is to have meaning to the industrial worker, it has to be operative within these relationships and structures. Mr. Cho, through a long experience of labor in the shop, university study in problems of management and years of direct involvement in Inchon's industrial-labor world, is often called upon by both labor and management to be of aid in some trouble situation such as the one mentioned above. Within this kind of involvement the content of the gospel, social justice, human dignity, repentance and salvation take on form and meaning. The Church is called upon to lose itself by training and sending its men into the world where Christ, the Incarnate One, is struggling for the souls of men and society.

*George Ogle*

**Methodist Mission**

## THE KOREAN BLIND MISSIONARY LITERATURE SOCIETY

The world does not take kindly to the handicapped. The lame, the halt, the blind; the deaf, the dumb, the retarded; all are despised, pushed aside, hidden. The general attitude seems to have been that perhaps these people, or their parents or even their grandparents have offended the gods, and are being punished for some misdeed. The western world is slowly, very slowly, beginning to realize that, except for the mentally retarded, here is a potential source of labor, a group of people with a fierce desire to be of some use and to earn a living, and with a drive which outweighs any physical lack they may have. The eastern world, despite its ancient culture, has not yet discovered this potential, and still despises and hides its handicapped. Therefore, to discover a group of blind who are trying to help their own kind is most encouraging.

The ordinary people of modern Korea are alert to recognize that to live in such an age as this demands a constant alertness, a readiness to change, to evaluate and accept or reject what is new. Through observation and through the newspapers their ideas are broadened and their opinions molded. The blind, however, lack this avenue. There are few books in braille, other than the Bible, and those few are good rather than current. Thus the blind must form their opinions through speaking and listening. Because of this lack of reading material a group of blind people, headed by Mr. Pyung Soo Pak, have formed an association called "The Korean Blind Missionary Literature Society", using an old braille press to edit a bi-monthly magazine. The project began more ambitiously as a weekly braille newspaper. Realizing that fresh news could be heard over the radio, and that stale news was useless, the editorial committee changed to publishing a bi-monthly magazine, which includes not only evangelistic material, such as brief messages, or longer discussions of such questions as "Why was Christ killed on the cross?", but also articles of general interest to the blind. Some of these articles are inspired by the questions sent in by readers to the magazine. Because the committee which runs the magazine is Christian, the general thrust is evangelistic. Recognizing that an ignorant uninformed Christian is less effective than an intelligently informed one, the magazine tries to give its readers a well rounded background for modern life.

The Korean Blind Missionary Literature Society has one other dream, which has nothing to do with reading. In most eastern countries there are two ways by which a blind man or woman can earn a living: by giving massages, and by telling fortunes. The second is by far the most lucrative, but one which a Christian can no longer follow. This loss of a living



Braille transcribing

is a deterrent to the evangelization of the blind fortune-tellers throughout the country. The Society has plans to rent a couple of rooms, one for men and one for women, as dormitories, and acquire a telephone (quite a feat in this country where the phone is an expensive luxury), so that the hotels can call them when a guest requires the services of a masseur. Perhaps then the newly converted ex-fortune-teller will find a fresh way to earn a living. The hope, too, is that the masseurs will give a small portion of their earnings in lieu of rent to the Society which will use it to publish the magazine and so benefit the rest of the blind in Korea. The dream is not yet realized, but it is good for men to dream.

*Joan Underwood*  
United Presbyterian Mission

## CHRISTMAS IN MOKPO

It was 2:30 A.M.! The year was 1931! The place, Mokpo!

As I lay in my bed my heavy eyelids were closed and my mind was having difficulty shifting to consciousness. Suddenly my wits were sharpened with the remarkable perception that this was REAL. This was Christmas.

The antiphonal singing of the Christmas Carols, first by solo and choir, then by students and adults, echoed from the narrow city streets to the rice paddies, from the school athletic fields to the peaks of Yudal San, unfolding the story of Jesus' birth. Drift-



ing back to sleep for awhile I was finally awakened at dawn by the sound of a beautiful chorus of voices singing under my own window:

"O morning stars, together Proclaim the holy birth....."

O come to us, abide with us, Our Lord Emmanuel."

Raising the window in response we sang our favorite:

"Joy to the world! the Lord has come....."

What was different about this Christmas? As daylight emerged from darkness there seemed to be a quiescent hush over the universe. Looking outside again I saw that the ground, the trees, the rooftops, the mountains were blanketed in a deep snow, amazingly white beyond description. I turned my head and looked over at the other beds placed in the same room where my two brothers were huddled uncomfortably under their covers. When they reluctantly showed their faces they were a brilliant *scarlet*. I had come down with the dreaded scarlet fever the week before, and now the boys' rash was at its worst. The whole family had been placed in quarantine for six weeks by the city health authorities and not even our good missionary friends dared visit us. Mother and Father, though not sick, could not leave the house. BUT IT WAS CHRISTMAS DAY and we had always attended both Korean and English church services on Christmas. We couldn't, of course, go to Korean church but my father insisted on the English one—hymns, offering, special music and all. I will never forget that he preached a twenty minute sermon on the text:

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

One other Christmas I especially recollect. We decorated our Christmas tree in pure white: white lights, white balls, white ornaments, white star—it was lovely. At the evening service the children brought gifts of food, clothing, money and toys wrapped in white to be distributed to the poor in our community.

When I was older and away at boarding school in Pyongyang, eighteen hours by train from Mokpo, coming home for Christmas was really something exciting. Christmas, 1937, the missionary kids from China who went to PYFS couldn't get home because of the war in China. We brought three students home with us. One of the three was a senior boy named Tom Brown from Suchowfu, China—I had just turned fifteen.

Christmases in Mokpo—what do I remember about them? Home, family, friends, gifts, and music. Yes, music:

"Joy to the World....."

".....Though your sins be as scarlet....."

"Joy to the World....."

".....The Lord has come !"

**Mardia(Mrs. Tom) Brown**  
Southern Presbyterian Mission

## PASTOR HA TAE SUNG

October 9 is the Korean national holiday commemorating the invention of the Korean syllabary, but October 9, 1969, was a very special occasion in the life of the Presbyterian Church in the town Sangae some distance east of East Gate, Seoul. The occasion included the Dedication of the Church Building, the Installation of the Pastor, Ha Tae Sung, and the Installation of the Elder, Kim Chun Duk, a faithful worker in this church from its beginning. An enthusiastic crowd of people, some three hundred strong, filled the Church, and included a number of ministers and notables in the community.



Pastor Ha Tae Sung

The growing town of Sangae is made up of families who have had to leave their homes in Seoul because of the municipal program of slum clearance. Already five thousand families have come to live in this community, and many more thousands are expected to come in the next few years. Newcomers are always poor and set up modest dwellings, but already stores line the main street, elementary schools (and three Bible Clubs) are functioning. Houses improve in appearance yearly, and the place is on its way to becoming a modern city.

Rev. Ha Tae Sung is the leading light in the new church in this new community. He grew up in the Andong area of South Korea. He served as a deacon in his small hometown church even while studying in the Bible Institute in Andong City. He also served as the audio-visual worker in the local Presbytery under the direction of the missionaries there. In 1956 he moved to Seoul and undertook visual-aid work for country churches with students of Yonsei University under the direction of Dr. Peter van Lierop. He then served as a chauffeur in the Seoul Station of the Presbyterian Mission for five years and at the same time studied and earned his diploma in the night Presbyterian Theological Seminary.

For two years Mr. Ha then engaged in a business

enterprise in Seoul to support his growing family. He also served as an elder in a Chung Yang Ni church. During a period of revival meetings in this church Mr. Ha was deeply moved and felt led to go out alone to the mountains for a ten day period of meditation and prayer. His life underwent a great change. He "repented completely" and gave his life fully to the service of the Lord. By this time Mr. Ha was blessed with a family of six children—three boys and three girls.

He boldly gave up his business and used his limited savings to go out to the new resettlement town of Sangae and buy a house for his family and another house for his future Church. He visited the homes in the new community and discovered twenty-five Christians. With these people he began his new church work. There followed for him years of economic hardship and spiritual struggle to build up the church in the service of Jesus Christ. There is now a congregation of some 230 regular attendants at the church services, a fine young peoples' choir, an active Sunday School, a Women's Association, a Bible Club of some 370 boys and girls in daily attendance receiving their education for life. Mr. Ha and his people had good cause for rejoicing on the occasion when they dedicated their fine Church building and installed their pastor and faithful elder. They are a living witness of the faith that overcomes the world.

**Dr. Francis Kinsler**  
United Presbyterian Mission

## BOOK CHAT

With the number of good Christian books now available, there should be no problem in taking care of Christmas gifts for all your friends. If you will refer to back issues of *Korea Calling*, you will find many of these listed. Now is the time to put them into the hands of your friends.

Aside from books selected by yourself, it is possible to allow your friends to make their own selection. This can be done by giving them a **Book Gift Certificate**, obtainable from the CLS, in amounts of 300, 500 or 1000 won each. The price to you, the purchaser, is at 20% discount on these amounts, but your friends get full face value when presented at the CLS to apply on their purchase. This may be of help to you, if you are uncertain as to what book might be appropriate.

There are also several books in English. Language students will find much help in the small manual **Korean Grammar for Language Students** by A.D. Clark (200 won), which gives a clear explanation of Korean grammatical forms. The appendix gives, in Korean alphabetical order, the 61 most common noun-endings and the 128 verb endings, with ten sample sentences on each. No other book gives this.

**Religions of Old Korea**, by C.A. Clark (1000 won) is the standard work on the subject and is frequently cited by current writers. The new dust-jacket adds to the attractiveness.

**History of the Korean Church**, by A.D. Clark (800 won) is the standard available book and should be read by everyone interested in Christian work here.

**The Church of Christ in Corea**, by Malcom Fenwick (540 won) is a reprint of a delightful book by a pioneer in Korea.

The above are obtainable from the CLS, as well as elsewhere in town. Two others that bear mention and recommendation are:

**The Passing of Korea**, by Homer Hulbert (foreword by Dr. George Paik), recently reprinted. This is the most important single volume ever written on Korea, in the judgment of many. (1500 won).

The other is **Korean Works and Days**, by Bishop Richard Rutt (500 won) and one of the finest little books on rural village life in Korea to come out in many a moon. The fact that it is available in both legitimate and pirated editions indicates its popularity. Obtainable from the Royal Asiatic Society and elsewhere in town.

Do your Christmas shopping early. And treat yourself to a good book.

## Christmas Cards

Again, this year, the CLS has published a Christmas card, a Korean setting of the Bible theme, by Kim, Hak-Soo. It is especially suitable for foreigners. Now on sale.

Price 50 won each (with envelope); 100 or more at 35 won (30% discount), 20 or more, 40 won (20% discount).

There are also designs from last year, which were quite popular and are available at 40 won (30 won in quantity) as long as they last.

## 1970 Prayer Calendar

The 1970 Prayer Calendar-Directory of Protestant Missionaries in Korea should be off the press by December 10th. Price 250 won. (\$1.00 abroad, sea-mail included; air mail extra).

### KOREA CALLING

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# KOREA CALLING

VOL. IX. No. 1

JANUARY, 1970

## THE FORTIETH ANNIVERSARY OF THE BIBLE CLUB MOVEMENT

In the Hyo Chang Stadium in Seoul this fall 12,000 Junior High Church School (Bible Club) students celebrated the Fortieth Anniversary of the founding of the Bible Club Movement in Korea. A grand "march-in" began the day with banners flying, and much cheering. One student led the Worship Ceremony, others led the singing, offered sentence prayers, and recited Bible verses. The high point was reached when 12,000 youthful voices filled the air in reciting together the Bible Club motto: "You shall love the Lord your God with all your heart, and soul, and strength, and your neighbor as yourself." In this spirit the rest of the day was devoted to group activities, games, and races.

Last summer, also, four hundred Korean young men and women from all parts of South Korea met together on the campus of Union Christian College to observe the Fortieth Anniversary of this movement. Many of these teachers have served sacrificially in this work for five, ten, and even fifteen years, and two members of the Central Committee were honored for twenty years of service. Many of these teachers are graduates of Korean universities, Christian Colleges, and the Presbyterian Theological Seminary, and are giving their lives to train boys and girls from underprivileged homes to live the Christian life. The Convention was devoted to the study of Bible Club Christian Education principles and methods of guiding youth into the Christian faith and life.

The Bible Club Movement began on a cold winter night forty years ago in the city of Pyoungyang (now the capital of communist North Korea). Six beggar boys were brought in from the streets to sleep in the loft over the Christian Book Store on Main Street. They came back each evening and were soon learning to sing, to pray, to read, to write, and to live the Christian life. By springtime the room was filled each night with boys eager to share in the activities of the Bible Club program. Soon other Bible Clubs were organized in Mission and Church buildings in the city and in the surrounding villages and towns. In spite of the Japanese occupation government, the Second World War, and the communist invasion, this movement has continued to grow to the present time.

There are today 300 Bible Club-Church Schools in Korea with a daily attendance of some 50,000 boys and girls from underprivileged homes in city slums and in country areas. The majority of these Bible Clubs now have government charters as "folk schools," and teach the required courses for a gen-



eral education—and much more. Daily prayers, Bible study hours, and the weekly "Club Day" program are included. The "Club Day" program consists of a student-conducted Worship Ceremony, a music period, physical exercises, and a weekly program, which may be Election Day, a Song and Story Contest, a Track and Field Day, a Debate, a Bible Memory Contest, or almost any other youthful activity. Here has been developed a program of Christian training for life after the pattern of the Boy Jesus Who "increased in wisdom, and in stature, and in favor with God and man."

For many years now this movement has included a project in which some forty students in the Presbyterian Theological Seminary go out each evening to work in Bible Clubs in churches in and around the City of Seoul. It gives the students not only an opportunity for Christian service while pursuing their theological studies, but also an opportunity to learn the principles and methods of Bible Club Christian Education for use in their future years of Christian ministry, and an opportunity to earn their own living expenses during their years of preparation. Many of these men have gone out to build strong Bible Club schools in their church parishes. Many pastors have reported that the Bible Club movement has proved to be the most effective way for winning boys and girls and their families to a faith in Christ and a life in His Church.

*Dr. Francis Kinsler*  
United Presbyterian Mission



## A New Kind of Ewha Student



When the new academic year of 1969 began at Ewha Woman's University in Seoul, 130 girls were surprised to find a new student enter the Junior year of the College of Music. As that one and only new student, I am taking this opportunity of sharing something of what it was like with interested readers.

From my point of view, this move to Ewha had been thought over for a long time. The purpose was two-fold: first, to complete a degree in Music, and second, in actually studying with the students to learn more about their way of thinking and to attempt a new kind of "student work." But imagine what it must have been like from the point of view of the students. For the first time, a Western foreigner was enrolled in the school, and this student was bigger, taller and *older* than anyone else there! To discover that the said student was also a missionary cut no ice at all. I started from way back of scratch as far as any relationship was concerned. But it was interesting to get started! Like any worthwhile relationship, that of the girls and me improved as it went on, and now, although many other Ewha students take me for one of the teachers there, and bow as they go past, the girls in "my year", and especially in "my class" (the Voice Department) now seem to count me as one of themselves.

Having been asked "What is it like to go back to school?" and "What is it like, studying in a Korean college?", I must say that this could be answered in many different ways, since there is nothing to compare it with. As a compulsive student, I will probably be studying something, somewhere, until I'm about seventy or more. It's fun doing it in a different kind of college, in larger classes, in a foreign

language, but compared with study in Australia, it has not been quite as challenging, perhaps. In few classes are we ever directed to supplementary reading, or even to listening to music. Much of our study has been by rote—or perhaps it could be better described as being by repetition. Following the principle of "constant dripping wearing away stone", quite a lot of what we were supposed to learn, we *learned* by this repetitive process. Sometimes studying in this manner is rather more boring than interesting.

On the whole, high standards are expected in practical courses, and most of the girls work hard at their majors. Also, all music is supposed to be memorised very quickly, and this has been the most difficult part of my year's study. The Ewha Senior Choir is quite good, and sings at various functions. During the year, we sang for the annual Easter Sunrise Service; on the occasion of the Queen of Thailand's visit to the university, when an honorary doctorate was conferred on her; in the Citizen's Hall, when the President of Niger and his party were entertained at a State function, and so on. All 3rd and 4th year Voice majors helped in the production of "Hansel and Gretel, either as principals or chorus, and the 3rd year girls acted two operatic scenes for Opera Workshop. For all these functions, too, the music had to be completely memorized. We really had fun learning the Thai national anthem in their language at short notice!

It took a while to sort out which girls belonged to which department in the Junior year. Most of our lectures we took together, which added to the small problem. Once people were sorted out in my mind, though, it was rather strange to see the general lack of fraternisation between the departments. Often, a projected conversation with a girl from the piano or the composition department met with no response at all. Usually, although no seats are allotted to students, they sit in departments. Some of these girls graduated from the same high schools, and they tended to keep together, too. It must be connected with loyalties. One personal experience concerns a small group of string players. These girls are very bright and very alert, and appeared most interesting. One is the daughter of a diplomat, and she had attended an American high school—yet there was nothing warmer than politeness until, with no other thought in mind, I helped one of these girls prepare for an English speech contest. From that time on I was in! Her friends all thanked me for helping her, and they help me in any way they can with my studies. That one very small service to one of their number they considered as having been done to themselves, personally. Having experienced this, it was easier to understand that the other group relationships were also connected with a conception of loyalty which had not been a real part of my earlier experiences.

All in all, this one year as a regular student in a Korean university has been a most stimulating one.



Judging by the non-academic knowledge of Korea which has come to me through this experience, my Senior year should also be of great interest, with "rewards" far exceeding the effort involved in studying. To anyone who might ask, "Would you recommend studying in a Korean university to other foreigners?" I would say, "Yes, by all means." The only problem could be that of language. Other foreign students — Japanese, Chinese-at Ewha have suffered through not having adequate language. But that barrier passed, there are any number of interesting experiences awaiting other "odd" students fortunate enough to share in the sort of life I have at Ewha.

*Dorothy Watson*  
Australian Presbyterian Mission

## THE CHRISTIAN BUILDING

For over forty years the most important center of church activity in Korea has been the "CLS" — the building of the Christian Literature Society on Chongno. Not only does it house such important organizations as the Korea National Christian Council and the Christian Broadcasting Station but also its second floor meeting room has witnessed many of the momentous decisions in the life of the Church in Korea.

Now all this is about to change with the opening of the beautiful new ten-story "Christian Building" in the near future. Located in Yun-chi Dong, near East Gate, on land obtained from the United Presbyterian Mission, the new building is planned to bring even more Christian organizations under one roof so as to foster a unity and cooperation that needs to be strengthened.

Ever since the Korean war the inadequacy of the Christian Literature Society building, and the city plan to widen the streets has been a cause for concern, but when in late 1966 City Hall declared its intention of going ahead with condemnation proceedings the matter became urgent. A committee was formed immediately, which at once started the complicated work of finding a site, looking for funds, encouraging organizations to join, and all the other many details that go into such a complex operation as a modern building. The American National Council of Churches of Christ raised \$200,000 for the various ecumenical groups, including the Korean National Christian Council and the radio network; the United Presbyterian Mission invested the value of the land and funds for their offices; the Presbyterian Church of Korea sold a valuable piece of property to join the project, and a number of other groups and agencies joined for a smaller amount. A ten-story design was agreed upon and construction began in the spring of 1968.

From the start, costs have run far ahead of estimates and financing has been a matter of deep concern. Investments in the building have now reached over 250,000,000 (about \$800,000) but this is still



some one hundred million won (\$300,000) short, and long term financing is almost impossible in Korea! Construction is complete, except for the elevators which go in this month, and many of the tenants have already moved in.

Despite the difficulties, or perhaps because of them, the Christian Building should soon become the center of Christian organizational activity in Seoul, to the glory of God and the strengthening of His work.

*Horace G. Underwood*  
United Presbyterian Mission

## BOOK REVIEW

Introduction to Marriage and Family Relations (Kyorhonkwa Kajok Kwange) by Tuk Yul Kim. Seoul. Committee on Family Life, National Christian Council of Korea. 1969. 275 pp. (price 250won)  
Seoul: Committee on Family Life, National Christian Council of Korea, 1969. 275 pp.

Professor Kim has given the Korean Church a readable, thorough, and highly practical handbook on marriage, sex and family life. These areas of Korean culture have been subjected to the overwhelming impact of Western ideas and customs since the end of World War II. The stresses have been intensified by the rapid urbanization and industrialization of the nation in the last decade. The resultant changes are dramatic. In old Korea, boys and girls were never together after the age of seven until marriage. In the new Korea, two English loan words — "dating" and "petting" — get major attention in Dr. Kim's book.

Three features of the book stand out: the author's analyses of traditional Korean life and of contemporary problems; his skill in drawing on Christian resources for the enrichment of family life; and,

probably the chief defect of the book, a strongly academic approach.

The age of marriage is a primary problem in any changing social order. Kim not only presents the problems of both late and early marriage (including the problems caused by Korea's system of compulsory military service for all males); he also discusses the question of not marrying at all, something new in Korea except for members of religious orders. He has a helpful discussion of marriage with a person of another religion, but he could well have gone into more detail on the question of interracial and international marriage. The presence of foreign military forces on Korean soil and the increase in the number of Koreans going abroad have intensified the problems in this area.

The extended family, in which several generations live together, presents particular problems of relations to in-laws. Here, too, Kim deals with the traditional situation and then shows how the changes now taking place affect this area of life. Young couples now often set up housekeeping by themselves, and consequently the age-long antagonism of mother-in-law and daughter-in-law becomes less acute.

Chapter Ten, "The Christian Faith and Sex and Marriage", deals specifically with ways in which the Gospel equips a person for satisfactory sex life, but the book draws on the resources of the faith throughout. A good example is Kim's treatment of premarital sex. He presents the problems involved—including a discussion of the view that relations with a prostitute are a preparation for marriage—and then argues the case for chastity, and argues it well. Each subject Kim touches on, from teenage dating, through engagement, marriage, and parenthood, he relates to the Christian faith.

Professor Kim's academic approach is more evident in some parts of the book than in others. It gives him a certain detachment and helps him to be comprehensive, but it leads to an overdependence on American sources, some of which are out of date and some of which do not fit the Korean scene. In his treatment of dating, for example, he lists the advantages and then adds a list of disadvantages, much as if he expected the reader to weigh the two lists then decide for or against dating. He is even more formal, but much more effective, in the extensive questionnaires he gives as aids in locating potential trouble areas in marriage and in evaluating a prospective partner.

At times the religious orientation of the book and the academic approach make it seem as if Professor Kim wants to take the Protestant sexual ethic at a particular moment in time and make it the permanent standard for family life. Even within this framework, however, he is lucid and persuasive when he discusses such subjects as the ideal of lifelong monogamous marriage as conducive to the dignity of womanhood and to the happiness of both parents and children. There is one surprising omission—any discussion of planned parenthood, a much debated question in Korea today.

The book should prove to be an invaluable tool in the hands of the pastor and of engaged or married couples. A foreigner who has read only a few books

in Korean will find it difficult, but if he perseveres he will find a mine of information and suggestions for guiding Korean young people and their parents.

Dr. Kim is one of a group of outstanding Christian scholars trained abroad since the Korean war. After his B.D. at the Presbyterian Seminary in Seoul, he studied at New York Seminary and received his doctorate from the Hartford Seminary Foundation. He is currently Associate Professor of Christian Education at Yonsei University in Seoul.

**Dr. Keith R. Crim**

Book Editor for John Knox Press,  
Richmond, Va.

## BOOK CHAT

**Persecution Stories of the Korean Churches**  
한국 기독교 수난사화(500 won) gives brief but concise stories on the persecution by pagan powers in the past 80 years! Rev. Handerson, Mrs. H. Underwood, Bishop Cooper, Col. Rhode, Rev. Jensen are some of the features. Long desired historical sketches of persecution present an inspiring aspect of the Korean Church history. Four books published this year ought to be brought to the attention of *Korea Calling* readers. The first, **결혼과 가족 관계(Introduction to Marriage and Family Relations)** by Kim, Tuk-Yul(250 won, hard-back, 200 won soft back) is reviewed elsewhere in this issue.

Written in Korean it is a must for all those counselling in the area of family relationships. It can be obtained at the offices of the Christian Home and Family Life Committee on third floor of the Christian Literature Society building on Chong No.

The other three books are well-loved Korean folktales written in English and available in separate volumes. **The Magic Gourds**(450 won) and **The Sun and The Moon** (450 won) by Nancy B. Reed have been written in a poetry rhythm that most children enjoy, and have been illustrated by the author with simple drawings. **The Rabbit Visits the Dragon King** by Robin Adams(600 won) is the old story of the rabbit whose liver is required to save the life of the dragon king, but who saves himself by his ingenuity. Kim Young-Ju's illustrations have the flavour of ancient times and of Chinese influence which goes well with the story.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St. Chong-no Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. IX. No. 2

FEBRUARY, 1970

## THE SEOUL CHILDREN'S RELIEF HOSPITAL

Over three years ago I first visited the Children's Relief Hospital in Seoul and almost two years ago, in February 1968, I returned to work as a volunteer nurse from California. My first few months here were ones of confusion, trying to piece together just what Children's Relief Hospital was and what eventually happened to the vast numbers of children who came there.

The Seoul Children's Relief Hospital is a government hospital which is the city's reception center for abandoned children under five years of age and for older children who are both abandoned and sick. Although a few children in the hospital have families and are there only for medical treatment, about 95 percent of the 250 to 300 children who are usually there are abandoned and are received at the rate of about two to four a day. The greater proportion of these are girls. About eighty of these children are babies under a year, most of the rest are from one to five, with about thirty older children up to sixteen or seventeen years of age.

What happens to the children who come to this institution? Fortunately, an increasing number go out for both local and foreign adoption. Locally, most of the children who go to Korean families are baby boys under a year, while foreign agencies generally place girls up to about four years of age. One foreign agency, the "Holt Adoption Agency", is even placing some of the handicapped children who come to us.

Unfortunately, for many children the hospital is, for several reasons, literally or figuratively speaking a "dead end". Among the tiny babies the mortality rate is fairly high since there is a high infection rate due mainly to overcrowding in the infant wards. In the summer months the babies die daily, at about the same rate they are brought in, from such diseases as diarrhea, pneumonia and septicemia, which often follows the abscesses which are so prevalent in the hot humid months. Among the children past infancy there are many who stay on indefinitely because they are hard to place for adoption. These are little boys over eighteen months, little girls over four years and children with handicaps.

The children who stay for any length of time are subjected to the kind of institutional life which inhibits their growth and development, and is often injurious to their health. Babies must be fed with propped bottles which often cause aspiration pneumonia and ear infections. Toddlers are left in their beds most of the time with very little attention or stimulation. These little ones are very slow to talk, walk, play or do those things any toddler in normal circumstances does. Older children are generally

more outgoing but have a minimum of adult supervision which leaves them undisciplined and wanting for guidance.

Children who do not go for adoption usually go into private orphanages or into the little seen or heard of City Orphanage for older children which houses some 2500 children.

Since it is a city hospital, the City Government gives support to the children, providing an overall amount of about 56 won a day per child, a sum which must cover the cost of food, clothing, and medical attention. This amount is supplemented by various organizations and groups which provide additional food and clothing and help pay for much needed medical supplies and personnel. One particular group is the Hospital Ladies' Committee made up of Korean ladies and American Embassy wives.

One of my main goals in working with the children at the hospital has been to let people know the desperate need and right each child has as a human being to personal love and attention. Included in this aim is to find adoptive homes for as many of the children as possible, so that they will not have to grow up under institutional care. It has been very gratifying to work with a great number of volunteers who are willing to spend time frequently playing with and giving love and attention to children who are very deprived of it. The results have been very dramatic. Children who had appeared retarded responded so well that it became evident that they were not retarded at all and we have been able to refer them for adoption. We desperately need more volunteers so that more of the children can receive personal attention and thus have an opportunity to blossom into the individual human beings they should be.

What is the answer to the problem which exists in such a place as the Children's Relief Hospital? Ultimately a decrease in the rate of abandoned babies and children. Here in Seoul this decrease has not yet become apparent, though it has in the south. More widespread birth control, more availability to families in need of information on help obtainable to them through various organizations and more widespread publicity on what actually becomes of abandoned children should gradually bring a decrease. Children belong in families and not in orphanages, and parents might think twice before abandoning their children in hopes of a brighter future for them, if they knew what the future held for all too many abandoned little ones.

**Karen Lind**  
Holt Adoption Program

## The Korea Baptist Mission

The Korea Baptist Mission is the organization of missionaries serving in Korea under the sponsorship of the Foreign Mission Board of the Southern Baptist Convention. The Mission's history goes back to early 1950 when John and Jewell Abernathy (who had formerly served in China) arrived in Seoul. In the intervening twenty years more than one hundred persons have been sent to Korea for temporary or permanent missionary assignment with the Korea Baptist Mission. At the beginning of 1970 there are some sixty-five members of the Mission serving as either career missionaries (under lifetime appointment), missionary associates (employed for repeatable terms), or missionary journeymen (on two-year assignment).

The original responsibility of the Abernathys was to survey the possibilities for Baptist work in Korea and assist a group of some forty Korean churches which had been known by the auspicious title of The Church of East Asia, but which had more recently become Baptist churches. This group of Christians had developed out of the early efforts of, among others, Malcolm Fenwick, a Canadian missionary who worked in Korea from 1889 until his death in 1935. The eruption of the Korean war in June of 1950 brought a change of direction in Baptist activities here. Concentrated in Pusan, missionary reinforcements carried on a relief ministry as Baptist churches in the USA joined other denominations in responding to the needs of a people torn by war.

Following the war, the Mission began moving in its original direction of an emphasis on evangelism and the development of local churches. Today the work of Baptist missionaries in Korea is as diverse as their interests, calling, and preparation.

### Local Churches

From a beginning of some forty churches, Baptist congregations have grown in Korea until they now number about 400, many quite small and unorganized. For purposes of cooperative work these congregations have grouped themselves into twenty area associations. A missionary works (part-time) as advisor to each association, assisting the churches in their development and the association in its plan of work. On the national level, the churches are organized, through their representatives, into the Korea Baptist Convention. The Mission cooperates with and assists the Convention in matters and work of mutual concern.

### Baptist Hospital

Begun as a medical clinic in Pusan in 1951 to minister to wartime refugees, Wallace Memorial Baptist Hospital moved in late 1968 into its new six-floor building in central Pusan. With the completion of the top floors, Baptist Hospital will be a 150-bed hospital committed to its three-fold task of healing the sick, teaching and training Korean doctors

and staff, and making known the Gospel of Christ through a ministry which offers the best care available.

### Korean Servicemen's Centers

In recent years a concern for the large number of Korean servicemen has led to the establishment of centers for them in Nonsan, Taejon, and Wonju. Visited by several thousand servicemen monthly, these centers provide refreshment and a restful atmosphere for the men as well as counseling, personal witnessing, movies, Bible study, literature, and writing materials.

### Seminary Education

The Baptist Seminary in Taejon has graduated some 225 students since its founding in 1954. Most of these men are active pastors. Regular courses are offered to some one hundred students during the school terms. During the winter vacation periods, special courses of study are available to ministers with limited educational backgrounds.

### Publications

The Publications and Church Administration Department of the Mission provides a variety of literature and books, including Sunday School curriculum material, to the churches. The bi-monthly magazine, *CHURCH ADMINISTRATION*, is designed to help churches use sound religious education principles and procedures in their work. Department personnel carry out a variety of tasks which include promotion, teaching, and assisting churches with specific needs.

### Missionary Homemakers

Recognizing that a Christian home is one of the most effective witnesses available in a foreign country, the Baptist Foreign Mission Board designates missionary wives as missionary homemakers with all the privileges and obligations attached thereto. In addition, most wives carry responsibilities in local churches, and other areas. Primarily, however, the Baptist missionary wife's responsibility is that of making a Christian home for her family.

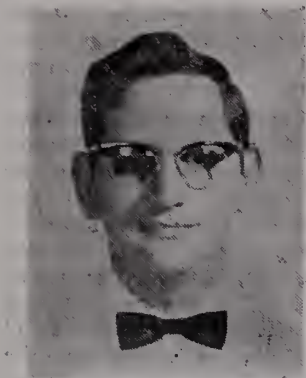
Other Baptist missionary activities include student work, mass communications, business administration, teaching missionary children, and the daily individual responsibility of BEING Christian in this needy land.

Baptist mission work in Korea is comparatively new and the Korean Baptist constituency is small. But the 90 per-cent or more of the Koreans who are not committed to the Christian way of life point up the need for those who will give themselves to making Christ known here. Such is the purpose of those who make up the Korea Baptist Mission

*J. G. Goodwin, Jr.*  
The Korea Baptist Mission



## Co-Laborers



Eldon Cornett

A few days ago I travelled with a Korean pastor to his church out in the country. It was not Sunday so no worship service had been planned, I merely went to haul some things for him in the mission car.

We left Seoul in the morning and travelled south on the superhighway until we reached Osan. A few minutes later we were bumping

along one of those roads, much more interesting than the superhighway, familiar only to Koreans and missionaries.

The pastor had waited at a tea-room until 11:30 the night before trying to get a phone call through to his wife to notify her that company was coming, but he had been unsuccessful so as we neared his home, he became more and more distressed because he had no feast prepared for his guest. Since I was scheduled to pick up my children at Seoul Foreign School about 4:00 o'clock I was worried about how to extricate myself honorably from a social situation in time to keep my schedule. On top of this, we stopped to help a stranded motorist and finally arrived at the parsonage with little time to spare.

I protested that I did not have time to go in, but my own words mocked me, for I knew that it would be a major blunder to leave without giving him a chance to fulfill his social obligation. He ushered me into the living room, seated me on the warmest place of the "hot floor", and then went out, leaving me alone in the room.

As I sat there I overheard a very excited conversation coming from the other side of the wall. A lady parishioner, who had been waiting to see the pastor, was apparently quite upset and among other things, I kept hearing him say, "Don't lose your faith; don't lose your faith." Finally, after further counseling for some time, she calmed down and left and the pastor came back into the room where I was waiting.

It seems the lady was a faithful member of his church. All the other members of the family were also Christians, except for Grandfather, who lived with them. Her problem was that the unbelieving grandfather had become ill and was calling a "moodang" to have a "coot" at their home. "Since we are Christians and don't believe in this, what shall we do?"

(A "moodang" is a shamanist priestess and a "coot" is the seance that the "moodang" performs in order to drive out the evil spirits causing the illness. Sometimes this ceremony continues for as long as

two or three days. In addition to religious objections to a "coot" there is also the financial consideration. A "coot" may cost two or three bags of rice, which is a serious drain on the family food supply.)

The pastor told her that even though she could not prevent the grandfather from doing what he was determined to do, she could and should refuse to take part in the ceremony. She need not lose her faith. I thought he gave her excellent advice and was proud indeed to be associated with him.

Through this experience I was vividly reminded that the powers of darkness and superstition have not yet been completely conquered. There is still work to be done. With this feeling came a new appreciation for our national pastors. I give thanks to God for this host of faithful servants who represent Christ to the thousands of villages and cities throughout Korea.

**Eldon Cornett**

**Church of the Nazarene Mission**

## Village Health Insurance

Since 1967 the Christian Reformed Korean Mission has been experimenting with health insurance for rural communities. It has been heavily subsidized by the mission, but we think the pilot project has proved to be of value.

The membership fee was 20 won per month per person. This fee was to be collected by the village people and kept as capital to be used for a more realistic health insurance system in the future. A first-aid box was placed in each village and kept supplied by us, but at the cost of the users. The village people divided themselves into six groups according to their wealth, their classification determining how much the patient had to pay for his hospital care if he needed hospitalization. Approximately one third of the amount would be paid at the time of hospitalization and the remainder in the fall, after the harvest. The patients were hospitalized in one of the City Hospitals in Seoul.

About once a month we held a free clinic in the villages, attended by an average of 24 persons each time. Vaccinations were given with good cooperation by the people, and also because of their cooperation we needed very little effort in finding between 2% and 5% active T.B. patients in each of the villages.

The schedule of payments is shown in Table I, and the financial results are given in Table II.

**Table I Schedule of Payments**

|              | No. of   | 1967-1968 |         | 1969  |         |
|--------------|----------|-----------|---------|-------|---------|
|              | Families | First     | In Fall | First | In Fall |
| First Group  | 48       | 4000      | 8000    | 8000  | 10,000  |
| Second Group | 64       | 3000      | 7000    | 6000  | 9,000   |

|              |     |      |      |      |       |
|--------------|-----|------|------|------|-------|
| Third Group  | 94  | 2000 | 5000 | 5000 | 6,000 |
| Fourth Group | 82  | 1000 | 4000 | 3000 | 4,000 |
| Fifth Group  | 123 | 0    | 3000 | 1000 | 3,000 |
| Sixth Group  | 43  | 0    | 0    | 0    | 1,000 |

Table I Financial Results

|                            | 1967<br>8Month | 1968<br>12Month | 1969<br>10Month | 1970<br>Estimate |
|----------------------------|----------------|-----------------|-----------------|------------------|
| No. of villages            | 3              | 6               | 3               | 5                |
| No. of members             | 1,174          | 2,405           | 1,234           | 1,500            |
| No. of admissions          | 8              | 38              | 25              | 38               |
| Total hospital expense     | 119,921        | 689,333         | 589,624         | 1,100,000        |
| Total paid by patients     | 31,180         | 191,000         | 192,790         | 578,000          |
| Total paid by mission      | 88,741         | 498,333         | 396,834         | 552,000          |
| Hospital per patient       | 14,990         | 18,140          | 23,093          | 28,000           |
| Average payment by patient | 3,892          | 5,026           | 6,488           | 1,000            |
| Percentage paid by patient | 26%            | 28%             | 29%             | 50%              |
| Hosp. expense/member/month | 8.50           | 23.80           | 40              | 50               |
| Membership fee/month       | 20             | 20              | 20              | 30               |

Three villages dropped out early in 1969 because of leadership difficulties and my furlough, but two will rejoin this year.

The collection of the membership fees has not been satisfactory. As a result, only one village has built up a good capital fund, the interest of which will be used this year to subsidize the membership fee. The other villages will have to pay nearly the full amount of 30 won per member per month. This year we are also moving toward a more realistic insurance system, with the full approval of the village people. The membership fees will be used to pay hospitalization costs, and the admission charge will be 1,000 won per case, regardless of the relative wealth of the patient. In this way we hope to cover half of the costs in 1970.

One great value of this project lies in the fact that the people clearly see the value of preventative work, screening for disease, etc. Even more important, of all vocational groups farmers are usually the last to be introduced to health insurance. As Korean farmers have had considerable experience in cooperative activities, and as this pilot project indicates, I think there is a sound basis for the early introduction of health insurance among this group of people.

*D.J. Mulder*  
Christian Reformed Korean Mission

## BOOK CHAT

At last a good, short, one-volume history of Korea has appeared. It is **A History of Korea** by Takashi Hatada, 182 pages, translated and edited (from a 1951 Japanese classic which has gone through 16 editions) by two Berkeley scholars, Warren W. Smith, Jr., and Benjamin H. Hazard (Santa Barbara, Clio Press, 1969, Paperback, \$5.00.) A social history, rather than traditionally political or cultural, it traces the relationship of political history and social and economic development from the Stone Age down to the beginning of the Korean war. Do not be put off by the fact that it was written by a Japanese. Hatada was born in Korea and is as sympathetic to Korean nationalist aspirations as he is critical of Japanese colonialism. Only the last section on the post-liberation period, 1945-1950, is somewhat disappointing, with too much credence given to North Korean statistics.

A second book to be mentioned here is **The Church in Corea** by Malcolm C. Fenwick (Baptist Publications, Seoul, Korea, 540won). Originally printed in 1911, and reprinted in 1967, this book is now available through the Royal Asiatic Society, as is the book mentioned above. This autobiographical story of the pioneer missionary of the Baptist church, who between 1889 and 1936 spent over forty years in the country, though only 134 pages, is steeped in the flavor of the early days of missionary effort, and pervaded by a sense of a Korea which has passed.

In the press at the moment is the final volume of a four volume series for use in day Kindergardens in the church: **Kindergarten Songs** joins **New Directions in Kindergarten Education**, **A Curriculum Guide for the Kindergardens**, and **Bible Stories for Young Children** (all published last year by the Christian Literature Society). Compiled under the direction of Mrs. George Worth and Mrs. Robert Urquhart with the help of a team of Korean co-workers, these books are a set of correlated materials for kindergarden teachers.

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Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
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Published by The Christian Literature Society  
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84-8, 2nd St. Chong-no Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. IX. No. 3

MARCH, 1970

## DR. HELEN KIM

(1899—1969)

"Sing no sad songs for me, but songs of joy and praise." The death-bed wish of the late Dr. Helen Kim, President Emeritus of Ewha who died Tuesday, February 10 at her home near Ewha Woman's University, turned her funeral and burial into still another way of witnessing to her Lord. Hymns of praise replaced the traditional Korean wailing, and pink and white carnations instead of incense were placed in front of the bier. A constant stream of Ewha alumnae, students, faculty, and friends bade her farewell as she lay in state beneath a cross of white flowers in the Emerson Chapel.

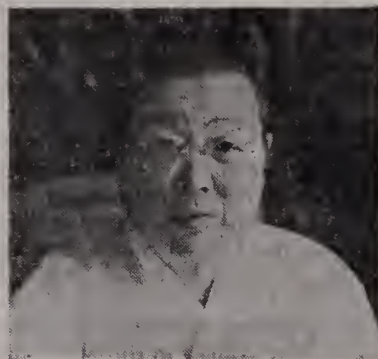
Long used to flaunting her opinion in the face of binding tradition, especially that which trampled women's rights, she proved not only that Korean women could be educated, but that they in turn could educate others, sometimes better than men.

For her long struggle to educate "more women better", the Korean government awarded her posthumously one of the nation's highest medals, the Order of Diplomatic Merit, First Class. A diplomat for Korea at the U.N. for many years, and a roving ambassador, she was also recognized for her fight to keep Korea free. The government gave her struggle recognition with a "public funeral," and the public gave her recognition by attending the funeral 5,000 strong in the Welch-Ryang Auditorium, and another 5,000 outside. Crowds lined the streets some four miles from the university to the Eastern section of Seoul where she was buried in the Keum Nan Garden next to her mother.

Korea's outstanding Christian woman leader, Dr. Helen Kim was dedicated to Christ by her mother following her birth in Inchon on February 27, 1898. She entered Ewha Haktang at the age of nine, but she first found Christ after an overnight struggle of doubt and prayer at the age of sixteen. Thereafter she devoted her life and more than fifty-one years of service to Him as a Christian educator and leader.

She was a favorite among the students who studied under Dr. Alice Appenzeller, and she was sent to Ohio Wesleyan where she earned her B.A. and then to Boston for her M.A. She returned to Korea to teach at Ewha and later went back to the United States to earn her Doctorate at Columbia in 1931. Between 1932 and 1939 she was the student dean at Ewha and Vice-President of Ewha Woman's College. She became the President in 1940 and served in this capacity until 1961.

Since she was always "concerned" and "involved," her career at Ewha was interrupted at intervals, at first in 1919 when she had to hide for her involvement in the Independence Movement, and then dur-



ing the years 1922 to 1928 while she attended conferences beginning with the Student Christian Federation Conference in Peking. She was on her way to Jerusalem to attend the International Missionary Council in 1928 when, after seeing the braids of Saigon coolies, she had her hair cut. At home her new hair style was a great scandal, since the hair was considered a symbol of bodily inheritance from one's parents.

Her tests of courage stood her in good stead when she had to face the ever-increasing pressure to turn Ewha over to the Japanese as a field hospital after the missionaries left in 1940. She allowed the Main Building to be used for this purpose, but only on the condition that the school be kept open. She next had to dissuade the Americans from using the university in the same way during the Korean War.

In Pusan in 1951, when that city had been isolated by the enemy, she helped to stabilize the unrest there by calling her people together. "The only thing that will save this situation is to start the schools again," she said. Asked how much money she had to do this with, she showed what she had, the equivalent of about \$300. With only her strong faith in God and enough money to pay one month's salary to her teachers, she started a "tent university" on a windy Pusan hillside. Later she convinced a local banker that all the savings frozen in his bank were just "so much paper" if the situation could not be saved, and she borrowed enough with which to run the college.

It was at this time that she started the "Korea Times" to help the U.N. Force understand Korea and to give them up-to-date news. In 1954 she was the first to insist on a return to Seoul in another attempt to normalize the situation even though there was still considerable risk from North Korea.

Over the years Dr. Kim served on dozens of boards of institutions, not only those of the Methodist Church, but also those of her country and government, finally holding, since 1965, the portfolio of Roving Ambassador of the Republic of Korea. She received honorary doctorate degrees from Boston, Ohio Wesleyan, Cornell, and Centro Escolar University,

and in 1966 was given honorary citizenship by Dallas and Fort Worth, Texas, and was awarded a citation for Christian leadership from the state of Texas.

How could one small woman, under five feet, who wore only a size 3 1/2 shoe do so much? This was a question invariably asked by the newest of her office workers. To many she was an "impossible woman" demanding so much from others, but she never demanded more than she herself gave. To others she was "impossible" because she always suggested impossible ideas. She had, however, a way of making the impossible come true. No Korean woman had ever earned an American Ph. D. None had ever cut her hair. When she tried to help raise \$20,000 to purchase the land for the Ewha campus she admitted to her audience in the United States that she knew it was impossible, but she had faith that it could be done.

While she was planning an evangelistic campaign to take the news of Jesus Christ to thirty million people, someone exclaimed, "But that's the entire population!" "Don't you think I know that," she said. Told that \$20 million dollars was too large an amount for the Development Decade campaign, she cut the speaker off with, "We'll need more than that!" Told that there was no such thing as instant interpretation in Korea for the International Prayer Fellowship Conference because there was no equipment for it, she responded, "Get some!" The university did. Told that she was too ill to go to the United States to raise funds for the Development Decade, she went anyway.

But Dr. Kim did not love challenge for the sake of challenge. She rose to meet it only if it were necessary to espouse one of the causes close to her heart: the propagating of Christianity throughout Korea and the world; educating Korean woman and uniting them through the Ewha Alumnae, the Christian women's organizations and the National Council of Women of the Republic of Korea; and keeping Korea free and strong to shore up the defences against Communism. Closest of all was the university, her life work as a student, a teacher and an administrator. She helped bring the university to the new campus in Sinchon, kept it from the Japanese and American military forces, saved enough of it from the Communists to re-create it in Pusan and bring it back to Seoul where she rebuilt and expanded it.

Merely the giving of her life to these causes would not have furthered them without her brilliant mind, her generous heart, her insurmountable faith, and her astonishing vision and foresight. Following her death we keep hearing of her "last words." Dr. Helen Kim seldom had anything else. She had a keen wit and rarely lost an argument, not only because of her position, but because of her ready reason. She was excellent at verbal debate. Often requested to speak she was an outstanding speaker in both Korean and English.

Rebuilding the university, attending sessions at the U.N. as the Republic of Korea's delegate, attending and speaking at the conferences and meetings abroad, hostessing hundreds of meetings and parties at her home for faculty, Christian leaders and friends, she became famous as an educated woman Christian diplomat. On retiring from the University in 1961

she threw herself fulltime into Christian organization work, creating the International Prayer Fellowship in 1966, serving as the director of the Korea Federation of Christian Evangelism through which she tried to unite the Christian denominations and churches in Korea in a stronger, more direct effort to teach others Christ's good news. She helped direct the Gospel Movement for a New Age through which she sought thirty million believers for Christ. Having received the Order of Cultural Merit of the Republic of Korea, the Ramon Magsaysay Award for Public Service and the Upper Room Citation for leadership in world Christian fellowship in 1963, she donated her award money for building a Ramon Magsaysay Room in the Ewha Library and for building an Upper Room Chapel near the university which later housed the Korea Branch of the International Prayer Fellowship and the Keum Nan Evangelism Association.

There was also another side to Dr. Helen Kim. She loved beauty, especially flowers, she loved calligraphy and oriental painting, and she loved music. But most of all she loved people, inviting hundreds at a time during the New Year's season, or for her birthday. Following her return from the States in December she hostessed more than three large dinner parties at one of which as many as seventy persons were served.

In this manner she brought together great minds, and introduced them and then usually united them in some work project or other.

In all of her sermons and speeches she looked to the future, but she constantly sought solutions to present-day problems. At the Asia-South Pacific Congress on Evangelism held November 1968 in Singapore, after quoting Matthew 28: 18-20, she said, "Therefore we must enter first into the ministry of Christ Himself before trying to judge how best to adjust our mission to the needs of our present day. And that ministry of Christ is to evangelize the one last person, if there should be even one, who has not yet found Christ as His Savior."

Faced with the problem that most people in Asia are neither non-Christians nor non-religionists, but have already embraced some religion other than Christianity, she refused to accept the idea that the Holy Spirit might be working through their faiths and said, "We need to make very plain in our encounter with other religions that only Christ is our Savior, but through dialogue with them we can discuss our common concerns such as human dignity, religious liberty, and social justice, believing that the spirit of Christ will speak to their hearts."

Tired, ill, and facing death, her faith never faltered. "Man does not die because his pulse stops", she said, and asked her friends not to treat her as dead even when her body perished. She felt indebted to everybody around her for a large part of her life on earth, but "the Lord has assured me of a future of greater life and love," he said, "I will love everyone more than ever".

*Miss Kathleen Crane  
Methodist Mission*



## Cardiac Work at Severance Hospital

This past year has brought progress in many areas to Severance Hospital of Yonsei University Medical Center. A modern four-floor wing, a cancer treatment center with cobalt therapy, an electron microscope for research and clinical use, and a new cardiology laboratory have added much to Severance's ability to serve better those who come for medical care. The field of cardiology has been my particular concern, and I would like to describe some of the advances that have occurred over the past year.

The cardiac program is divided into two sections: the cardiology section which deals mainly with diagnosis, and the surgery section which does the heart operations. New X-ray equipment has been installed in the diagnostic laboratory which enables us to see the heart on the T.V. screen during the cardiac catheterization. This replaces an old 1937 unit and was purchased with money from the Fifty Million Fund of the United Presbyterian Church. The China Medical Board of the Rockefeller Foundation contributed funds for a cine angiogram unit with which a moving picture right inside the heart can be taken. Using this equipment, cardiologists are in a much better position to make a diagnosis of the patient's disease; and it is extremely helpful to the surgeons in planning surgery. From the academic point of view, it provides better teaching material for the residents and medical students. This also brings our laboratory up to good Stateside standards. Similar progress has been made on the surgery service with the arrival of a new heart pump which has helped greatly in the heart operations.

Another recent development at Severance is the new intensive care unit. This service provides monitoring of the heart beat as well as the latest respirators to assist patients who can not breathe without help. Another important item in this unit is the cardiac arrest cart with equipment which can start a heart that has stopped beating. A cardiac arrest team has been organized; it is on call twenty-four hours a day. This equipment also was purchased with money from the Fifty Million Fund.

These areas of progress are an important factor in the hospital's being able to keep well-trained physicians on the staff. The Korean physicians are not only well-trained, they are dedicated to their work, often turning down offers of higher salaries from other hospitals to remain at Severance. Without their skills and enthusiasm, the above progress would not have come about, and the future would not look so promising.

In addition, the hospital is able to take care of many heart patients who otherwise could not find treatment, since there is no other cardiac program presently in Korea. Lee Sung Kun is an eleven-year-old only son who was born with a serious heart problem. Before coming to Severance, he could not play or attend school. Now after his heart operation he has a nearly normal heart and can play and go to school with other boys his age. And there are many others helped by the cardiac program. A



The Intensive Care Unit

number of the cardiac patients receive financial assistance from the hospital in meeting the expenses of their hospitalization; however, we still must turn away many patients who have a treatable condition because of a lack of funds.

One might ask how this cardiac program helps in our primary task of witnessing to Jesus Christ. This type of work attracts attention throughout the country and places a Christian hospital in the position of national leadership in medicine. Also, many patients come for care who might not otherwise have chosen to go to a Christian hospital. During their stay they have the opportunity of hearing the message of Christianity. Many make a commitment to Christ and leave the hospital with a healing of the Spirit. For these means of witness we give praise to God.

*John T. Santinga, M.D.*  
United Presbyterian Mission

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## THE ROYAL ASIATIC SOCIETY

One happy tour group of the Royal Asiatic Society recently found itself greeted with banners welcoming the British Royal family. The Society is not really quite that royal, though it was chartered by King George the Fourth, but membership in the Korea Branch of the Royal Asiatic Society, London, is still one of the most privileged and delightful associations open to the Korea missionary.

Don't pass it by as a society of venerable scholars lost in the pursuit of arcane, oriental knowledge. True, it has academic distinction, but it welcomes all who want to know more about Korea. Its "scholarly pursuit of things Korean" is broadened by its "just, balanced, dispassionate discussion of all things Korean."

It has a long history of missionary connections.

Two-thirds of its first members in Korea in 1900 were missionaries. Gale, Underwood, Appenzeller, Scranton, Moffett, and G.H. Jones were among them. Others, like Allen and Hulbert, either had been, or were to become missionaries. In our day Horace Underwood and Sam Moffett have been presidents of the Society, and Monsignor Carroll of the Maryknoll Fathers holds that office for 1970.

The first volume of the famous *Transactions* (1900) was almost entirely the work of missionary scholars, featuring a friendly debate between James Gale and Homer Hulbert as to whether Korean culture is basically Chinese or native Korean, with Gale writing for the Chinese and Hulbert for the Korean side of the argument.

But the R.A.S. neither was nor is a missionary organization. Its first president was His Britannic Majesty's Chargé d'Affaires in Korea Mr. J.H. Gubbins, Exq., C.M.G. J. McLeavy Brown, Inspector General of Customs was a Councillor. Mr. Sand, Advisor to the Royal Yi Household, was a member, as was Herr Doktor H. Weipert of His Imperial German Majesty's Consulate General. The first Korean member was the Hon. Min Yong-Ghan, nephew of the Queen and head of the government during the Tonghak rebellion in the 1890s. Syngman Rhee was another early member, listed only as S. Rhee, Ph. D. in 1918, but later an Honorary President. There have been barons and bishops, ambassadors and businessmen, soldiers and scholars, saints and sinners, presidents, and even a Queen (Yunbi) in the Society's long list of members. The first Korean president was Dr. L. George Paik.

Academically the Society is best known for its *Transactions* and publications; popularly, for its open lecture programs and tours.

The *Transactions*, free to members, is the annual or bi-annual printing of articles and monographs read before the Society, or submitted to the Council. Any one fortunate enough to possess a complete set of the original 45 volumes (1900—1969) has a collector's item worth up to \$1000. Some of the reprints, even, sell for \$13 a single volume.

Many of them are classics: George Heber Jones on "Spirit Worship of the Koreans", the earliest treatment of Korean Shamanism (1901), and Bishop Trollope on "Buddhism in Corea" (1917); or H.H. Underwood's highly praised work on "Korean Boats" (1934), and the monograph that gave us the McCune Reischauer "Romanization of the Korean Language" (1939).

In the field of Korean literature, no one has excelled the Anglicans, Bishop Trollope on "Korean Books" (1932), and Bishop Rutt on "The Sijo" (1958). One of the most useful issues is Volume 40 (1963) Gompertz's exhaustive "Bibliography of Western Literature on Korea to 1950", though missionaries will want to consult the earlier bibliography of H.H. Underwood (1931) which included a section on Missions, both Roman Catholic and Protestant, not to be found in the Gompertz compilation.

Also of missionary importance are definitive articles on de Cestedes, the first Catholic priest in Korea, by R.M. Cory (1937), and on R.J. Thomas, the first Protestant martyr, by M.W. Oh (1933), and the 1967

volume on "The New Religions of Korea," with studies of the Olive Tree Church, Chondogyo, and the bizarre Korean Unity Movement.

Since the War the Society has broadened its programs to include a wide selection of highly popular tours. The island and temple tours are rather expensive, but the one-day Seoul area trips are bargains. Who can afford to miss a guided tour of Yi dynasty palaces royally conducted by a man who lives there, Mr. Lee Kyu, last of the Yi dynasty, son of the Crown Prince, and a Director of the Society?

More recently, led by Robert Kinney, the Society has launched a vigorous book-publishing program which has revolutionized the production of works in English on Korea. It began with a series of scholarly monographs. The first was Hahm Pyong-Choon's very readable and fascinating analysis of Korean traditions which unfortunately he hid behind the formidable title, *The Korean Political Traditions and Law*. Next was a series of popular handbooks which rocketed off the press with Paul Crane's amazing best-seller, *Korean Patterns*, now in its third printing. R.A.S. success had stimulated other publishing ventures, like Yonsei University Press's series of reprints of rare and out-of-print classics in English on Korea.

Program meetings, open to all, are held two Wednesday nights a month, at 8 o'clock, usually at the National Medical Center Nurses' Auditorium. They are not a retreat for antiquarians and hobbyists. Lectures can range from the economics of North Korea to palaeolithic pottery and Korean movies; from anthropological studies of today's Korean villages to the rights of sons of concubines in the Yi dynasty. And it is all relevant, for if the record of those first founders of the Korea Branch, Royal Asiatic Society is any criterion, it would seem that those who are most effective in influencing the present and future of a country are the ones who best understand its past. So go royal. Go R.A.S.

*Samuel Hugh Moffett*  
United Presbyterian Mission

P.S. Membership is \$5.00 initiation fee, plus \$7.00 yearly dues. The R.A.S. office phone is 75-5483.

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

84-8, 2nd St. Chong-no Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. IX. No. 4

APRIL, 1970

## CAMPUS MINISTRY A New Direction for the Korean Church

Campus ministry, or campus evangelism as it is usually translated in Korean, is a relatively new concept in Korea. More often than not the term "student work" is still used to describe the efforts of some organizations, and a relatively few people, both missionary and national, to communicate the good news of God's love in Christ to the young people who are students. And there are many students at every level of education. In years past the missionaries, and to some extent the Korean churches felt, and rightly so, that a part of the missionary task was to establish Christian schools. In most instances these "mission schools" have made, and are still making a fine contribution both in patterns of education and as a witness to the gospel. Many young people do come to know Jesus as Saviour, and others gain a fuller knowledge of Him as Lord through the faithful witness of Christian teachers, school administrators and chaplains in these schools.

However, since the end of World War II, and particularly since the truce which terminated the hostilities of the Korean war, there has been a tremendous increase in education in Korea, both in the number of institutions and the number of students. Most of the new institutions are government or private, and not church related. The most rapid rate of increase in the numbers of students, according to statistics gathered by the Ministry of Education over the past several years, is in the area of higher education. There are more than two hundred institutions of higher education, and seventy of these are regular four-year colleges and universities. These colleges and universities with their graduate schools enroll more than 130,000 students. Though education has always been important, Korea having the strongly Confucian culture that she has, today there is a greater emphasis on institutions of higher education and these are becoming more central to the life of Korea, and her development as a nation.

In the 1970 Prayer Calendar of Christian Missions (Protestant) ten persons are listed as doing youth or student work full time. And over the past ten years there has been some increase in the number of Korean pastors and laymen who are working with students outside of Christian schools, and on a full or part time basis. Some of these are working in the church, and some in organizations which seek to make a Christian witness among youth and students. Therefore, some of us see the college and university



A group of recent graduates (all Christian)

campuses of this land as one of the greatest, if not the greatest opportunity for Christian witness in Korea today.

There is a long and significant history of Christian student movement, and Christian student organizations in Korea. Outstanding among these are the YMCA and YWCA, which date back to the early part of the century. Since before the Korean war there has been an ecumenical Christian student organization related to the major Protestant denominations; from the end of the Korean war until the end of 1969 this organization was the Korean Student Christian Movement. KSCM encouraged the development of on-campus groups of Christian students; and interestingly enough there have been more such groups in high schools than in the colleges and universities. (This same pattern is evident in other parts of the Third World; and points up even greater opportunities in secondary education.) Though KSCM has been related to the Korean churches and directed by representatives of them, it has been supported largely by the contribution of overseas churches through missionary organizations.

At the end of November 1969, the KSCM and the College Division of the YMCA were joined together in a new organization which is called the Korean Student Christian Federation (this is not a new name, for it was used for a while before the Korean war to describe the Christian Student Movement mentioned above). The important point here is that these organizations and some others not related to

the churches have tried in one way and another to gather the Christian students together on campuses throughout the country, and through these campus groups have made an effort to bear a Christian witness on the campus as one might have hoped. There has been a lot of concern with the organizations themselves, on "politics" or the process by which the organization comes into being and is maintained from year to year; an emphasis on certain formal programs (welcomes, installations, etc.); and an undue emphasis on programs for the benefit of the small group of Christians themselves (these have some value) such as English Bible study, parties and athletic meets. A campus group which calls itself "Christian" is worthy of the name only when it directs some of its attention to the campus or academic community in which it exists.

This, then, is what calls for the development of a "campus ministry", or perhaps better, a "Christian ministry in higher education" in Korea, and thereby endeavor to correct or improve the Christian witness in this strategic area. Such a ministry takes seriously the whole campus community: professors, administrators, clerks and janitors, as well as the students who do make up the majority. The concept of a campus ministry is also based on the conviction that there is "a church" in the college or university community. There is a Christian group and a part of the body of Christ within the larger community which has as its primary vocation teaching and learning, or shall we say searching together for truth. This church bears little or no resemblance to the organized church. The Christians in a college or university need to be identified one with another as a community, they need to witness together, and they need the help which they can give to one another in order to be faithful to Jesus Christ in an environment which is (or pretends to be) neutral in matters of religion, and sometimes hostile to religious persons.

Campus ministry must be the concern of the churches together (without too much concern for denominational advantage) reaching out to the campus to bring the gospel of Christ, and all of its influence for good to bear upon the lives of all the people in an educational institution. The role of a missionary, who is always more or less an outsider, in creating this concern and in sharing in this ministry is not altogether clear. But as is the case in other strategic areas of Christian witness the missionary can be the experimenter or innovator. As a missionary assigned to student work in Chonju and the North Chulla area since 1964, this has pretty much been my role. During most of the time the Presbyterian interest in a special ministry to students has been vested in an Area Student Work Committee, which exists to bring Presbyterian resources to the work of campus evangelism and other opportunities that there are for helping students. There are Korean ministers, laymen and young people (recent college graduates) on this Committee; and together they share responsibility

for the work of two full-time workers, one Korean and one missionary. Funds for this work have until now come largely through the Department of Co-operative Work of the Presbyterian Church, being money sent from overseas churches through mission boards. The Korean church, through presbyteries in the area, has begun to make a small contribution on a yearly basis. Thus a beginning has been made, and there is a slowly emerging concern for this kind of campus evangelism.

So much for history, rationale..... and structure. What do we do? On the campus we endeavor to be a true friend, or helper of the university itself..... and a friend to every person we meet. Our activities on two campuses in Chonju (more than 3,000 students and more than 200 faculty) range from English teaching and counselling to public relations. About half our time on the campus is spent with the Christian student organizations. Worship, Bible study, discussion, special lectures, and recreation are a part of the program. Off-campus conferences, service projects, lecture programs, English study groups, radio broadcasts and the preparation of Christian literature are important supplements to this campus oriented ministry. First at Chonbuk National University, and now for the institutions of higher education in the city, a Christian Faculty group has come into being and meets regularly for fellowship, study and inspiration. These faculty in turn—with a new sense of Christian vocation—play an important role in the development of the Christian community, and its activities on the campus.

The beginning of a nation-wide Christian Student Social Service program under the auspices of the KSCM and the YMCA last year (continuing now in relation to the new KSCF) has brought an exciting new turn and challenge to the campus ministry here. Three teams of students went to as many places (two in the country and one in the city) to live and to work for a time with poor people, and thus to see what the actual social problems and human needs are. We have only begun, but as we continue the same program this year and the next, we believe that a new awareness of the real needs of people will come to all who participate, and at the same time a valuable service is given in the name of Christ. Unlike the traditional "enlightenment" ventures of large groups of Korean students to the poor and benighted people in other places (almost always in the country), this social service program is a more serious attempt to discover and to deal with some of the underlying causes of problems, particularly those that result from or have to do with the movement of large numbers of people from the country to the city; to alleviate the symptoms of poverty, poor health care and ignorance is only a stop-gap measure at best. An encouraging part of the program here last summer was that many non-church agencies including the university, government offices, Rotary Club, UNESCO and private hospitals supported the Christian students in this effort. Just as we believe



that the life of the Church—Korean or any other—lies in witness and service to others, so we believe that the success of a campus ministry in any given educational institution lies in the evident concern to "reach out" beyond the Christian group or organization and beyond the campus itself to demonstrate the love of God, and in so doing to introduce young men and women to Jesus Christ. This must be done at the risk of losing the dignity or status of being students, professors or ministers.

As we engage in this campus ministry we find many opportunities to engage in conversation about Jesus Christ, and seek to share the fullness of the life in Christ with all those whom we meet. About 10% of the people in the higher educational community are Christians. At Chonbuk National University an additional 15% of the students indicated their preference for Christianity when they enrolled (1969). This may be an attempt to disassociate from old and meaningless religious traditions, but nevertheless it indicates an openness to Christianity. And the situation is more or less similar all over the country. If the 10% maintain their allegiance to Christ, and if as many as 15% find Christ while on the campus, 25% will be Christian when they graduate. These, then, will help lead the nation. And as God leads them, many more Koreans in every walk of life will become Christian too. What we do on the campus today may well determine the shape of the Korean Church tomorrow.

*Homer T. Rickabough*  
Southern Presbyterian Mission.

## THE ECUMENICAL CHRISTIAN FELLOWSHIP

It was a year ago, in the middle of that overly long winter vacation that stretches from December to March, that I sat in my chilly upstairs study talking with Lee Jae Mun, then an Engineering Department senior at Yonsei University. It was one of those typical Korean winter days, when the wind had stripped the clouds from the sky, and scrubbed it a pure blue. I can remember it well. I had just completed at Kyung Hee University my first semester of teaching and student work in Korea, and was having considerable trouble getting into the slow tempo of those long winter days after the stimulation of four months of new beginnings. The fact is, I was ripe for a pitch, and that is what Mr. Lee gave me—a pitch.

It seemed that a certain college group called the Ecumenical Christian Fellowship (ECF), sponsored by the Laymen's Department of the Yong Nak Presbyterian Church, was beginning to develop, was in



ECF members distributing relief goods during winter vacation

need of an English Bible teacher for its Thursday night meetings, and did I have the time? I did, told him I did, went, did it, and have since that night become more and more involved with the ECF every day. This involvement, which came into my life that cold winter day as a thrust of pure grace at the right time through an instrument named Lee, gave new shape, substance, and definition to my self-understanding as a student worker in Korea.

Membership and participation in ECF is open to students from all colleges and universities, not limited to Christians, nor only to persons having some affiliation with Yong Nak Presbyterian Church. In its constitution, the five-fold purpose is clearly stated: to promote Christian friendship, to study the Bible, to promote cultural exchange, to learn to witness for Christ, to improve English speaking. In actual practice we found, however, that these stated purposes are met not by aiming at them directly, but rather when we shoot toward the larger (and more specific) goal of personal evangelism. That is, experience shows that when officers, members, and advisors are engaged in personal evangelism, the five stated purposes are met without particular attention being paid to each or all. For example, ECF's connection with Hillside House, where one meeting is held each month under the kind auspices of Director Marvin Ruebsamen and Mrs. Ruebsamen, has brought about the participation of a number of American servicemen since the inception. Four weeks ago several of these servicemen accompanied the students on a winter service project to a rural area east of Seoul.

The focus of all that is done in ECF is on the *individual student*. This means knowing names and being able to recall them (a tough *must* for the foreign advisor), and having time to talk with each student personally. Everything begins with the basic question of the student's relationship to God through

Jesus Christ. Does he have such a relationship, or doesn't he? Not a regular meeting (twice weekly) nor a conference (four times a year, seasonally) passes without that question being asked, and opportunity being *given* (not pressured) for each to decide, on the basis of congruent information about the nature of the Good News, what that relationship will be for himself. Early in the life of ECF it was recognized that one of the primary problems which had to be dealt with was the matter of what happens to the student who does make a decision to commit his life to Jesus Christ. It was obvious, most perceptively to the students themselves, that most of the time the person who makes that decision is simply left alone to work out his own salvation, a sad fact in direct contradiction to the life of the New Testament Church. Recognition of this need of the new Christian for fellowship and encouragement and opportunity to grow brought into existence the group Bible study program of ECF. At one point during that long winter vacation we spoke of earlier, eight such groups were in existence, with students leading several. Now, with the opening of the school for the new semester, new times are being found for these.

Consideration also has to be given to the new situation which is created when a student makes a decision for Jesus Christ. There is the immediate problem of being perhaps the only Christian in the family, the ramifications of which the westerner is only dimly aware. There is the problem of the new Christian's relationships with his friends, to the church, new ways of looking at vocation and studies, the whole area of marriage, and of course military service. Finally, there is the matter of his role as a responsible Christian in the social and political structures of modern Korea in an international society. None of these vital problems can be worked on or through unless a great deal of time is given over to counseling with individuals. Thus that aspect of work has come to occupy a large share of the advisors' time, and led all of us to reflect upon our activities and pare off the unnecessary or secondary.

At present about eighty students are regularly involved in ECF. On the advisory staff are six: two young men recently graduated from Yonsei, both former presidents of the group; a seminary intern from Princeton working for one year at Yong Nak Church; Mr. and Mrs. Frank Jean, members of the Swedish Alliance Mission, who are the true spiritual parents of ECF; and myself. In recent weeks these advisors have been led to make a commitment to meet each Friday for a half-day of Bible study, prayer, and reflection, the focus being the students of Korea, and the responsibilities we bear toward and with them as members of the Body of Christ here in Korea.

After a year of involvement as a foreigner with this group of students, what have I learned? At least these three things: First, *language facility is indispensable*. Anyone who wishes to make a long-term commitment to this kind of ministry must have the

language. Second, *it takes and requires availability*: time for preparation of materials (in Korean or good, basic English), time at conferences, time for Bible study and prayer, and time to meet with students individually or in small groups. Third, *it takes* research and reflection. Obviously western patterns of university and student life cannot be superimposed upon the Korean scene without violating realities. We need to hear and read what our Korean brethren engaged in student work or teaching are saying about Korea's "new generation." We need more of the good kind of things that have been written about students by people like David Ross, and Sarah Barry of the Southern Presbyterian Mission.

*W. Ransom Rice, Jr.*

Student Worker at Kyong Hee University

## BOOKS

For many years the Yonsei University Press has occupied itself largely with textbooks for Yonsei students. Even Professor Chang Hai Park's two-volume **Intensive Korean** (Vol. I, 1, ₩350; Vol. II, ₩1,200) was originally written for the students at Yonsei's Korean Language Institute. Only Mr. Tae Hung Ha's "Korean Cultural Series" was aimed at a wider market, and even the first seven volumes of this appeared in a desultory manner over a ten year period.

With the appointment of a new Director two years ago, however, things have begun to hum. Two more of Mr. Ha's "Series" have appeared within the past month or so, plus a **Guide to Korean Culture** (₩1,800 \$7.00) that includes the best from the whole series. Far more important for English readers, however, have been the first three volumes of a new "Series of Reprints of Western Books on Korea." Late last fall came Hulbert's famous **The Passing of Korea** (₩1,500,) one of the classics of Korean Studies, and within the past month McKenzie's two books, **The Tragedy of Korea**, (₩1,500) and **Korea's Fight for Freedom** (₩1,350) have also been printed.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. IX. No. 5

MAY, 1970

## IN MEMORIAM

Frank W. Schofield

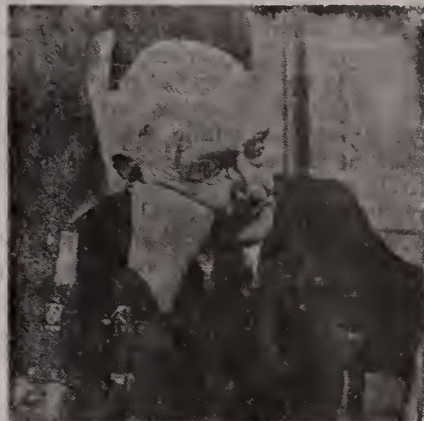
1889-1970

Dr. Frank W. Schofield, who died on April 12, 1970 at the National Medical Center in Seoul, was one of the few foreigners in Korea who was probably more highly respected and more widely known among Koreans than in the western community, and his funeral at the Namdaemon (South Gate) Presbyterian Church on April 16th was a massive tribute to one who had captured the hearts of vast numbers by his fervent love of Korea, his outspoken defence of freedom and human dignity, and his warm Christian faith that called all men his brothers.

Dr. Schofield was born in Rugby, England on March 15, 1889, but emigrated to Canada in 1907, where he entered Toronto University, earning his doctorate in Veterinary Medicine. He came to Korea in 1916 and served on the faculty of Severance Union Medical College, teaching bacteriology and pathology.

Throughout his term in Korea he gave warm support to the independence aspirations of the Korean people, and in the aftermath of the March 1 Independence Movement was tireless in visiting the scenes of the massacres of Koreans, healing the wounded, visiting those in prison, comforting the families of the dead, and gathering photographic and other evidence of the Japanese atrocities, even going to Japan to protest the activities of the Japanese Military Government. So active and outspoken was he that finally, in July 1920, he was forced by the Japanese to leave Korea.

In Canada he returned to the faculty of Toronto University, where he served on the staff until his retirement in 1955. Over the years he received many honors, including honorary doctorates in Veterinary Medicine in Germany in 1952, from Kyong-puk University in 1963



and Seoul National University in 1970; honorary LL.D.s from Toronto University on its 100th anniversary in 1962 and from Korea University in 1964.

He was awarded the International Veterinarians Award by the American Veterinary Association in 1954, the medal of the French Veterinary Society of Canada, and the Cultural Medal of the Republic of Korea in 1960.

In 1958 he was invited to return to Korea as the guest of the government for the 10th anniversary of establishment of the Republic of Korea, and since then has spent most of his time in Korea, living with his Korean "family" and helping many young orphans through school.

Though frail in body, his indomitable spirit led him to speak out loudly and honestly against stereotyped thinking and against corruption and oppression of all kinds, without fear of political climate, personal popularity or public opinion. Yet though his remarks were often scathingly frank, one always sensed the inner integrity that prompted him in all his acts.

He came to be known in recent years as the "34th signer" of the Declaration of Independence, a tribute that sums up better than anything else the esteem in which he was held and the love people had for him as a person, as a "Korean patriot", and as a Christian.

## CHONGJU URBAN MISSION CENTRE

The Chongju Urban Mission Centre is a definite attempt to bridge the gap between the "Republic of Seoul" and the "Republic of Korea" by initiating positive steps for community development in the rural areas of this country. The Urban Mission Centre is not an institution, not an organization. Its function is catalytic: to initiate, stimulate, evaluate, nurture, and support movements within the community that strive toward the humanization of urban life, not only for the privileged few, but for every member of the community. Its battle cry is social justice. Its strategy is guerilla warfare against those things that are the marks of man's inhumanity to man. Its purpose is that all men might come to discover, through their own experience, what was meant by the Master when He said, "I am come that you might have Life, and that you might have it more abundantly."

But, let me start back a little closer to the beginning. Chongju, capital of Chung Puk province, was selected as the place where the Presbyterian Republic of Korea (PROK) Church could develop this pioneer ministry, because of many factors. It was representative of Korea's secondary cities. Its stage of development was midway between traditional and modern. The Church here was comparatively strong, open-minded and progressive. And the YMCA had already done some work in community development programming, paving the way for the introduction and carrying out of new, creative concepts.

While the Centre functions under the authority of the PROK Presbytery, its constitution clearly points out that the Directors do not have to be PROK members. While the General Assembly has allocated a certain budget for its operation, the Centre depends heavily on local voluntary contributions before its programs can be fully realized.

Programing reaches into many areas in the life of Chongju city. Monthly dialogue conferences are held on a variety of subjects, in an attempt to bring people together for study and discussion. These include "Christian and Non-Christian Discussions," "the Labour Movement and Social Justice," and "Tourism in Chung Puk Province." Campaigns for community development are encouraged and supported. For example, through Urban Mission Centre initiative, twenty-eight organizations (representing a cross-section of labor, youth, women's, welfare, cultural, educational, religious and civic) were brought together as "The Association of Civic Organizations," to act as a direct

and responsible liason between the provincial government and community members. This advisory group has succeeded in such campaigns as city beautification, and the encouragement of tourism (by insisting that the road from Chongju to Mt. Songli be paved). It persists in its attempts to make Chongju a cultural and educational, as well as an industrial, centre. Mass media, especially radio and the newspaper, become powerful allies, if used wisely, in molding public opinion.

The "Chung Puk Social Development Research Council" was initiated by the Urban Mission Centre for the purpose of investigating the historical and cultural heritage of the city and province so people here might be made aware of, and proud of, the unique contribution they can and do make to the nation as a whole.

Last summer, a "Student Social Development Corps" went out into the city's slums to investigate, by working anonymously in the area, their extent and condition.

As soon as facilities can be acquired, it is hoped that professional men (e.g. doctors, lawyers, ministers) can be encouraged to give voluntary service, on a regular basis, to the poor and underprivileged. It is hoped, too, that the future will bring with it development of the rural communities around Chongju, as people learn how to help themselves through credit unions, co-operatives, civic education, and other aspects of community development.

In programs such as these, there is no room for any one charismatic leader who will rise up to lead the community in a blaze of glory. Every individual has his role, his responsibility. Each must make his unique contribution if the whole is to function effectively. The Chongju Urban Mission Centre is the Church in action, pleading the rights and responsibilities of every man.

*Miss Joyce Sasse*  
United Church of Canada



## A New Kind of Orientation

An exciting way to discover rural Korea, a new kind of involvement, summarize the feelings of Mr. & Mrs. Dr. Roger Miller on their experience on Kyotong and Kangwha islands this past summer.

As new missionaries in Korea under the Methodist Board of Missions with only a year of language study behind them, to say "no" to the church's invitation (to work!!) would not have been unreasonable. But curiosity makes novices brave and an innate desire to share what little skill one has makes one even bolder.

Kangwha and Kyotong islands are located on the west coast a little below the Demilitarized Zone. Both islands are accessible by ferry boat from the mainland, though a bridge completed late last year now connects Kangwha with the mainland. A majority of the islands' inhabitants are grain crop and ginseng farmers. Ginseng is a costly medicinal root used for a variety of ailments and is a prized export commodity.

Mr. Miller, a mechanical engineer with special interest in agriculture, was eager to learn the specific problems related to rice growing and other grain crops. Having been involved in rural development and agricultural projects in the Philippines for a few years, he saw early in his observations striking similarities in the problems that beset the farmer in both countries.

One of the major problems, for instance, is the fact that large scale farming which lends easily to mechanized techniques is virtually impossible unless a major rearrangement of farm boundaries be made. Yet the family rice paddy is as much a part of the family social structure as a married son and his new wife are a part of the extended family household. Slowly, commercial fertilizers are gaining acceptance, though for economic reasons the age-old night soil with its attendant health hazards is still preferred.

In frequent meaningful discussions with the farmers, Mr. Miller sensed a desire of many of them for small, practical, low cost farm machines suitable to their small scale farming operations. With the farming labor force moving to industry something must be done to increase the Korean farmer's productivity and at the same time lighten his back-breaking job. With a steadily increasing GNP but a lagging farmer's income the future of the Korean farmer is a concern that the government and the church cannot ignore.

Mrs. Miller, an Obstetrician-Gynecologist, with the volunteer services of a local student nurse (who also acted as interpreter on the numerous occasions when she was needed) held day clinics in the various villages. Because of the number of patients (an average of 50 to 80 a day) and with time and facilities limited, the local minister and lay leaders helped in screening patients according to the urgency of medical needs.

During this period drugs were donated by two pharmaceutical firms in Seoul. Interestingly enough, drug stores operate in places where there are hardly any doctors. Written prescriptions at that time must have seemed superfluous to the diagnostically inclined druggist who can hand out a bottle of steroids for tonic to some malnourished patient with puffed lower extremities!!

Dr. Miller, born and raised in the Philippines, is not unfamiliar with many of the medical problems she encountered in this short period in the rural area of Korea. Common to both countries, tuberculosis, respiratory diseases, malnutrition, pyogenic skin lesions, parasitism and a host of gastro-intestinal disorders are among the major medical problems. Sanitation and public health services including family planning and nutrition education are primary needs. For those needing hospitalization for further diagnostic procedure and treatment, referrals were made to hospitals in the Seoul-Inchon area.

What can one do in a month living and working with Koreans in rural Korea? Medically it was but a drop in the bucket, but somehow the work hasn't stopped there. For the following months a Korean doctor on the island gives a few days a month to treat the medically indigent in the various villages with drugs from a church group in America. Indeed, the answer to rural Korea's medical problems will be found only when the Korean medical and paramedical professions feel the challenge and respond practically with their time and resources to their brothers' medical needs.

To the Millers, no orientation to their future work in Korea could have been better than those four precious weeks on in the islands of Kyotong and Kangwha!

**Mrs. Roger Miller, M.D.  
Methodist Mission**

## BOOK REVIEW

**Successful Marriage**, Harold S. Hong, The Christian Literature Society, 1969, 233 pp. Seoul, Korea, ₩500.

The problem of morality, new and old, is a growing problem among the youth of Korea. High school students, outwardly conforming to the old Confucian ethic of their grandparents but inwardly frustrated and rebellious, often seek release in unhealthy relations with the opposite sex. University students are for the most part open to the idea of "free sex" as practised, reportedly, in western countries. Young adults, recently graduated from the university, often find a new vacuum in their lives which leads to discouragement and to experimentation in sex which frequently brings severely damaging results.

It is to these youth, who have discarded old traditional forms of morality but who are in a kind of groping twilight zone in regard to a new morality to replace the old, that Dr. Hong addresses this book.

The book is divided into four parts: The Engagement Period, Preparations for Marriage, Marriage and Sex Life, and Family Life in Marriage. In the first section, the author defines the engagement as a covenant relation of mutual responsibility between a man and a woman. Critical of the West's tendency to belittle the importance of the engagement and also of the East's tendency to treat it almost as if it were marriage itself, Dr Hong stresses the importance of the engagement period as a time of growth in love. "Just as a young couple fall in love," he says, "so they must grow and develop in love." This is one of the most important sections of his book, although the chapters on "How to Choose a Mate," and "How to Have a Successful Engagement" are somewhat slim in content and leave the reader wishing Dr. Hong had said a little more.

In Sections two and three he deals with the importance of marriage and points the way to a wholesome relationship within marriage. Stressing the importance of building a marriage based on God's love and on mutual service to one another and to the world, he urges that couples engage in a common effort to live for one another and to realize the potential in one another. He insists that sex is good but that it has certain responsibilities which both partners must accept. Often, he says, it is wise for the young

couple to attend classes at the YWCA or other institutions to learn about successful marriage and family life.

His concluding section reminds the reader that the marriage partners are humans and not angels, and that consequently disagreements will arise and must be worked out together as mature Christians. He also stresses the importance of "praying together" as well as "playing together" as keys to wholesome family life. He concludes with an exhortation to the reader to develop a "democratic" marriage relationship and home life and thus contribute to the well being of a developing society.

This book would be good to place in the hands of university students or young adults who are contemplating marriage. It does not pretend to exhaust the subject and should be supplemented by counseling and other materials. Nevertheless it sets a sound basis and gives helpful practical advice to the young.

*David Ross*  
Southern Presbyterian Mission

### KOREA CALLING

Editor: **Mrs. Horace G. Underwood**

Business Correspondence: **Rev. Allen D. Clark**  
**Box 1125 I.P.O. Seoul, Korea**

Subscription: **\$1 a year**

**\$6 a year for 10 to one address**

Published by **The Christian Literature Society**  
**of Korea**

**136-46, Yun-chi Dong Seoul, Korea**

**Tel. 74-3092; 1792; 1906**



# KOREA CALLING

VOL. IX. No. 6

JUNE, 1970

## *Let Him Speak*



Mrs. Gloria Levin

Speech Pathology is a new field to arrive in Korea. In the last seventeen months a Speech and Hearing Clinic has been opened at Severance Hospital and the Seoul National Hospital under the guidance of two Peace Corps Volunteers. This experience of bringing hope to thousands of Koreans who cannot speak has been a most rewarding experience for the people involved in its development, Americans and Koreans alike.

The clinic at Severance was in fact started by accident. A Peace Corps speech therapist was walking towards her language class at the Language Institute at Yonsei when she met an American missionary nurse. In the course of conversation it was suggested that the volunteer might go with the nurse to visit the Ear, Eye and Throat Department at Severance. So off the two went with thoughts of anticipation and doubt.

Once inside the Department and after the official introductions were made the wish was expressed that the volunteer come back and give a lecture on the field of Speech Pathology to orient the doctors with a field that as yet had not reached Korean soil. After this lecture the therapist was given a chance to demonstrate her ability at the hospital and miraculously enough the patient, a deaf child, spoke his first sounds and her job was ensured.

But a Peace Corps Volunteer only serves twenty-four months in one country, so how could this field be brought under the Koreans themselves? It was decided that because of language difficulties the volunteer would obtain two assistants, one to learn audiometric testing and the other speech therapy. Interviews were held and two fine Korean women were chosen for the jobs. During this time the same activities were going on at Seoul National University, so all that I will mention is now happening at two hospitals in Korea.

Let's look in on what's actually happening. At both clinics hearing testing is being done as well as

speech correction activities. Anyone with a speech defect can attend the clinic which has an adjustable fee which enables them to serve both the rich and those that cannot afford to pay at all. At the present time at the Severance Clinic there are 122 patients on the roster. Fifty of these have completed their training and another seventy-two are on the active list. Appointments are scheduled and group therapy as well as individual therapy is done. The balance of the cases are strongly weighed towards the deaf and hard of hearing. These people are learning to lip read and even to speak. Speech for the deaf is still a surprise to a great many of the deaf who visit the clinic, and therefore word has spread rapidly throughout the deaf community that help can be found and that a deaf child need no longer remain mute.

Cleft palate patients account for a great many patients, as do the cases of delayed speech and mental retardation. There are also aphasic patients being seen on both an inpatient and outpatient basis.

There are a great many success stories to be told that emanate from the clinic. Due to lack of language stimulation in most homes (there are no T.V.'s and books are rare and not readily accessible), progress at the clinic is rapid and satisfaction on the therapist's part is a strong point in her favor. There is the twenty-three year old hard of hearing girl who after her voice was corrected (she had had an extremely high pitched voice) was able to get a job and enter the university. The thirteen year old boy, who is profoundly deaf, is now studying English, attending normal school, and hoping to study abroad someday. The seven year old who was thought to be retarded jumped from a two year old intelligence score to a five year old intelligence score in seven months, just because she was getting some language stimulation.

At the moment things are going well for this field in Korea. But what is to happen when the Peace Corps therapists leave the country? We are in the process of trying to find funds for one of the assistants to study on either the Master's or the Doctoral level in the United States.

What about equipment? This too is a problem. Funds are just not available for hearing-aids, auditory training devices and other essential equipment. Due to a high government tax, custom fitted hearing-aids are not available in this country. This would be one

worthwhile gift to send to Korea if anyone would like to help. Also, if anyone knows of a therapist who is looking for challenge, enjoyment and a great deal of satisfaction, send him this way. There is a great deal that can be done in this country to help the many who do not have that great gift of speech.

*Mrs. Gloria Levin*

Peace Corps Volunteer

## Family Planning

A cartoon shows a Korean government worker talking to a householder about family planning. The householder responds, "Who needs family planning? I don't." The next frame shows the government worker saying, "One child through college costs one million won, two children through college costs two million won, three children....." The householder interrupts, "Quick, tell me about family planning!"

The personal need for limiting family size, after a son or two, is rather generally recognized among the people of Korea. The burdens of educating their children are so great that those with large families have a difficult, if not impossible, struggle to get their children even through secondary schools. Polls show that over 85% of the people want family planning and approve of the idea. This is a remarkable fact from a country believed to be so conservative and so Confucian in its thinking.

An article written by a Korean government official to present to an international gathering of family planning experts was entitled "Enlightened Leadership, Enlightened Parents." The Korean story shows this combination of parents who are concerned for the welfare of their children responding to the program developed by the government.

This government concern comes from the desire for developing economically. Rapid population growth means that money spent on supporting many small children and educating them cannot be invested in economic growth, and that the gains made have to be divided among more mouths to feed.

In 1960 and 1961 there was actually about a balance between population and economic growth, each at about 3%, so all the efforts at improvement were cancelled by the growth rate. In 1961 the government adopted a national program for family planning which got into full swing in 1964. Every year since then about 500,000 persons have taken advantage of the contraceptive program offered through the health centers operated by the government in every city and county.

Since then it is estimated that the population growth rate has fallen to about 2.3% from the earlier 3.0%. The plan is to have this reduced to 2.0% by the end of 1971, the termination of the first ten years of the program. By the end of the third Five Year Economic Development Plan in 1976 it is hoped that the rate will be down to 1.5%. If this takes place, Korea will be the first large country in the world to lower its rate in such a fashion through a government operated program of contraceptives. The Japanese used abortions in their program initially to lower the rate, and now have shifted emphasis to contraceptives to take the place of that more undesirable method.

**International Reputation** The reputation of Korea as a country that has made some progress in this area has become known around the world. When the Philippines wanted to start a program, they sent two officials to Korea to learn from the experience here. A week does not go by without some foreign visitors, and the average is about five a week. We are going to have to put up a world map in the office so that our staff has some idea of where these people come from!

Family planning is an area where this nation can share knowledge with others and participate in international exchanges, giving as much or more than it receives. It is hard to think of any other endeavor of the Koreans that has such a solid reputation. No international conference on family planning is complete without either representation from or reference to the Korean program. When WHO is training staff, they come to this country to see what has occurred here. A training center is being constructed with assistance from Sweden the better to care for these international visitors and their needs for learning about the local program.

The International Planned Parenthood Federation has been another area of Korean participation. Assemblies of this organization have Korean delegates and important positions on its committees have been held by Koreans. At present the Chairman of the Executive Committee is Dr. Jae Mo Yang of Yonsei University. There are no other important international groups that I know of that have a Korean in such an important position. There have been those who have served as the Asian vice-president, or some other such level, but not as the chairman of the most important committee.

(This is the first of three parts.)

*George Worth*

Representative in Korea for  
the Population Council



# EMERGING ECONOMIES CORPORATION

## (What is Emerging?)

The "trial balloon" we call Emerging Economies Corporation represents an attempt to test out a vehicle for the sound investment with a social impact in developing countries, of endowments of such organizations as Church boards and Foundations.

In recent months, there has been a great deal of discussion in our churches, questioning the right of Endowment committees to invest Church boards' reserves and endowments under purely "portfolio management" rules. For quite some years now the endowments, which come to Church boards mainly through bequests in the wills of deceased persons, have been considered to be well-invested if they generated the maximum possible earnings, which could then be applied to the programs of Churches, for example, mission work abroad. The dissatisfaction with this limited view of Church investment responsibility was brought home to several Church boards by demonstrations conducted by such groups as seminary students, protesting investments in companies and in banks who were cooperating with South Africa, hence, in the belief of the demonstrators, supporting apartheid policies of that Government.

Without pursuing the arguments, pro and con, concerning the validity of these demonstrators' charges, at least they pointed up the possibility that there might be some other responsibilities than preservation of capital and generation of fair return of earnings on Church Endowment funds. Obviously, these arguments cannot be settled by consideration of negatives alone. If there is a responsibility it must have a positive side. In other words, in what manner should Church board endowments be invested to meet the full Christian responsibility? There is a growing realization that the development of people is both a responsibility and an opportunity for sound (albeit difficult) investment.

The responsibility has been recognized more quickly and sharply as related to investment in the development of undeveloped minority groups within our own homeland; for example, the Black communities or Mexican constituencies. The evidence of this underdevelopment on our own doorsteps both affects our conscience and creates a real fear of any further avoidance of the issue. The response has been slower

toward the other members of our common humanity on this SPACESHIP EARTH, who happen to be separated from us by enough of a body of water to insulate us from fear of our inaction.

It is the job of Emerging Economies Corporation to prove that it can find investments in developing countries which are both sound economically and pertinent to the social development of people.

The selection of these investments will probably be for the small and medium-sized industrial efforts. We are seeking to become direct partners, always without control for Emerging Economies Corporation, in order to support and develop the efforts of indigenous groups. There will be a readiness to supply technical assistance and management consultation; an insistence on all accounting controls; a plan to turn over the entire investment to the indigenous investors when it is possible and advantageous for them to take it over.

Emerging Economies Corporation is a business corporation, without any exemption from taxes or other advantages which would accrue to a non-profit corporation. It simply takes its place as a much riskier investment for Church boards Endowments than General Motors Corporation or Dow Chemical Company, but with a better influence over policies, and their effect on the development of people than can be exercised by the mere voting of a proxy for a relatively minor amount of stock in a giant corporation. Such earnings as it generates in the developing countries would normally be spent on programs in those same areas. Consequently, there would not be a demand on the developing economy to pay those earnings out in dollars during the years that the country is still below the "poverty" line.

It is hoped that Emerging Economies Corporation can play a significant role in accomplishing the purposes of the new Development Commission of the World Council of Churches.

*A. Eugene Adams*

**Emerging Economies Corporation**

## BOOK REVIEW

### TWO NEW TRANSLATIONS

**Table-Talk On Religion** (종교 좌담), Uchimura, Sol-Oo Publishing Company, 1970. 114pp., Seoul, Korea. ₩ 100.

Recognized throughout the international Christian community not only as the leader of the Japanese Non-Church Movement but also as an outstanding expositor of the Bible, Uchimura has given us a very simple but profound introduction into the essential beliefs of the Christian.

The book is deceptively easy, which often is the mark of a great Christian classic. Upon reading it, one is impressed with the author's freedom from the forced logic of many Western writers and with his plain honesty and certainty. This is evident especially in his chapter on "Truth", in which he presents the basic truth of the Gospel, distinguishing between "academic truth which many worldly people claim to seek" and the living Truth of God.

The reader should not be disturbed by the first chapter, in which the author criticizes the organized Church. Learn from it, and then be refreshed by his further teachings on the Bible, miracles, prayer, eternal life and the resurrection.

Place this book in the hands of anyone you know who wants to become a Christian, or who may be a Christian but has no certainty about his basic beliefs.

**Man's Search For Meaning** (죽음의 수용소에서), Victor E. Frankl, I-Oo Publishing Company, 1969. 197pp., Seoul, Korea. ₩ 300.

Dr. Frankl is professor of psychiatry and neurology at the University of Vienna and is considered by many to be the leading successor to Freud. He is also an existentialist. Unlike many psychiatrists and existentialists, however, he is neither pessimistic nor antireligious. He is surprisingly hopeful and points the reader to a constructive solution to the problem of neurosis, which plagues the great majority of Korean students and young people, and perhaps some missionaries as well.

Part One is autobiographical, in which the author recounts his three grim years at Auschwitz and other Nazi concentration camps. He learns and describes what a human being does when he suddenly realizes he has "nothing to lose except his so ridiculously naked life." He insists that to have meaning at all in life, one must find it even in his suffering. He maintains that man becomes alive only when he discovers the reason for his existence, and he quotes Nietzsche's famous words, "He who has a

*why* to live can bear with almost any *how*."

Part Two is a presentation of his theory of "Logotherapy". In this section the author presents a dynamic interpretation of the meaning of love and of the path from nihilism to true freedom.

This is an excellent book for a small study group.

*David Ross*

Southern Presbyterian Mission

## End of Yi Dynasty

Friends of Korea will learn with regret of the final closing of an era in Korean history with the passing of the last Crown Prince of the Yi Dynasty, Prince Yi Un, on May 1, 1970, at the age of 72, after long illness. The half-brother of King Sunjong, the last King of Korea, Prince Yi was forced by the Japanese to live in Japan and was married to a lady of the Japanese nobility. After 56 years of exile, he returned to Korea on Nov. 22, 1963, and was immediately admitted to St. Mary's Hospital in Seoul. In accordance with Korean custom, he was discharged to return to the Naksonje, his residence in the Changdok Palace, immediately before his death. He was buried on May 11, 1970 at Kungok, near the tombs of King Sunjong and his father, the Emperor Kojong. He is survived by his wife and by his son, Yi Koo, who was educated in the United States, obtained American citizenship, and now heads a firm of architects in Seoul.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. IX. No. 7

JULY-AUGUST, 1970

## *The 25,000th Mother*

Awaiting the delivery of our 25,000th mother at the Il Sin Hospital, there was great speculation as to who it would be. A woman who had not attended for ante-natal care, yet was lucky enough to have a normal delivery?—not something to be encouraged. Someone who came in as an emergency and in trouble, too late to save her baby or perhaps even herself?—we hoped not. A patient who had attended for pre-natal care and had a normal delivery of her first baby?—that would be nice. Or would it be someone with whom we had had closer contact over more than one pregnancy and whom we had really been able to help?—that would be best.

There were other questions, too. Would the patient be a Christian or would she not? Would she be from a well-to-do home? In that case, she could afford a private hospital. On the other hand, would she be destitute?—we hoped not because, in that case, she would be unable to provide adequately for her baby. Or would she be just in ordinary circumstances? That would be best. And there was, of course, the all-important question—would it be a boy or would it be a girl? Privately, I thought a girl would be most suitable to this very important occasion at a women's hospital, but I knew that family and staff alike would be just that much happier if it were a boy. We could control none of these things, of course, any more than we could control the time of this baby's arrival! And so we waited with interest.

As the staff went off duty on Friday evening, the 6th of March, there were only three deliveries to go, so our first question on Saturday morning was, "Who was it?" "Not delivered yet," was the answer. "It was a quiet night. The next delivery will be the one."

There were four patients in the labour ward and the one that looked like winning the race was a mother who had had a very difficult first delivery here and was now about to have her second baby, so she would be quite a suitable person. But then another mother-to-be came up the stairs and it looked as though she was *definitely* in the race. She would be a satisfactory winner, also. Having come to us in 1966, when already in premature labour and too late for us to save her baby, Mrs. Kim had a history of having lost two babies before that and had only one little girl still living. With her next pregnancy, in 1967, she had attended the clinic regularly and had a lovely, healthy son. This time, she had



Mrs. Kim, the 25,000th mother

been attending, too, and we were not expecting any problems.

There were other admissions during the morning, but to our relief, no "emergency" came in to snatch the prize. At noon, my phone rang, "Come quickly. THE baby is about to be born." And at 12:15, a little baby girl made her entry into the world. Although one of the nurses expressed the sentiments of all, when she said, "It would have been nice if it had been a boy," we were all very happy that this was a family whom we had really been able to help. Mrs. Kim, of course, was greatly surprised to find herself the center of so much interest, but after she understood what it was all about, she cooperated well in allowing pictures to be taken and reporters to interview her, when we allowed them to see her, next day.

Ordinarily, our patients stay in hospital for only two days, if it is not their first baby, so we had hurriedly to arrange our little celebration to be held around the mother's bed on Monday morning. Being of "ordinary" means (as we had hoped), the mother had asked to go into our public ward, where she had been with the last baby. But her husband (a civil servant), finding that his wife was suddenly the center of attention, insisted that she be moved to one of the two-bed rooms—a very nice thought. He was not able to be at the service, but the minister of their church and his wife were able to join us, for the patient turned out to be one of the 20% of our patients who are Christian. After singing the hymn "Come Thou Fount of every Blessing," hearing the reading of the Hundredth Psalm

and a short talk by Dr. Helen Mackenzie, the chairman of our Hospital Board led in prayer for the family, the baby and the work and witness of the hospital.

When the service was over, the gifts were presented by our Assistant Superintendent and the Labour Ward nurse, who has probably been present at more of the 25,000 deliveries than anyone else on the staff. Aside from a parcel of nice baby clothes, she was given a bank deposit slip for 25,000 won (about \$80.00), which will be worth 2,870,000 won when the baby is twenty years old and 9,000,000 won by the time she is twenty-five. Not a bad dowry, if it isn't needed for her education!

So another landmark has been passed at the Il Sin Hospital.

*Miss Catherine Mackenzie, S.R.N.  
Il Sin Hospital, Pusan  
Australian Presbyterian Mission*

## Family Planning

### Part Two

#### *How the Government Program Works*

Within the Ministry of Health and Social Affairs, there is a Family Planning Section. The budget from this office pays for a network of personnel in health centers and provides supplies, training, public information, etc.

At each health center, there are a number of field workers for taking care of family planning. In these city centers, these women go from door to door and recruit women. In the rural areas, these persons at the health center provide support and supervision for the field workers who are assigned to the myon (township) offices. There is one family-planning field worker in every myon office, of which there are about 1,450. There are about 900 working at the health centers, making a total of about 2,350 persons who do door-to-door interviews, hold group meetings and provide contraceptive advice.

These workers offer four types of contraceptive services. Condoms are available free for distribution. Oral pills are given to women for the small charge of thirty won a cycle. This is the only method for which there is a charge to the recipient. The women are given the opportunity of going to a doctor for a loop insertion. Men can get a vasectomy from a doctor, and the acceptors are paid 800 won for this.

These medical services are offered by doctors in private practise or those on mobile vans. There are 1,200 doctors who have been trained to insert IUD

loops and five hundred who have been trained for vasectomies. These doctors get 400 won per loop insertion and 1,000 won per vasectomy performed. This is hardly enough to guarantee quality performance.

This whole government program operates on a system of targets. National targets are figured and calculated, and these are passed on to the provinces, cities, counties and townships. In this way, every government unit knows how many of each type of contraception they are responsible for. The average field worker in a myon has to do the following in a month's time: pass out condoms to thirty people, recruit twenty for IUD insertions, recruit one for a vasectomy, and pass out sixty oral pill cycles. If the worker fails in this target, then she and her supervisor and the governor of that province are all shown up as weak in administrative leadership. The monthly results are among the administrative items that are reported regularly to the highest levels of the government and are used in rating the performance of civil servants.

The government family planning budget, this year, is equivalent to about \$2,400,000. In addition, there is about \$600,000 in foreign aid going to direct support of parts of the program, such as the operation of mobile vans, training, publications, etc. Then, there is about \$1,000,000 more in foreign aid of indirect assistance to the program. This includes such items as audio-visual equipment, vehicles, advisors, conferences overseas, and observation tours.

When the direct costs of the program are averaged out over the total number of persons who have accepted services, it costs the government about \$5.50 to assist each person. When this is compared with costs for taking care of a child after birth, the ratio between prevention and later child-care is immense. Anyone familiar with orphanage care of children will be able to make a calculation which would show that it costs more to take care of one unwanted child for just one month than to prevent its conception in the beginning.

The total size of the program, so far, has been rather large. Every year, there are about 300,000 women who receive the IUD, and about 20,000 men who are vasectomized. Monthly, the condom and the pill go to about 150,000 each. Over two million Korean women have had the loop inserted and over 700,000 are still wearing them. This is a more intense IUD and pill program than in any other national program in the world. By International comparison, the level of vasectomies is also very high.

The program has been large and fairly successful. This does not mean that there are no problems. Some of the more widely recognized are:

1. The lack of a *good* contraceptive that is safe, easy to use, and has no side effects.
2. The rapid turnover in field-worker staff and therefore the low level of skill that many of them have for the work which they are assigned to do.
3. The lack of participation in the program on a



regular basis by the hospitals and medical services delivery systems. Only certain designated doctors have been included. Loop insertions by trained midwives have not yet been approved by the government.

4. Social and educational agencies of the government and the society have not been involved in the program and are relatively ignorant of what is happening. There needs to be a wider participation and better integration of family-planning into the way of life of the people and their society.

(Second of three parts)

*George Worth*  
Representative in Korea for  
The Population Council

## News of the Korean Church

### Bishop Fritz H. Pyen Retires as Bishop

Rev. Fritz H. Pyen (Pyun Hong-Kyoo), Bishop of the Korean Methodist Church for the past three years, formally retired from the active ministry at the meeting of the Central Annual Conference on March 13th. Bishop Pyen was later sent as fraternal delegate from the Korean Methodist Church, together with four other fraternal delegates, to the meeting of the General Conference of the United Methodist Church in the United States, in April.

At a special meeting of the Executive Committee of the Korean Methodist Church, on March 25th, the Rev. Chung Deung-Woon, chairman of the Central Annual Conference, was appointed to serve as interim bishop until the General Conference elects a new bishop at its meeting in October of this year. Bishop Chung, who is now 69, has been serving as pastor of the Malli-hyun Methodist Church, in Seoul, while serving as Conference Chairman. He is a graduate of the Methodist Seminary in Seoul and of Kansei University in Japan.

### National Memorial Day Service

On June 7th, a special memorial service for the men of the Korean Armed Forces who have given their lives for their country in the Korean and Vietnam wars, particularly, was held in the wide space before the great Hyun Choong Gate of the National Cemetery, under the joint auspices of the Korea National Christian Council, the Officers' Christian Union and the Defence Ministry. Rev. Kim Kwan-Suk, General Secretary of the National Christian

Council presided. Rev. Kwun Hyun-Chan, Chief of Chaplains, and Commander Chai Young-Sin, president of the Officers' Christian Union, spoke briefly, and Rev. Lee Hai-Young of the Seoul Sung-Nam Church gave a brief message.

In previous years, the Officers' Christian Union has sponsored such a service annually. June 6th is National Memorial Day and, this year, June 7th was the nearest Sunday. This year, however, they were joined by the other two bodies in this service for the first time.

### Pension Fund for Retired Women Workers

A gift from the Board of Missions of the United Methodist Church in the United States, in cooperation with the Women's Society of Christian Service of the Korean Methodist Church, has made possible the construction of a retirement home for retired Bible Women workers and a pension for them.



Retired Methodist Women Workers

Established in 1948, the Home of Peaceful Rest is supported by the Korean WSCS. A Bible woman becomes eligible for admission to the Retirement Home and a small pension if she is a graduate of the Methodist Seminary, is 65 years of age and has been engaged in full-time Christian service for at least twenty years. There are 22 retired Bible Women now receiving the benefit of this program.

There are now 150 Christian workers serving as Bible Women in the Korean Methodist Church. The supporting Women's Society of Christian Service has 28,595 members, today. Aside from these Bible Women, there are fifteen ordained women ministers also serving in the Korean Methodist Church.

## BOOK CHAT

**Seoul—Past and Present**, by Allen D. Clark and Donald N. Clark. Published by the Royal Asiatic Society, Korea Branch. (price \$6.50)

It is most fitting that the first in a proposed "Guidebook Series," to be published by the Royal Asiatic Society, Korea Branch, should be on the City of Seoul. And even more appropriate that the distinguished authors of this exciting volume should be Dr. Allen D. Clark and his son, Donald N. Clark. Together, they have lived in Seoul roughly thirty-seven years, and there have been Clarks in Korea since as early as 1902.

This is no ordinary guidebook. The authors are scholarly historians and know not only the bare bone facts of the city they write about, but the legends and flesh as well. They write of the city they know and love and call their own.

The son of a pioneer Presbyterian missionary family, Dr. Allen Clark first entered Seoul in 1908 by birth and, eleven years later, as a young lad, took his first foreign visitor on a guided tour of the city. The lady was in a rickshaw, Allen on a bicycle. Today, fifty years later, there is still no one who rivals Allen Clark as a tour guide to Seoul!



According to the authors, the book has two purposes. It tries to help the foreign resident in Seoul by giving him background information about places he may already have seen. For example: Most local residents have been to the Seoul Club at one time or another. But how many know that King Kojong was living in this building when he was forced to sign the treaty making Korea a Japanese protectorate! Or, how many who have visited the Royal Ancestral Tablet House (the Chong-myŏ) and have seen the two long halls facing south have known that one contains the tablets of the kings who died leaving direct heirs to the throne, while the other, similar in form, contains the tablets of those Korean monarchs who died without direct heirs?

The second purpose of the book is its attempt to assist the short-term tourist to make the most of

whatever time he has for getting acquainted with the city. It even suggests and directs walking tours for those with only a few hours at their disposal.

There will undoubtedly be some with specialized interests who may wish that Saemounan Church, for example, or Sogang University had been included. But, as the authors are quick to point out, no single book could present adequate explanations of all there is to see; of everyone's favorite church, university, office building, or even kisaeng house. Subjects have been selected arbitrarily, to a certain extent. However, this reviewer believes the selection was based on sound judgment, with an eye to being continually contemporary.

A recent issue of *The Tokyo Week-end*, a weekly magazine from Japan, referred to Korea as "Asia's best-kept secret." Depending on whether you wish this secret kept for a select few or shared openly with the world, you will curse the authors or bless them. For they have done a masterful job of opening to all the world the thousand and one secrets of the delightful city of Seoul.

A word of appreciation should be added for the quality of the printing work. One friend was heard to say that it was worth paying the price of the book to have it on the shelves as a sample of good printing art. The Hollym Printers and the Royal Asiatic Society are to be congratulated on the technical excellence of the book, as are those who provided the pictures, drawings, maps and the intriguing translations of Korean sijo poems which embellish it. If this is the standard, we await with keen anticipation the appearance of later books in the projected "Guidebook Series" of the Royal Asiatic Society.

reviewed by Eilen F. Moffett

### KOREA CALLING

Editor: **Mrs. Horace G. Underwood**

Business Correspondence: **Rev. Allen D. Clark**  
Box 1125 I.P.O. Seoul, Korea

Subscription: **\$1 a year**

**\$6 a year for 10 to one address**

Published by **The Christian Literature Society**  
of Korea

**136-46, Yun-chi Dong Seoul, Korea**

**Tel. 74-3092; 1792; 1906**



# KOREA CALLING

VOL. IX. No. 8

SEPTEMBER, 1970

## 80th Birthday

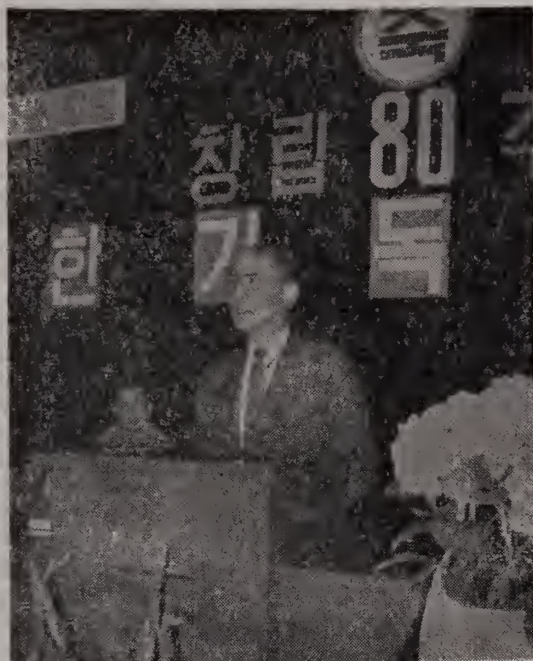
In Korea, one's 60th birthday is an occasion for great rejoicing, gifts, parties, and all that goes with it. In the Bible, much is said about attaining one's "three score years and ten," or 70 years. But the Christian Literature Society has just passed an even greater mile-stone with the celebration of its 80th birthday on June 25th, the anniversary of the day on which the Society's first constitution was approved and the Society itself organized. The celebration took place in the assembly room of the new Christian Center Building in Seoul, with representatives of many Christian organizations gathered for the occasion.

The original beginning took place in 1890, at the home of Rev. H. G. Underwood, then in Chung Dong, about where the Methodist Grey House now stands. Rev. Franklin Ohlinger of the Methodist Mission was the first General Secretary and its effective establishment was very largely his work. He had had experience in publishing work in China and was the ideal man for the place. Recently, a young man stationed with USOM, in Seoul, stopped by the offices of the Society to introduce himself and ask about the work. It developed that he was the great-grandson of the original Mr. Ohlinger. We appreciated the visit, both for his own sake and for that of his great-grandfather.

One of the first books of any size was the translation of *Pilgrim's Progress* by Dr. and Mrs. J.S. Gale. Dr. Gale was then a young missionary and still had his long and active literary career ahead of him. This book is now in its 14th edition since the Korean War (when all records were lost) and probably at least its 50th edition since that beginning. Another important early publication was Gale's big *Korean-English Dictionary*, put out in 1896 and later revised in 1930 by Rev. A.A. Pieters. It was an important literary tool, now quite rare, but still a valuable work for those fortunate enough to have access to it.

In 1907, a piece of land was secured on the main street of Seoul, Chongno, near the center of the city. Across the street, the new YMCA had just been built, with help from John Wanamaker, and the Bible Society was next door. This made it a center for joint Christian activities for years to come. On this property, in 1911, a tiled building was constructed to house the "Korean Religious Tract Society," as the Society was first known. Later, in 1919, the name was changed to "The Christian Literature Society of Korea."

The 1911 building was soon too small but it was



not until 1931 that a new four-story building was constructed on the same site, largely through the efforts of M.L. Swinehart of the Southern Presbyterian Mission. Still later, when the Christian Radio Station, HLKY, began its work, in 1949, another story and a half was added to the building to house their broadcasting activities.

In 1969, the growing pains of the burgeoning city (now 5 million, or ten times what it ever was in Japanese days), led to a street-widening program which cuts the front two-thirds of the building off, making it necessary to move. The Society is now carrying on its work on the third floor of the new Christian Center Building, at Yun Chi Dong, with a retail store in the first-floor lobby.

During World War II, things were almost at a stand-still. Christian work of any kind was extremely difficult under the pressure of the Japanese military government. "Liberation," in 1945, was more than merely political for this and other Christian organizations. It was like a breath of fresh air. On March 27, 1948, the Board of Trustees was reorganized, with Dr. Namgung Hyuk as chairman and Rev. Kim Choon-Pai as General Secretary. Mr. Kim continued in this capacity until his retirement in 1967. Dr. Namgung was carried off by the Communists, in 1950, and his loss was keenly felt. The present General Secretary is the Rev. Chough Sun-Chool.

Through the years, there has been a variety of periodicals, the first of which was the "Christian

Weekly," begun in 1915. Later, the "Christian Messenger" was of great value to the Church. In this connection, also, particularly during the 1930's, there was a program of evangelistic articles published in the daily papers, on a paid-advertising basis, with correspondence invited from the readers.

After the Korean War, the first periodical was the *Christian Home* magazine, begun in 1949, suspended by the war, then revived in 1954. It was later turned over to the women of the Christian Home and Family Life Committee, who have made it a very fine publication.

In 1952, while the Society was in refugee accommodations in Pusan, the first issue of the magazine for children, *Children's Friend*, appeared. It still continues and is now the oldest magazine for children in the country, where the mortality of magazines is very high. In 1957, *Christian Thought* made its appearance, being a forum for theological discussion. In 1962, the Society took over the publication of the Korean edition of *The Upper Room*, the well-known bi-monthly devotional magazine, which had previously been carried on by Rev. C.A. Sauer. That year also saw the revival of *Korea Calling*, which had been published for a year or two before the Korean War. It was a small effort to replace the very excellent monthly magazine, *The Korea Mission Field*, which the Society had published from 1905 to 1941, when the impending war situation caused its suspension. Finally, in 1967, the Society took over from the Committee on Work for the Blind in Korea the publication of their monthly Braille magazine, *New Light*, the only one of its kind in Korea. This gives five periodicals of varied types published by the Society.

Prior to World War II, there had been something like 1,000 Christian titles available. Stocks ran low, during the war, and were later completely destroyed at the time of the Korean War. Getting started again was a major matter. Printers were sleeping beside their machines, ready to get up and go to work whenever the electricity came on. Paper was scarce. Even pre-war books were hard to come by and, when found, the spelling and vocabulary no longer fit the new times.

Today, we are back to about 1,000 titles, from all sources, and the number is increasing every year. About 80% of these are published by the CLS. Two-thirds of the new books are original, the rest being translations. Whereas, in earlier days, most of the books were produced by missionaries, today there are only a few missionaries who are writing; nearly all are the work of Korean authors, many of them excellent productions. The Society has held writers' work-shops to encourage new writers and offers (since 1964) a Prize for Christian Writers and Translators.

One important service to the Church has been the Union Hymnal, first published by the Society in 1919. This was reissued many time and revised. The first hymnal was a combination of the then Methodist and Presbyterian hymn books. After World

War II, this became a combination including the Holiness hymnal. In 1967 appeared a completely revised hymnal which includes many new hymns, among which are several with words and music by Korean writers. All hymns were re-translated by a Korean committee, thereby eliminating infelicities.

In January 1969 occurred a merger with a type of work in which the Society had not previously been engaged, namely literacy work. The Korean Christian Literacy Association had been originally formed in 1949, following a visit to Korea by Dr. Frank C. Laubach of world-wide literacy fame. Materials were prepared and were widely used among the Korean Armed Forces and in prisoner-of-war camps, during the conflict. The work has been so effectively carried on from the beginning that the rate of illiteracy in the country has dropped sharply, from about 60% in 1949 to about 15% in 1970. With the merger, this work is being continued as a department of the Society, but on a reducing basis, while the former staff members are shifting their writing skills to the production of so-called "popular books" some religious, some general, such as biography, health, etc.



Over the past several years, arrangements have been made with secular bookstores all over the country to handle our books. There are now about 80 of these, as well as more limited outlets through schools and other organizations.

So, through the years and still today, the work of Christian literature continues and the books and magazines go on their way with the prayer behind them that the Lord will bless them to the spiritual benefit of those who read them. As Christopher Morley once wrote, "When you sell a man a book, you don't just sell him twelve ounces of paper, and glue; you sell him a whole new life." It is our hope that these books will be used to convey "a whole new life," in Christ Jesus.

**Allen D. Clark**

**Associate General Secretary  
Christian Literature Society**



# Family Planning

## Part 3

### *Voluntary Agencies*

There is a special voluntary agency formed to help and assist the government's family planning program. The Planned Parenthood Federation of Korea was organized in 1961 and has assisted the government in many ways, especially in the training of workers and doctors and in handling the public information program. The Planned Parenthood Federation of Korea has not only local branches in each provincial capital but also clinics. Membership in the Federation is available to those who are interested.

One of the largest activities of the PPFK is the organization of a series of mothers' groups in 16,000 villages. A monthly magazine, called "Happy Home," is sent to these clubs for their use in instruction and entertainment. When a field worker comes to the village, she has the assistance and support of the club members as she visits from home to home. Some club members also assist in passing out oral pills and in keeping the records necessary for this pill program.

The work of the PPFK is supported by the International Planned Parenthood Federation and by The Population Council. The Korean government also gives them grants, from time to time, to operate specific functions, such as training programs or clinics.

OXFAM and the Pathfinder fund have given aid to programs in Korea. Church World Service has held a series of conferences for pastors and church visitors on family planning. A number of Christian hospitals have been active in this work, especially Severance, Il Sin, Wonju and Kwang ju.

In the early days of family planning, in the 1950's, the Methodist Social Service Centers pioneered in the organization of clinics. Miss Esther Laird, then in Taejon, not only had a good program for women who came to the Center but was also able to give some orientation to the Methodist ministers who were receiving refresher courses in the Seminary. These men came to visit the Center to see its work. One item scheduled was the family clinic, and so discussion began.

Other social service agencies operated by groups related to the Korea Association of Voluntary Agencies do not have a very good record in family planning work. A few have started, but the initial effort has not been sustained. Others have made referrals to the government program, with varying levels of success. There would seem to be a need for a consistent program by each agency dealing with people, to see that their service, at a minimum, include referrals to government contraceptive services. Active programs of the agency can encourage good rela-

tions in this way, if the government quotas are partially fulfilled through the efforts of private groups. All civil servants enjoy having somebody else do their work for them if they can get the credit.

Some of the ways in which volunteer groups might help with family planning are the following:

1. Making referrals to the government program, through the local health center, of people who are clients of the voluntary agencies.

2. Support of the program by including family planning topics in group meetings, publications and audio-visual programs with which the voluntary agency is related. Special emphasis should be given to the ideal of a small family.

3. Including family services in medical services, both in hospitals and in various kinds of clinics.

4. Having personnel practise that encourage small families.

### *A Crowded Country*

For a country that is one of the three of four most crowded in the world, more people is a problem. But, as is well known, only one-fifth of Korea can be farmed. So the number of persons on the arable land of the country is very high. One hundred eighty pyung of land (6480 square feet) would have to feed one person and provide other cash crops as well. This is an area smaller than most building lots in the urban United States.

At the present rate of growth of close to 2% per year, the amount of arable land available for each person will drop to about 100 pyung (3600 square feet) in 25 years. This is a fact of considerable concern to Koreans who are aware of this problem. Under these conditions, doing something about limiting the population is not an option, it is a requirement.

*George C. Worth*  
The Population Council

## News of the Korean Churches

### **Police Chaplains Busy Evangelizing**

Korea has the distinction of having the only Christian Chaplains' Corps on the mainland of Asia (the Philippines also has one.) This was set up on Feb 7, 1951, by order of the first President, Syngman Rhee, himself a member of the Methodist Church. At the close of the Korean War, it was reported that 218 decorations for gallantry had been awarded to chaplains with the Korean Armed Forces. There had been 28 casualties among them, during the two years that intervened between the formation of the Chaplains' Corps and the signing of the Truce, in



Playing for the prisoners

July 1953.

Later, the work of the chaplains was extended to peace-time service in prisons, veterans' hospitals, and with the National Police. This last was begun in 1966, at the request of the Police authorities themselves. These chaplains lead worship services for the staff members of various police stations, work with the men of the Homeland Reserve Forces, visit penal institutions and homes for delinquents and prostitutes, and do counselling with many who request their aid. There are about 300 chaplains at work in the various types of chaplain activity.

#### Publication of the 1970 Christian Yearbook

The publication of the long-awaited 1970 Christian Yearbook, on May 31st, is an achievement on which the National Christian Council and the editor, the Rev. Kim Kwan-Suk, are to be commended. In spite of the difficulties involved in gathering the material, the results will be helpful for providing suggestive material toward the preparation of a history of the Christian Church in Korea. It will give an introduction for the study of evangelism, Christian education, publication work, radio, chaplain, hospital and foreign missionary activities of the Korean Church today.

The availability of the names of denominations and institutions and of statistics related to these bodies will be most welcome. As for the National Christian Council itself, information is given on the constitution of the organization, membership and activities, which will serve to answer many questions.

It is never easy to compile a book of this sort and criticisms on it would be easy to raise. Until a better book appears, however, this will serve as a helpful and suggestive manual on many phases of Christian work in Korea. The Korean title is 1970

기독교 연감 the price is 2000won. It can be secured through the Christian Literature Society.

#### Special Evangelistic Services at Young Nak Church

The Young Nak Presbyterian Church of Seoul, as part of its 25th anniversary celebration sponsored a three-city evangelistic campaign led by Dr. John E. Haggai. A total of 32 meetings were held in Pusan, 30 in Taegu, and 44 in Seoul. Among the most successful meetings were those led by James Baird for high school students. The total attendance at the meetings in the three cities was 65,751. The total number of decisions reported was 19,829. The Crusade, though sponsored by Young Nak Church was inter-denominational.

## BOOK CHAT

In connection with the above article on the 80th Anniversary of the CLS, we checked to see which books have been long-time best sellers, year after year, and have come up with the following. That many readers surely can't be wrong, and we commend these books to your continued use.

Pilgrim's Progress 14th edition (천로 역정)

Life of Augustine 10th (어거스틴)

Confessions of St. Augustine 9th (어거스틴 참회록)

Imitation of Christ (a Kempis) 8th (그리스도를 본받아)

Diary of Private Prayer (Baillie) 9th (기도 수첩)

Aesop's Fables 9th (이솝의 이야기)

Comparative Religion (Chai Pil Keun) 7th (비교종교론)

Sources of Power in Famous Lives 6th (믿음으로 산 위인들)

Great Women of the Bible (Macartney) 5th (위대한 여자들)

Also published before World War II. All records were lost at the time of the Korean War, so the above editions are only from 1953 on. Pilgrim's Progress, for example, has probably gone through more than 50 editions since it was first published.

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Editor: Mrs. Horace G. Underwood

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\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792;1906



# KOREA CALLING

VOL. IX. No. 9

OCTOBER, 1970

## LEPROSY HOSPITAL PLUS!

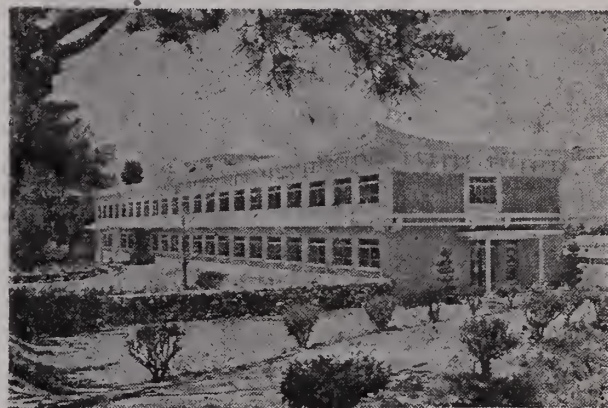
When is a leprosy hospital not a leprosy hospital? When it is the Wilson Leprosy Center between Soonchun and Yosu, where thousands of non-leprosy patients are treated yearly for polio, chronic osteomyelitis and other bone infections, trauma, amputations, congenital deformities, cerebral palsy, plastic surgery and so on.

Acting Director, Dr. John Knox Wilson, is the son of Dr. R. M. Wilson (1905-1948), who founded the leprosy center, which began its work in 1911. Dr. Wilson is concerned that more people in Korea come to know the wonderful facilities and low costs available at Wilson Leprosy Center (named for the founder) for many different kinds of patients. When Dr. Stanley C. Topple, then director, went on furlough in 1969, there was a brief quiet period, but with the arrival of Dr. Erskine Moore, an orthopedic surgeon, a few months later, things began buzzing again.

The work of the colony is divided into three areas: (1) leprosy work, (2) the mobile clinic and (3) the hospital work. It is this third area that the staff is anxious to have more people aware of. Says Dr. Wilson, "Missionaries, Korean churches, army units associated with orphanages and any others may send crippled patients to the Wilson Leprosy Center hospital, where they can receive excellent treatment and rehabilitation for a very reasonable amount. The charges are much less than for other mission hospitals and only a fraction of the cost in the Seoul hospitals. Patients often stay in the dormitory (daily cost 70 won!) rather than in the hospital. I believe that many people all over Korea would send patients if they only knew about the facilities."

Medical work at the hospital includes out-patient medical and eye clinics, orthopedic out-patient clinics, reconstructive surgery, physio-therapy for leprosy, general orthopedics and post-operative patients. There are daily clinics for leprosy patients, as well as regularly scheduled eye clinics by an ophthalmologist from Yosu. The orthopedic out-patient clinics are held every Monday at the hospital and approximately 80% of the patients seen here are non-leprosy patients. Dr. Moore has regular orthopedic clinics at Kwangju Christian Hospital and at the Presbyterian Medical Center in Chunju, and does major orthopedic surgery at these institutions.

Under the leadership of Mr. and Mrs. R. C. Hottentot, great strides have been made in the Wilson physio-therapy department. More than 700 physio-therapy treatments are given each month. Ori-



Wilson Leprosy Center Hospital

ginally 95% of these treatments were for leprosy patients, but now about 65% are for non-leprosy patients. New equipment for this department includes an exercise bicycle, parallel bars, wall ladder, wall weights, shoulder exercise wheel, arm exercisers, whirlpool bath, paraffin bath, hot pack machine and others, so that the Center might have the best-equipped physio-therapy department in Korea. Much of this equipment was designed by Mr. Hottentot and made locally. Two physio-therapists are receiving on-the-job training. The limb and brace shop and orthopedic shoe shop are also under Mr. Hottentot's direction and here a variety of prostheses are made for amputees, and braces are made and revised for polio and other patients.

Says Dr. Wilson, "We can now look to the hospital as a referral center for the rehabilitation, not only of leprosy patients, but more and more for the rehabilitation of the many amputees, polio patients, paraplegics, cerebral palsy, rheumatoid arthritis and stroke patients. Our hope is that it will become better known that these facilities and personnel are available and that we will receive many more referrals from mission hospitals, orphanages and churches throughout the country, to make the best use of them and of us."

*Martha Huntley*  
Southern Presbyterian Mission

## *And Now There Are Three!*

### *Three of the Least of These?*

In the days when heroes were returning from Vietnam, there were shouts and medals and glory for some. For others, there was only anticipation of long months of hospitalization and readjustment to a life limited by artificial limbs or partial sight or tuberculosis. Providentially, there was a chaplain in the hospital to whom the men could pour out their fears. Through him, many came to know the love of God in Christ and to believe that He would be with them in the uncertain days ahead.

Three of these veterans were too embarrassed to go home to their parents, where they could be only a burden. And yet they were lonely and uncertain. What could the future hold? As time for leaving the hospital drew near, the question became acute. What about marriage? Could God provide a wife who would readily love a man who had lost part of his face, or a man who had to lay aside his two artificial legs, when the day was done, or a man who could only support her by working with artificial arms?

The chaplain met with the Christian Counselor, knowing that she worked with many girls in Seoul. Marriages in Korea, in most cases, are still arranged by a go-between. There are three Christian Counselors who meet the trains, each day, at the main Seoul railway station, to try to introduce country girls arriving alone in the big city to a safe and decent way of livelihood and to tell them of Christ. There is a real danger that many of these girls, in their naive ignorance of the city, will be enticed into houses of prostitution by men mingling in the same crowds in the station. In 1969, there were 1,927 country girls who were "rescued" by the Christian workers *before* being led into prostitution.

The chaplain, therefore, went to talk over the problems of the men with these experienced and devoted women. The chaplain was one of nearly 300 Christian chaplains serving the men in the Korean Armed Forces, in hospitals, camps, service men's centers, prisons as well as with units in the field, both in Korea and in Vietnam.

The Counselor listened to the story and then she chose several Christian girls to go to the hospital and visit the sick there, in the wards. Among others, they passed through the ward where these three veterans were. Some were shocked by what they saw of the horrifying results of war. But in the hearts of three of the girls there was a real compassion and a desire to help. Later, they were consulted about the possibility of marriage. This is the story of one of them.

Orphaned when very young, she had been in many houses, but never in a home. She had come



Our veteran and his family

to Seoul, as thousands of other girls do, to obtain work to support herself. In this strange and crowded city of over four million people, she was met by the Christian Counselor, who took her to her own home and told her of God's love for her and of His willingness to help her. Then, for three years, she worked in a well-to-do Christian home, learning all the skills of home-making and, at the same time, studying the Bible. She became a follower of Christ.

Now, her answer to the Counselor was, "God has given me so much, I'd like to serve Him as the wife of this man." The marriage has been truly blessed. They live in a house provided by the Korean government for disabled veterans and are making a living raising chickens, pigs and vegetables. The young man walks with two artificial limbs, with the aid of a cane, but with his two hands he feeds the stock, and gathers the eggs to sell. Now, a year after their marriage, their happiest time is spent in caring for the baby daughter that God has given them. "Where thou goest, I will go."

*Mrs. Francis Kinsler*  
United Presbyterian Mission



## The Berkan Scholarship Fund

Several years ago, a bequest from Mrs. Madeline Berkan became available for orphan work in Korea. It was a sizeable amount, so plans were discussed at some length as to how best to apply it. The perennial problem in orphan work has always been that of bridging the gap between the orphanage years and life in the society into which the children must eventually go. All those engaged in this work have been studying the question of how to give these boys and girls some marketable skill by which to support themselves. The government food ration for orphans stops at 17 or 18 years of age. In theory, at this point, they should then be sent out to stand on their own feet and fend for themselves. In practice, this is impossible. They have known no other home than the orphanage, have no family backing other than the orphanage director who has been a substitute father to them, and no skill by which they can make their own way. After all, how many 18-year-olds in the average family are equipped to make their way alone without help? Still more so in Korea, where semi-skilled or unskilled jobs are already taken by men needing to support their families.

Ten years ago, the possibilities were few, for there were almost no vocational schools available. The few that existed tended to be on the theoretical side, for lack of mechanical equipment with which to work and competent instructors. Orphanage directors found places for their older boys to work as apprentices and thereby had some success in preparing them for life. Today, happily, this situation has changed greatly and there are a number of vocational schools in different cities. The problem, of course, is that of paying for the instruction.

According to the statistical report of the Ministry of Health and Social Welfare, there are about 1,300 orphans who yearly join the ranks of those needing vocational training. The bequest of Mrs. Berkan has been made into a Berkan Scholarship Fund, in



**Bicycle Repair**

an effort to do something tangible, even though on a small scale, to meet this need.

The work was begun in April 1968 and, in that same year, more than fifty boys and girls were helped with tuition, transportation, and cost of materials for such instruction. Applications are received from the directors of the orphanages where the children are now living and it is understood that the orphanage will continue to provide room and board for the applicant. The Fund will provide the actual costs of instruction. Since one has to set limits somewhere, the applications are limited to boys and girls from Presbyterian-related orphanages.

The results have been most encouraging. The first group are now out on their own, working as barbers, beauticians, assistant tailors, TV repairmen, gardeners and assistant technicians in factories all over the country.

During 1969, 102 orphans were helped in the same way and most of them were able to find work in the field in which they had been trained. Scholarship aid is approved for a year at a time, at most, but in a few cases, application for a second year has been accepted, as in the case of one girl who is in nurse's training. A number of them have needed only six months of help.

Institutional living does not allow for the normal maturing process of family living. It is hoped that good reading will help promote growth in personality and awareness of social responsibility. A small circulating library has been set up with a gift of \$100,



**Knitting Sweaters**

and these books have been given such use as to be almost worn out. Each one who borrows a book is expected to write a brief report to send back with the book; not a book review, but a statement of what he found helpful or challenging in the reading. This encourages thoughtful reading and also gives an insight into the thinking and developing character of the reader.

Bible study by correspondence and a Bible reading contest are planned, to help make these young people more active members in their churches. Prizes for encouragement would be helpful, but money for this is lacking. Some of them are teachers in local Sunday Schools, however, and books have been given to them which may prove helpful in their teaching.

The General Secretary for the Fund is Lee Hyung-Ryong, who travels around the country to meet and counsel with the scholarship students and to talk with their employers and pastors. This has been very helpful in the spiritual and personality development of these young people.

This is not a large work. One hundred young people out of 1,300 may seem like a drop in the proverbial bucket. But no useful work was ever done while waiting for ideal conditions and adequate funds to materialize. It is a suggestion of what the generosity and vision of one woman could do. The investment in Christian character and self-respecting living is one which will produce dividends beyond our imagining.

**Mrs. Francis Kinsler**  
United Presbyterian Mission

## BOOK CHAT

**The Quality of Mercy**, by Juliana Steensma (published by John Knox Press) (price \$4.00)

All those who knew Mr and Mrs John Steensma while they were here in Korea, from 1953 to 1966, will be delighted to read of the family's Korean adventures of those years in her new book, *The Quality of Mercy*, which has just appeared. Mrs. Steensma has written a thoroughly readable book, which will be no surprise to those who recall her earlier contributions to "Thoughts of the Times" in the *Korea Times*, several years back.

This is basically a story of the Amputee Rehabilitation Center and its work in Taejon and Seoul, during the years that the Steensmas worked with the project, together with background on John Steensma and on the project itself. It is the story of a dream of Christian service and rehabilitation and of the efforts to realize that dream.

For those not familiar with this work, it is a tale well worth telling, beginning with the need in the immediate post-war days and even before, when it was obvious that something needed to be done for the hundreds of people who had been maimed by bomb explosions of one kind and another. These continued even after the fighting stopped, for children were constantly digging up and playing with

unexploded ammunition, with tragic results. The Lord sent the right man to begin this work in the person of Dr. Reuben A. Torrey, Jr, then recently returned from missionary work in China, who had himself lost an arm, years before, through a truck accident, and had learned to live with his disability and even to make it serve him. This gave him a point of contact with patients that no ordinary person could have had.

When the time came for Dr. Torrey to "retire" again and permanently, the Lord sent the Steensmas to carry on the work and develop it. John Steensma had lost both arms through an accident in his teens but had learned to triumph over his handicap, training himself to do practically anything that other men could do. Under his direction, the main center for this work was moved from Taejon to Seoul, where it is now part of the Yonsei-Severance Medical Complex. The other original rehabilitation centers at Taegu and Chonju still continue. John and Juliana Steensma worked together as a team in this new Center. John's ideal was to develop a program which would not only give new arms and legs to those needing them, but enable them to find their useful place in society as accepted, productive and self-respecting men and women. It was also his hope that Korean society could be led to a new, positive and, indeed, Christian attitude toward the handicapped and their possible place as useful members of society.

This is the story of that ideal and of the success and failure that accompanied the years spent in trying to achieve it. Along with this, there are numerous delightful side-lights of personal and family living in their adopted country and community.

When the time came that they felt that the work should be turned over to other hands, the Steensma family returned to the States and were in Michigan for a time, where Mrs. Steensma studied for an M.A. in Counselling and Guidance. They are now located in Fort Lauderdale, Florida, where Mr. Steensma is serving as rehabilitation counselor and director of vocational evaluation.

The book deals with the question which troubles all of us: How do we really go about helping people?

Copies are being ordered from the States and can be secured through the Christian Literature Society.

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. IX. No. 10

NOVEMBER, 1970

## INTRODUCING SOONGSIL COLLEGE

IBM 1130-3B? Such a designation is perfectly clear to the informed. Even to those who know, however, to find it on the second floor of Voelkel Hall at the small, struggling church college in the Land of the Morning Calm, may come as something of a shock.

Soongsil College, founded in 1907, in north Korea, was reopened in Seoul, in 1954. It now occupies a fifty-acre, multi-level campus in the industrial area of Seoul on the south of the Han River. With its numerous young trees and generous mud, the campus still has a feeling of newness. Its need for more students, its paucity of equipment, its partially-filled library shelves all point to a pioneer situation.

Actually the oldest educational institution founded by the United Presbyterian Church, Soong sil College long enjoyed an excellent reputation until it was closed, during the Japanese occupation, over the Shinto Shrine issue. Ordered to participate in Emperor-worship it elected to close its doors instead. Its pervasive educational influence persists to this day in that 90% of the leaders in today's Presbyterian Church are Soongsil graduates.

Today, innovative, hard-working Dr. Hyung-Nam (Herman) Kim serves as the College's ninth president. Alert to the possibility of Soongsil's filling a unique position in Korea, Dr. Kim in 1969 opened the Computer Science Department and secured the hardware for an Electronic Data-Processing System.

The Computer Center was established to provide facilities for the entire college and for others interested in using them for the entire system analysis, programming and key punching service. Continuous study and research are carried on in this emerging new academic discipline, sometimes known as Information Science, in addition to its educational emphasis.

In the first class of the Electronic Data-processing System Major leading to a B. S. degree there are 18 men and 11 women who were chosen for their ability in Mathematics and Logic. The department was able to be highly selective in the choice of these students, since the number of applicants was some five times the number of openings. Their courses include Advanced Mathematics, Numerical Analysis, Statistics and Probabilities, System Analysis and Digital Stimulation, to mention only a few. While the student develops in his scientific training, he receives concurrent experience in using electronic data-processing equipment. This enables him, while learning, to solve problems which occur in any of his courses.



Soongsil Computer

The Ministry of Education has been asked to permit the enrollment of eighty freshmen in March 1971. While instruction is on the undergraduate level, at present, it is expected that in the near future the program will include graduate courses, concomitant with an increasingly sophisticated research thrust. Such a possibility will depend, not only on a select group of students, but on the realization of Korea's business and commercial interests, as well as church and Mission organizations that this is the Computer Age and that computerization is available to them right here in Seoul. Seoul National, Yonsei and Hanyang Universities all own computer equipment, but none has developed a major program within the curriculum.

Right now, the staff numbers eleven persons, with two of faculty standing: Mr. Sang-Hoon Lee, deputy director of the Computer Center, and professor Ki-Yong Kim, director of the Computer Center, and chairman of the Computer Center Department, and a well known author of two Computer Science textbooks. At the close of our rather technical conversation, one day, professor Kim revealed his concern for his students when he mentioned their extreme loneliness. With no other such majors in Korea, they must hope for contacts with individuals or departments in colleges and universities abroad.

Quick to avail itself of community service opportunities, the Computer Center trained 43 high school teachers of mathematics, physics and business for



four weeks, this past summer. During the coming winter vacation, technical high school mathematics and physics teachers will be taught basic programming.

It is true that the Computer Center is not everything at Soongsil College. Perhaps future issues of *Korea Calling* will introduce the reader to other aspects of the new Soongsil College.

*Miss Betty Urquhart*  
United Presbyterian Mission

## Reaching the Deaf for Christ



**Miss Maxine Strobbridge**

"heard" the Gospel and want to give back their tithes so that other deaf may also know Jesus.

The services which he so faithfully attends are different from most services. This silent congregation enjoys the same songs sung in other Korean churches, but all songs are sung with the hands, using the language of signs. The rest of the service is also conducted in Korean sign language. The Korean sign language is different from that used in the United States. Contrary to the thinking of many, the sign language of each area of the world is different.

Although a number of individuals worked with the deaf in Assemblies of God churches before 1948, organized efforts to reach the deaf in America began in that year. In 1952, the Assemblies of God Home Mission Department established the Deaf Division to coordinate the activities in the homeland. At the present time, there are approximately 100 appointed home missionaries and lay workers ministering in more than 100 cities in the United States. The first appointed missionary to the deaf to go to another country was Wayne Shaneyfelt who, in 1962, was sent to help reach the 60,000 deaf in the Philippines.

The Assemblies of God ministry among Korea's 150,000 deaf began in 1959, under the direction of

A typical Korean shoe-shine boy is among the approximately 90 deaf members who attend the services at the Taegu Assembly of God Church for the Deaf. The pastor of this "silent" church remarked that although the boy makes very little by shining shoes, he is one of the most faithful in giving his tithes in the Sunday morning offering. He is among the deaf who are thankful to have



**Singing in the language of signs**

Miss Betty Haney, a USAID worker in Korca. She continued her ministry until 1965, Miss Maxine Strobbridge assumed her present position as advisor for the deaf work when she arrived in Korea under Foreign Missions appointment, in December 1967. For 15 years prior to this time, she had ministered to the deaf in the United States.

Since 1960, Rev. Chey Sung-Man, a hearing minister of the Assemblies of God, has served as national director of the work. In addition, one other ordained hearing minister, one licensed hearing minister, and four deaf laymen minister to the following nine cities of Korea: Seoul, Pusan, Taegu, Kwangju, Suwon, Inchon, Pohang, Kyungju and Chinju. Four full-time workers serve in the first four above-mentioned cities; part-time workers in the others.

One of the first churches in Korea to establish services for the deaf was the Young Nak Presbyterian Church in Seoul.

There are also a number of privately operated orphanages and schools, in addition to the two national schools for the deaf in Seoul and Pusan.

At the present time, it is thrilling to watch the attitude of the hearing population changing toward the deaf. In the past, the deaf were not accepted in society. As a result, there are still many abandoned deaf children, and it is very difficult for the deaf to find employment. However, recently we have found factory workers who are willing to give



**A faithful deaf Christian shoe shine boy**



the deaf "a chance in life."

As well as helping the deaf to fit into a "hearing" world, it is our desire to tell them of eternal life through faith in Jesus Christ. How wonderful to tell them of the One who took time in His earthly ministry to stop and help the deaf.

*Miss Maxine Strobridge*  
Assemblies of God Mission

## Lutheran Service Center

The nine million members of the Lutheran Church in America have made an earnest effort through the years, to maintain contact with and minister to their young men in the military service. In addition to over-subscribing their quota for the Chaplaincy Corps of the Armed Services, they have, through the Division of Service to Military Personnel of the Lutheran Council in the USA, also operated Service Centers wherever there has been a high concentration of armed forces. Lutheran Service Centres have ministered to servicemen in Japan, Okinawa, Guam, Thailand, the Philippines, Taiwan, Germany and several locations in the States.

The Lutheran Service Center in Seoul is one such extension of the Church. Constructed in 1961, in Hannam-Dong, it has been open every day, 24 hours a day since that time. Like the other servicemen's centers in Seoul, it is open to young men of all faiths. It offers: a dormitory, lounge area with TV, radio and stereo, pool and pingpong, library and snack bar, and a full worship program in the attached chapel. It is literally "a home away from home" where GI's can enjoy their leisure time in a Christian atmosphere. The Center is regarded as an extension of the chaplaincy program by the military. The present director, the Rev. Leonard A Dale of Wichita, Kansas, has been in Seoul since September 1969. In this one year, the Center has slept and breakfasted over 1,300 servicemen and hosted an average of over 1,000 persons per month.

A year ago, in an effort to extend the ministry of Word and Sacrament in this place, an English-speaking congregation was formed, in connection with the Center. It was given the name of "the International Lutheran Church." The congregation, in addition to the military, ministers to many Americans and Europeans and English-speaking Koreans living in the Yongsan, UN Village and Itaewon areas. It has grown slowly, but steadily, and offers a full program of congregational activities, two worship services each Sunday, Sunday School, Vacation Bible School, youth and adult programs, welfare and social activities.

A recent outdoor service, at a member's farm north of Uijongbu, drew large numbers of families, servicemen and others who welcomed the opportunity



Lutheran Servicemen's Center

to roam the countryside freely, explore rice paddies and wade in the small stream. For Seoul-bound military families, especially, this was a real treat.

For many months now, the congregation has maintained close ties with the Mapo TB Hospital for Children. Members of the congregation help brighten the lives of the children by providing them with fellowship, games and toys, and occasionally treating them to such special events such as an *en masse* visit by the entire Sunday School, who sang to the children, distributed gifts and came back to the Center full of enthusiasm for the entire venture.

The congregation's next few months promise to be exciting ones, also. The September schedule, for example, calls for an evening at a Buddhist temple, complete with vegetarian dinner. This is part of the present program of helping members to understand more about religions prevalent in Korea.

The International Lutheran Church in Seoul is an independent Lutheran congregation, but the three major Stateside Lutheran bodies- ALC, LCMS, LCA have granted it recognition. The congregation makes it a point to welcome all comers and invites them to participate in its worship services and other activities.

*Leonard A. Dale*  
Director

## News of the Korean Churches

### Appointment of a Missionary to Japan

The East Conference of the Korean Methodist Church has sent its first missionary to work in Hokkaido, Japan, among the Koreans living in that northern area. By an interesting coincidence, they began their work within a week of the 85th anniversary of the arrival of the first Methodist missionary to Korea, the Rev. Henry G. Appenzeller, who arrived in Incheon on Easter Sunday, April 5, 1885. The new Korean missionaries, the Rev. and Mrs.

Sung-Joo Lee, also began their work at Sapporo Hokkaido, on Easter Sunday of this year, which fell on March 29th.

The island of Hokkaido is as large as South Korea, with a population of 5,400,000 of which 10,000 are Koreans. This Korean group is divided almost equally into two political groups, North Koreans and South Koreans. The Korean Communists in Japan are working hard to make Communists of all Koreans in Japan. In an attempt to combat this, the Korean government has established a Korean Institute there, in an attempt to teach the Korean language and Korean heritage to the Korean children living in the area. These children are growing up, getting their education in Japanese schools and with only a vague idea of their own cultural background. This is the problem of second-generation immigrants in all parts of the world, of course. The Korean Church has felt the importance of work among these fellow-Koreans. The appointment of Mr. and Mrs. Lee is an expression of their conviction that the Gospel is the most important contribution that they can make to the situation.

Christian work among Koreans living in Japan has been carried on ever since the first Korean worker, the Rev. Han Suk-Jin, one of the first seven Presbyterian pastors ordained in 1907, was sent by the then recently organized Korean Presbyterian Church to work with Korean students in Tokyo. In 1912, this became a joint work, supported by the Methodist and Presbyterian Churches of Korea.

The Korean Methodist Church also has Korean missionaries working in Pakistan, Sarawak, Bolivia, Japan and South Vietnam.

A recent survey of 2,228 married women between the ages of 20 and 44, in Sung Dong Ku, the eastern section of Seoul revealed that 16% stated that they were Christians, with 12% of these indicating the Protestant faith and 4% Catholic.

The Survey was made by the Department of Obstetrics and Gynecology of Woo-Sok University. The basic purpose of this study was to discover the rates of abortion practised among these urban women. On an average, they had had about one abortion apiece, with those over thirty having had more abortions than live births. Forty three per cent of all the women admitted to having had at least one abortion. forty-four percent of the Christian group said they had had one.

In the total sample of women, the religious affiliations given were:

|             |     |
|-------------|-----|
| Buddhist    | 28% |
| Christian   | 16% |
| Protestant  | 12% |
| Catholic    | 4%  |
| Confucian   | 1%  |
| No religion | 55% |

## Christmas Cards on Sale

Again, this year, the CLS has published a Christmas card with a Korean setting of the Bible story, by Chang Woon-Sang.

Price(with envelope)

50 won each; 40 won for 20 or more; 35 won for 50 more. There are also some of last year's designs, which were quite popular and which are available at 40 won (30 won in quantity) as long as they last.

## Gift Book Certificates

If you are wondering what to do for Christmas for your Korean friends, by all means give them a good book, preferably a CLS book! And since you may not be sure what book they may be needing, we suggest that you give them a CLS Gift Book Certificate. These may be purchased in values of 300 won, 500 won and 1,000 won. The cost to you is 90% of the face value of the certificate. That is, a 300-won certificate costs you 270 won; a 500-won certificate 450 won; a 1,000-won. certificate 900 won. The holder may then present the certificate to be applied on the purchase of CLS books of his own choosing. This could be the answer for the friend who "has everything" in the book line.

## 1971 Prayer Calendar

The 1971 Prayer Calendar will be available early in December. Price 250 won or \$1.00(abroad)

### KOREA CALLING

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Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

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# KOREA CALLING

VOL. IX. No. 11

DECEMBER, 1970

## Christmases I Remember in Korea

Christmas memories are a fabric of lights, trees, carols, gifts, people, the Christ Child, ceremonies, snowy cold, alluring fragrances, warmth, love; all that our traditions have contributed to this hallowed day. We-Two, my sister and I, were always caught up in the wonder and excitement of it all, just as any children are wherever they celebrate the Holy Birth.

For days, the kitchen was the busiest room in the house. Such cracking, chopping, mixing, stirring, kneading, rolling and shaping. Mother's creative challenges expressed themselves in many ways, but the most memorable was in her culinary arts. The large, black wood-stove was a magnet on cold days, and the aroma that came from its ovens and pots drifted temptingly to the farthest corners of the house. For Dad, any occasion was an "Occasion" and worthy of ceremony. Christmas was an ideal time for his sense of drama, and We-Two were ready participants.

The focal point at home was The Tree. We must have had the most beautiful tree in town. It nearly touched the ceiling, so that Dad, for all that he was six feet tall, had to use a step-ladder to reach the top. We-Two looked on from a safe distance, relieved when at last the star was firmly in place. Popcorn and red berry ropes were added to the treasure of bright ornaments and, last of all, the candle holders were clipped at the tip of each branch. "The Lighting of the Candles" was another eagerly awaited ceremony. While the grown-ups officiated, We-Two watched, all wiggly inside with excited anticipation, as one by one the flames sprang into life. Their bright reflection on the ornaments gave a wondrous shimmering to the whole room. We had now entered into the special magic of Christmas.

We had a lovely surprise the year our house was wired for electricity. The company presented us with strings of lights for our tree. We-Two thought how very much they must have liked us. At tree-lighting time, we sat still and expectant in the darkened parlor. It was a dramatic moment as Dad clicked the switch but nothing happened. He quickly tightened plugs, changed bulbs, adjusted wires, and there it was light of every hue on our beautiful tree. We marveled at the instant transformation, but some way, we thought wistfully, it wasn't quite the same.

Christmas Eve was early to bed, and to sleep before Santa came down the chimney. We hovered close to the stove as we pulled on our flannel-jams, then made a dash for bed in the cold room next door. As we tried to calm ourselves, we heard the familiar "'Twas the Night before Christmas" coming



The J.F. Genso Family in 1913  
We-Two and Family

from somewhere outside the window. Could that be Santa already? No, it sounded strangely like Allen Clark, the big boy next door. We-Two discussed this in concerned whispers, and then worried that it might indeed be Santa, and we were still awake!

Sometime during the crisp night, we came out of dreamland to the music of angels singing all the much loved carols. While the music faded away, there seemed to be more a shuffling of feet than a rustling of wings but no matter. It was so snug and, warm in bed and as we drifted back to sleep, we were a part of that first Holy Night. World renowned choirs today could not thrill us any more than our own special choir long ago.

Christmas morning was for the servants. Under the tree were mittens and socks for the children, pencils and notebooks for students, food items for mothers, books for men, a warm muffler for grandmother, and candies and cakes for everyone. What fun to get them all arranged and imagine how each would be received. The children's clothes and eyes matched the color and sparkle of the tree as we sat on the floor for our Christmas service. The songs, the prayers, the Bible story of the coming of the Christ Child, the gratitude for a Saviour; this was the real heart of our Christmases, and this was why we were spending them in Korea.

Mrs. Gail Kinney

## Little Orphans and How They Grew

One of the most satisfying privileges of these post-war years has been that of sharing our home with one orphan child after another. They have left us secure and happy, understanding that an even greater love awaited them in their new home-to-be. This has been no one-sided blessing, for the love of an orphan child is a most precious gift, to be remembered always.

These children were on their way toward their new homes in the States, into which they were being adopted. Ours has been only a half-way house for them and ours the privilege of loving and being loved for a time, until the new parents whom God had provided for them took over.

These children, with one exception, were in process of adoption through the Holt Adoption, an organization which has been instrumental in arranging the adoption for some 6,000 children since the time when Mr. Harry Holt first came to Korea, in 1955, to find the first six children, whom he adopted into his own family.

How did we get started on this? There was a child who needed special care and love, as well as medical attention, in preparation for the big adventure of the expected move to the new home in the States. So we took this one in and others followed. They were with us for varying periods of time, from one week to a year, according to the need. In only one case did I go with one of them on an orphan flight clear to the States. This was with Ann, whose physical disability was such that the airline stewardesses could not give the time that would be needed to care for her.

Ours, of course, was not the only help given to these children. Aside from the Holt office, which cleared the governmental red tape involved for each, Sally was given training in walking, through Church World Service, at the Amputee Rehabilitation Center at Severance Hospital; Ann was helped by the Christian Officers' Union of the U. S. Army. Others were helped by World Vision and others. The loan of our home was our part, and for this we were richly repaid. God bless all those who shared in this experience. And now, here are the children.



Helen Choi

*Helen Choi* came to us in 1956. She had been found by the city police eating frozen garbage on the street. She was deaf and had tuberculosis. What hope could there be for such a child? She was given treatment by the Mapo Tuberculosis Hospital, in Seoul. The Lord provided just the right parents for her, a couple experienced in work with the deaf. Now she is a teen-ager, cheer-leader, interested in hair styles,

sports and all high school activities.

*Paik Koon* was a polio victim who had known no home but the hospital where he had been treated. He was with us for three months, while waiting to go to his new family. He had been cared for at the World Vision's Hospital in Seoul. At the airport, in California, he fell in love at once with his new doctor father and the big brother who met him there (the brother also a polio victim, on crutches).



Lee Paik-Koon



Sally- Arm-leg amputee

*Sally* was with us for four months. She was a double amputee (one arm and one leg gone, at the shoulder and hip). She received her new leg and training in walking on it through Church World Service, in Seoul, at Severance Hospital. Now she lives in Oregon. She is 11 years old, walks to school, sews, writes, crochets, hikes, makes an apple pie and loves the life and the family that God has given her.

*Ann*, who is shown here in her frog-leg cast, from hip to toe, was with us for a year. She had been born with defective hip joints on both sides, unable to walk. She had surgery through the help of the U.S. Army Christian Officers' Union, and spent most of that year relatively immobile, on a board, while the operation took effect. Later, her new parents were responsible for two more operations. But today, she is a normal school girl, in New Jersey.



Ann in frog cast





Bobby in a cast

Bobby was with us for two months, during his post-operative care. He had been unable to walk because of two club feet, in casts after surgery. The operation was paid for by the young people of the Presbyterian Church in Sparta, New Jersey. His new home is now in California.

Jean was a blind girl who was with us for only a week. She was from the Blind School in Chungju. She had a talent for music and has since studied at Wheaton College and has been chosen as an exchange student to go to Germany. Here she is with her new sister Helen, imitating Jean, whom she led on and off the plane.



Blind Jean with new sister Helen

More recently, the Oct 2, 1970 issue of the *Korea Times* carried pictures of Jean and her new family, under the caption, "Blind Voice Major Begins Ph. D. Studies." She is enrolled at Indiana University, with a major in voice and minor in piano.

(Editor's note:

Dr. and Mrs. Kinsler have just left Korea for retirement. She brought us this article, with the modest note, "It may well be that this is not usable." Well, what do you think? Isn't it amazing what a little love and willingness can accomplish? Six children helped on their way to Christian homes that were waiting for them.)

**Mrs. Dorothy Kinsler**  
United Presbyterian Mission

## Christmases I Have Known



Margaret Moore

There were four mission houses in our Canadian Presbyterian compound: the doctor's, the single ladies', the principal of the Eunjin Christian Boys' School, and the minister's. Around us, in winter, lay the bare brown hills and fields of Manchuria, and below us lay the small town of Lungchingsun, or Yong Jung, as the Koreans called it. We were north of the Tumen River, the northeast-

ern boundary of Korea, and about sixty miles from Russia. Although Yong Jung was in Manchuria, it was predominantly a Korea town, inhabited by Koreans who had fled from Japanese-occupied Korea in 1910, when Japan annexed the country.

Manchuria, in those days, meant bandits and wild animals, so travellers stopped at the nearest inn when night fell. Winters were bitterly cold and dry, for the most part, and the earth heaved and cracked with the changes in temperature. The wind blew with a wailing moan for days at a time. Only those who have heard it can know the eerie feelings it evoked. I know that we were aware of danger, because I remember one night when we came in at supper-time and announced that we were going to stay up and guard the compound against bandits. The only answer to our offer was, "Hurry up and sit down: your soup's getting cold."

We children were happy and busy, in a snug island world that consisted of our compound and the Eunjin school grounds across the road. It was in the basement of this school that we attended a cheerful little class-room of our own. A Canadian teacher came all the way from Alberta to teach the seven of us. My father, Dr. Stanley H. Martin, had built St. Andrews' Hospital at the foot of our hill and near here was our Korean church. We early learned the word "itinerating" because that was when Dr. Willie Scott, the minister, or some of the single ladies would be gone for weeks at a time, visiting the scattered churches for miles around. They travelled either on little Manchurian ponies, with extra animals to carry the food and bedding, or else by horse-drawn Russian covered wagons.

By the middle of December, we were laboriously making colored paper chains and coloring fat Santa Clauses with red and black crayons. If we were lucky, we'd have snow and we spent many happy hours sledding, snow-balling, or lying in the snow making "angel" patterns.

Then came the day the Christmas tree went up. Somehow, in all that bleak land, where trees of any kind were scarce, there would always be Christmas trees, and joy filled every house on the compound. We decorated them with our paper chains and popcorn strings and a few very precious "real" ornaments. Sometimes, if the circumstances are just right, I can still gaze into a shiny blue Christmas ball and my heart will flip with the remembered joy of the little girl of those early Christmases. There was the fragrance of balsam and the popcorn and the piles and piles of candy being wrapped for the Koreans. The candy packages were for our helpers' families and for the hospital patients and we children watched wide-eyed, looking at the Korean "yur" covered with sesame seeds and the little glittering striped candy balls.

There was always music, for Mother had brought her Ivers & Pond piano all the way from Boston. We children gathered and sang carols and strung popcorn, eagerly waiting for Christmas.

Finally, Christmas morning came. The early presents I remember best were a box of sea-shells, a kewpie doll and a silk handkerchief. I was delirious

with joy and spent a long time by the window near the Christmas tree wrapping my tiny doll in the handkerchief and playing with the shells.

At noon, the whole compound gathered at one of the homes for Christmas dinner and our community celebration. One Christmas, the other children told us there would be "crackers" with the dinner, and we couldn't understand what was so exciting about soda crackers! But they were much more than that. They were party-favor crackers, which banged satisfactorily, disclosing party hats and little trinkets. We were wild with joy!

There was no generation gap in those days. The grown-ups seemed to live for our happiness. There were magic tricks after dinner and charades, and hours and hours of stories and games. We were the beloved center of attraction and looked to our compound "Aunts and Uncles" for our best entertainment. Long after we were put to bed, the laughter of our best friends, the grown-ups, would surround us and lull us to joyful sleep.

I know that we were deprived of many things we might have had back in Canada or the United States, but all the ingredients for a happy childhood were there. Surrounded by love and sharing with our parents the joy of the knowledge that we were in that land to bring to the Koreans the Christ of Christmas, Our Christmases were complete.

*Margaret Martin Moore*  
Methodist Mission

## News of the Korean Churches

### Henry G. Appenzeller Memo Church Fund

A \$50,000 fund-raising campaign has been started by the Sam-Nam Mission Conference of the Korean Methodist Church, to construct a memorial church, to be known as the Henry G. Appenzeller Memorial Church. The church is to be built in the port city of Mokpo, at the extreme southwest tip of Korea. All the Conferences of the Korean Methodist Church will participate in this memorial project.

The Rev. Henry G. Appenzeller was the first resident Methodist missionary to come Korea, in the spring of 1885. He was the founder of the Paichai Methodist High School, in Seoul, the first modern school for boys in Korea. The first class of six students was tentatively received, June 8, 1886, and work was carried on for one month. The following year, the school was given government recognition and the king himself gave the name for the school, which means "Hall for Raising Useful Men." Many outstanding men have come out of Paichai, including Syngman Rhee, the first president of the new republic.

Dr. Appenzeller was an active member of the Permanent Executive Bible Committee of Korea, from its formation on Feb 7, 1887. This group set to work to make a translation to replace that of John

Ross, of Manchuria, which, while most welcome for use in these early years, still left much to be desired as a translation. Facsimile copies of the Ross New Testament may be secured from the Korean Bible Society today and make interesting comparative reading. At the first meeting of this body, Dr. Appenzeller was named secretary and continued in that position until his death in 1902.

This was in the day before train travel was available in Korea. When a meeting of the Translation Committee was announced for Mokpo, the only way to get there from Seoul was overland by horse or by the little steamer that wallowed down the coast. It was in pre-radar days and, in a heavy fog, some 60 miles south of Incheon, a collision took place between two ships. Many of those on board were drowned, including Dr. Appenzeller, as he was trying to save a young Korean girl who had been entrusted to his care. This was on June 11, 1902. His death saddened the entire church and missionary community. When the board of translators was reorganized, it was with the understanding that its members should be from the same general locality. The work on the Old Testament translation, on which he was engaged, was completed in 1910 and given to the Church amid great rejoicing.

## 1971 Prayer Calendar

The 1971 Prayer Calendar will be available early in December. Price 250 won or \$1.00(abroad).

## Christmas Cards on Sale

Again, this year, the CLS has published a Christmas card with a Korean setting of the Bible story, by Chang Woon-Sang.

Price(with envelope)

50won each; 40won for 20 or more; 35won for 50 more. There are also some of last year's designs, which were quite popular and which are available at 40won(30won in quantity) as long as they last.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. X. No. 2

FEBRUARY, 1971

## *Interview with an Old Friend*

(Only Rev. Edwin L. Kilbourne, father of Ed and Elmer, familiarly known to many friends as "Grandpa Kilbourne" to avoid confusion, knows how many times we have pestered him for an article about people he has known, things he has done, dreams he has seen come to pass in Korea. Finally, we tried another tack. An interview. The interview then grew into the longed-for article, and here you have it.)

Coming out as a boy with my parents in 1902 to Japan, in the absence of an American School in Tokyo, I attended a Japanese school next in rank to the famous Peers' School which was for children of the peers of Japan. My seat-mate was a prince of the imperial family. One of my school-day memories was that of regular military training, rather rigid at times, under Japanese military officers.

When the Tokyo American School was opened, in 1907, meeting first in the home of an American missionary, I was among the very first to register as a student there, transferring from a Japanese Middle School. The house where it was held was on a hill which was called the "Christian Zaka" (hill) because it was on the site of the place where 300 Christians had been crucified during the anti-Christian persecutions in the 1600's.

This brings to my mind the sad years of our own persecutions, here in Korea, which also affected our work in Japan and Formosa. In all three countries, our national church denominations were dissolved by the Japanese military government. I well remember the day when the allied armies took over in Japan and newspapers around the world heralded the news of the freeing from prison of 25,000 of our church members and all of our Japanese leaders, some of whom had been in prison for over two years under great suffering, while several had died there.

The same rejoicings came to our Korean Church, as several thousands of our Korean church members were released and immediately called a prayer conference in our seminary auditorium, where great plans were made for the reopening of all our closed churches and of our seminary and for a determined effort to establish a publishing house and to open 100 new churches in the ensuing year. At that time, the Oriental Missionary had no missionaries in Korea, nor could we send any financial help to our Korean brethren.

After a year's time, a letter was received at our American home office from our Korean church leaders praising God for the reopening of all our former churches and of our seminary. A publishing house

was in operation but, they said, our hearts are broken because we have not been able to open the 100 new churches as we had determined. We were able to open *only 80*.(!)

With such Christians and leaders, is it any wonder that our one church of 1907 has grown until we have today some 600 churches scattered all over south Korea. It has been a constant joy and privilege to fellowship and suffer, in a small measure, with such valiant followers of our Lord Jesus Christ.

After the war and the re-establishment of our churches in Japan, Korea and Formosa, our missionaries returned to these countries at the specific and urgent invitation of our national churches, all of which were on a self-supporting and self-governing basis.

One of the interesting items in the re-opening of our Korean churches, whose buildings had been confiscated by the Japanese government, was that as our buildings were being returned to us, 17 Japanese Shinto shrine buildings were given us in place of 17 churches which had been disposed of and could not be returned. For years, these former shrines have been used as centers of Christian worship and evangelism.

Prior to World War II, all Christian denominations and groups in Japan were compelled by the military government to merge into the Kyodan, the one united Church of Japan. The Holiness Church, like the others, was forced to join this body. When the pressure was relaxed, at the end of the war, many of those that had joined the Kyodan under duress resumed their individual programs of Christian work. The Holiness Church, the result of the Oriental Missionary Society's work and the fourth largest denomination in Japan, had gone into the Kyodan in two groups but came out as five. Four of these bodies are still functioning. They have a good Christian fellowship among them, but no organic union.

At the time of the Russo-Japanese War of 1904-5, Bishop Honda of the Methodist Church in Japan and the OMS Japanese leader, Nakada Juji, were given permission to go to Manchuria and preach to the Japanese troops, upon their own request. There was, and is, no Chaplains' Corps in the Japanese army. On his way to Manchuria for this work, Nakada stopped off in Korea and preached in several places. After the war was over, two men turned up at our front gate, in Japan one day. They were unable to speak English or Japanese. They were dressed in the old-style Korean hat and dress, which struck us, of course, as outlandish as such people had never been

seen before in Japan, at least not by us. One of them smiled and said "Hallelujah" and we welcomed him as a Christian. By writing in Chinese characters, we were able to converse. It developed that they were Korean pastors who had heard Nakada preach and had been impressed by his message on the Baptism of the Holy Spirit. They had come to learn more of this. Later, they were joined by two others from Korea. These four were the men around whom the OMS work in Korea began. They graduated from our seminary in Tokyo and then returned to their own country, in 1907, to open a mission in Seoul, about where the Central Holiness Church now stands (almost three blocks southwest of the Chongno Bell).

Continuing the chain of God's leadings, later on, eight English-speaking Chinese young men came from Manchuria and seven young Chinese women entered our Tokyo Bible Training Institute and thus began their association with our work. In 1925, these 15 Chinese accompanied a group of our missionaries as the beginnings of our Oriental Missionary Society's missionary work in China. It was my privilege to be in that group. Earlier, in 1915, my father and Mr. Cowman had gone to Shanghai to attend the celebration of the 100th anniversary of Protestant mission work in China. At that time, they felt the call of God to begin a work there and my father was the one who undertook this work, as he had already done in Korea.

Rev. Lee Myung-jik was one of the first Korean men who started our work in Korea, from the group who had gone to Tokyo to study. He was later the General Superintendent of our Korean Holiness Church and the president of our seminary. He was largely instrumental in bringing about the reunion of the Church, a few years ago, after the division in its ranks. He became known throughout Korea for his writing, teaching and revival ministries. He was the only one of our seminary leaders who escaped captivity during the Communist take-over, in 1950. Though in poor health, he is still with us, a blessed benediction to all.

*Rev. Edwin L. Kilbourne*  
Oriental Missionary Society



## A Missionary Wife Retires

In September 1970, the day for retirement came for Fran and Dorothy Kinsler. After many farewell gatherings, the largest of which was that at the Young Nak Church, in Seoul, sponsored by the Bible Clubs and high schools with which they have been related, they left the Korea they have loved and served. At the airport, there was a band from one of these Junior Hi-Bible Clubs, and friends of many years to take part in a final little service to send them on their way.



Rev. and Mrs. Francis Kinsler

However, perhaps because this is a man's country, I found myself disappointed that, while Fran got all his deserved attention, in all the fanfare, his wife's numerous, but quiet, contributions to the Christian witness in Korea appeared to be ignored and forgotten. For missionary wives are not just house-wives. They are trained Christian workers in their own right and what they accomplish is as important as what the men are doing, even in a man's world. So, let us look at Dorothy Kinsler.

Several years ago, she wrote, "In the early days on Long Island, there was located on the road to Montauk a house known as the Half-Way House. Here horses were changed, road conditions discussed, and weary travellers were refreshed before setting out on the final stage of their journey. It is my hope that our home may be to those around us a Half Way House on the road to Eternity.

"On Saturdays and Mondays, I like to drop in on the babies at the city refuge. From five to nine babies a day, forsaken by parents or relatives on the streets, are brought in by the police to six windy rooms on top of an old building. The population of this refuge varies from 80 to 150. When, as seldom happens, a child of racially mixed parentage is there, I ask permission to take it out for adoption. On the way to the Holt Adoption Agency, we stop in at home for a bit of care, love and nourishment. When we brought in one such baby, she was identified as "No.4" on a tag on a rubber band around her neck. When this little bundle of innocence was handed on with the new name of "Precious Happiness," to Holt's for further care, it seemed as if her whole future were changed. From abandonment to a loving Christian home! We trust that the future for all these nameless ones who spend a few hours with us on



their long journey to a new home where Christ is will be equally precious and happy. (There have been some 20 of these.) This is true of Ann, who spent the past year with us while receiving treatment for a hip dislocation. (See Ann's picture and story in an earlier issue of *Korea Calling*.)

"For the blind high school boy who sat in the study, the Gospel was not new; before he came to Seoul, he had heard and studied the Bible in a Christian orphanage. But he had fallen into sin and his remorse was so great that he had twice tried to commit suicide. Now, together, we recalled the words of our Lord who came not to call the righteous but sinners to repentance. With believing faith, he accepted the forgiveness of God in Christ."

There is work with orphanages, directed by self-sacrificing men and woman who feel that they have been appointed to this work. The letters from the smaller ones are dictated. One 5-year-old wrote, "I can sing Jingle Bells at Christmas. Please send me much gifts. I hate to wash my hands and face, but I like to hear Bible stories at bed-time!" And a six-year-old, "I will enter first grade, this year. I am called a short boy, but I will pray to God to make me tall."

Of all the cast-off children, none are as pitiable as the crippled, the deaf-and-dumb and the blind. A tiny new home has been opened for them in Kim-hae, under the guidance of a Christian woman. Since she is somewhat crippled herself, she can understand, the problems of these children. Their deafness and blindness has often been caused by illnesses in early childhood, uncared for through ignorance. Many were found begging on the streets. One older boy, only recently deaf, tried several times to commit suicide. Their problems are very real.

The Counselling Project for Country Girls, started in 1964, has been an important preventive ministry. Mrs. Kim, a fine Christian woman, is on duty at the main Seoul railway station every day, from 6 A.M., meeting the trains to watch for unaccompanied young girls coming up from the country. During the spring "hungry season," when the rice has given out and the barley has not yet been harvested (in June), 90 to 100 girls a month come through her office.

One 14-year-old girl, oldest of seven children, came to the city with a friend of the same age to find work. She lost her friend in the crowd and finally arrived in Mrs. Kim's office in tears. After two meals and hours of listening and watching other girls who had not been rescued in time from the procurers who were also watching in the station, she concluded that home, even in the hungry season, was safer than the brothels of Seoul.

Another 18-year-old orphan had worked for nothing in country homes. She was told of Christ and was given work in a Christian hospital. Others are not so fortunate and more than one has attempted suicide, when caught in a life that she had never bargained for.

There is English teaching, by the oral method, in

a church-related primary school and in the seminary, helping to train those who will be tomorrow's pastors. There are the monthly afternoons of counselling with Korean brides of American servicemen, at the request of I Corps chaplains.

And so it goes on and on. A heart of compassion and a love for Christ fill one day after another with "some deed of kindness done" for Jesus. Little things, perhaps. But it was of the little things done for Him that Jesus said, "Inasmuch as ye have done it unto one of the least of these, ye did it unto Me!" We will miss Dorothy as our neighbor and many others will miss her also.

Missionary wives are not "just" house-wives.

*Allen D. Clark*

United Presbyterian Mission

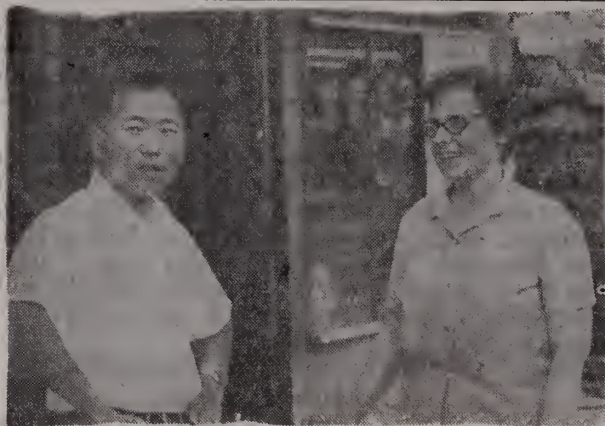
## The University Bible Fellowship

"He wanted to study Bible—but he didn't want to go to church or come to the UBF Center, so we studied in a tea room." At the monthly meeting of the University Bible Fellowship Chongno Center prayer council, some fifty study leaders were reporting on their personal successes and failures as Bible teachers.

At the beginning of this fall term, the UBF Director, Mr. C.W. Lee, held a workshop for six or eight senior students on Genesis. They had already studied Genesis in the Summer Bible School in July, so the workshop was designed to prepare lectures and study assignments for teaching. Each of these students then taught five or six other younger student leaders and each of these was commissioned to teach at least one other person. So during the past two months, person-to-person Bible teaching has erupted on campus benches, in empty classrooms, in tea rooms, coffee



UBF Student Leaders Bible Teachers



Miss Sarah Barry and Staff Member

houses, bread shops, in homes and boarding house—in any and every place where two or three people might sit and have a quiet conversation. About 150 college students have been involved in this kind of one-to-one Bible study, during the past two months. Many students have had their first taste of serious Bible study—and many others have had their first experience in teaching someone else.

This approach to evangelism and Bible study is not new in the Korean Church. The old Nevius principle of "self-propagation" set forth the idea of "every believer a teacher of someone, and a learner from someone better fitted; every individual and group working by the 'layering method' to extend the work." Of course, this principle goes back even further—to II Timothy 2:2. The thing that gives us most cause for thanksgiving is the tremendous openness of college and university students to Jesus Christ, as they meet Him in simple Bible study with their friends. This illustrates the continuing relevance of another Nevius principle, "The Bible central in every part of the work."

The primary outreach of the University Bible Fellowship is evangelistic, directed toward the non-Christian college and university world. There are two major educational goals: (1) Every member a Bible student and a Bible teacher; (2) Every member a home missionary and a potential foreign missionary. Members are encouraged to join and become active in some local church.

The student who studied Bible with a non-Christian fellow-student in the tea room has only been a Christian for about six months. She is in the second year of medical school. She became a Christian through the prayers and patient witness of a class-mate, a witness that began during pre-med days. She is studying medicine and Bible diligently and looking forward to a time when perhaps God may use her as a medical missionary.

There are five "Centers" in Seoul and five centers located in educational institutions in the provinces. The fourteen full-time staff members (with the exception of myself) are fully supported by student and graduate giving.

My work? As one of many staff and student Bible teachers, I teach individuals and groups as opportunities come. By living in a small room at the Chongno Center, I try to be available to students for counseling. UBF is a student movement—supported and run by students. The staff does leadership training and coaching from the side-lines, and the missionary member of the team does what she can to encourage missionary vision.

The work of the University Bible Fellowship is, by nature, limited—work done by laymen in one small corner—but work done with the prayer that it may strengthen the Korean Church in its Biblical foundations and in its world mission vision.

*Sarah Barry*

Southern Presbyterian Mission

### Prayer Calendar Corrections

- 152 Korea Christian College phone 62-5386
- 155 Compassion Box 1670
- 160 Methodist 중구 태평로 1가 64
- 161 Rice 28-7017
- 172 Mitchell has left;  
substitute Neil, Rev. Desmond  
(shift from p.146)
- 175 Dignan 33-5392
- 176 insert top  
62 Yunhi Dong  
Rathbun, Rev. John 33-5392  
Rathbun, Mrs. Joyce
- 193 Eriksson 2-0943  
Nash (409)
- 194 Saunders 3729
- 196 CWS office 53-7106  
Lutheran Hour 22-6040
- 197 Rice 28-7017  
Pak, 32-9951, Ext. 37
- 200 insert SUCH Fuller 73-2011  
Dignan, Rathbun, J. 33-5392
- 201 insert (top) Winchell 74-3849  
Steeds same as Filipowicz  
substitute "Office" for Steeds  
line 2, Rathbun, P.
- 202 Kazimiroff 73-0616
- 207 last group YWCA (not YMCA)

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. X. No. 3

MARCH, 1971

## ADVENTURE INTO COOPERATION



Mrs. Peter Van Lierop

at Yongdongpo, and at the Municipal Happiness Center, Haeng Pok Won.

In order to answer our leading question, we must first discover the kind of girl who chooses prostitution as a way of earning a living, then provide a program that meets her basic needs. Our findings tell us that the majority of prostitute girls are usually young teenagers, with limited or no education, from broken homes or from families frustrated by conflict, debt or moral breakdown. A good many studies of the prostitute girl have been made both by private and government agencies, with groups of 100 to 1200 girls. The result of these studies shows that 64% of the girls who practice prostitution are under twenty years of age, (12-18 30%, 18-20 34%). Although studies vary, roughly 25% of the girls have had no schooling at all, another 30% have had not more than three years of primary school education, 55% have had practically no education; 33% claim to be graduates of primary school. Family-wise, 70% of the girls have lost one or both parents through desertion or divorce: while the remaining 30% who have both parents living, mention family conflict, alcoholism, gambling, failure in business, beatings for misbehavior, lack of concern, boy friend problems and failure in a love affair, in that order of frequency, as reasons for leaving home and turning to prostitution.

The work experience of these girls has been primarily housework with factory jobs and restaurant jobs next highest. At least 61% of the girls have worked as housemaids: some without wages, some with wages going to parents, others for very low wages. Another 21% found jobs in factories, although 17% of this group had first worked as housemaids. Then 11% had found jobs in restaurants, bakeries, tearooms, lodging houses, although 6% of this group had first worked as housemaids. Other job experiences included bus girls, sales girls, and errand girls, total-

How do you plan a treatment program for girls once engulfed in prostitution now coming to you with aspirations for a better way of life? The working out of this problem has been the major role of the Girls' Welfare Association since its beginning in 1960; both in its Cottage Program at the Kyungki Girls' Vocational School at Mangoori, at the Municipal Women's Guidance Center



HAENG POK WON

ing 6% of the entire group.

Studies also show that 4% of the girls went directly into prostitution while looking for their first job either through a procurer, or at the advice of a girl friend or boy friend. Another 7% were directed to prostitution through Employment Centers, usually after having already worked as housemaids, but seeking a higher paying job. In addition most case studies of prostitutes show a story of early sexual promiscuity, often during their first job experience.

The Haeng Pok Won was born November 1968 when the Girls' Welfare Association sponsored a Workshop for all agencies, both private and government, engaged in work with delinquent girls. At this meeting, several of the agencies had prepared studies of the problems these girls seem to share and a discussion regarding their solution followed. The Women's Affairs Section of the Municipal Government likewise prepared a paper, using findings from the Municipal Women's Guidance Center at Yongdongpo for background. A similar meeting was scheduled for February 1969 using one common factor as a topic, "How can we meet the needs of girls from broken homes who are flocking to prostitution." To this meeting, the Women's Affairs Section brought a new plan for discussion which was in reality the Master Plan for "Haeng Pok Won." The new Municipal Happiness Center was to be set up with all the common factors of prostitutes in mind, hoping that as their needs are supplied, girls may return to society as worthy citizens.

Thus, since lack of *education* or low education was a common factor of these girls an opportunity would

be offered for the completion of elementary, middle or high school courses to equalize their opportunity. *Vocational* training would also be offered for learning new employable skills but on a higher level of achievement in which the girls would become "Certified" for practice upon graduation and successful completion of an examination.

Since these girls lacked family moral training, *spiritual* and *moral training* would be emphasized. To provide this service the National Christian Council was invited to supply the cement for a chapel seating 2000 which the city would undertake to build. It seems rather significant that the chapel was the first building erected as the church responded at once to the challenge and opportunity. Two chaplains work there alternately three days a week to provide worship in the morning, Bible classes and choir training. Rev. Lee Chu-Won of the ROK Presbyterian Church heads up the program with a Methodist, Rev. Chang, assisting.

*Time* was also considered an important factor if you aim at re-training of behavior and trying out new habits in a controlled setting. Since the girls can stay from one to three years for continued education and are encouraged to enroll in two vocational skills, it is not a matter of putting in time but of using this time and opportunity to plan a useful life with wisdom and insight.

*Self-referral* has been a factor considered of utmost importance in the GWA work with prostitutes. Especially in the psycho-social realm, only when there is a real desire to make it so, and hardly possible if the girls are arrested and brought by police wagon to the Center, which had been the practice in the Municipal Guidance Center at Yongdongpo. Then it was envisioned that the Guidance Center at Yongdongpo could function as a reception center; girls brought to Yongdongpo by the police would be given opportunity to choose to go Haeng Pok Won because of the many advantages it offered which had never before been within their reach.

**Mrs. Peter van Lierop**  
United Presbyterian Mission

## Good Roads and Bad Roads



Allen D. Clark

I suppose that if I were to tell any friend in the States that I had spent 13 hours, yesterday, driving 161 miles to visit three country churches, he would wonder where I had been all that time. How could anyone spend that much time driving only that few miles? Well, the roads were not that good, if that helps the explanation. And the three churches were far from town and from each other.



We visit a church.

For the past ten years or so, I have been making an annual visitation of all the churches in my district with the district superintendent and such presbytery men as wish to go along. The district is a large one, five counties, from the Han River east and north to the Kang won border. In 1950, there were only 20 churches in the area; today there are 151. Every year, we come across several new ones. This year, there were five. It takes close to two full weeks of 8 A.M. to 8 P.M. days to get the rounds, even for brief visits. Since we average only about half an hour per stop, one might ask what is the point of going at all for such a short time.

Well, even a short visit is better than none at all. A visit from away is a boost for the local morale. It helps them to think of themselves as related to something bigger than just themselves. It is also of value to the presbytery committees, who need to be brought up to date on things. Most of the committee members live in Seoul and need to know how the other half lives. They will never find out unless I take them there. This was the first year that a moderator of presbytery has ever gone along with us, to my vast delight. Now, when any of these places are mentioned on the floor of presbytery or in committee, he will know what we are taking about. Not all of these little churches, by any means, are problem children. For the average church, a short call and a general check on things is enough. But there are always several with problems that can only be known on the ground. We stay longer for these, and then later visits help to clear up the difficulty.

Two of yesterday's were such, and they were at the end of the two most difficult roads to drive in the district. In opposite directions. One is clear out back of beyond, started some seven years ago by a young man who was then studying in the Bible In-



stitute. He is now working with a mountain church in Kangwon Province, near the east coast. How he managed to commute from Seoul, studying and looking after his embryo church, I could not explain, but there have been many others who have done similarly. There have been two other layworkers who have worked there for brief periods since he left. Now there is no one in charge and it was necessary to see what was happening.

We had tried once, two weeks ago, when out that way, but a landslide blocked the road. So we tried again and were assured that a jitney had just come through. The driver must have been an adventurous soul, but he made it and we made it, though it took half longer than that road had ever taken before. We found, as rumor had told us, that the little congregation of 15 adults and 30 children was still carrying on their own services under the direction of a young deacon. We discussed ways and means with him and hope that a young man can be sent there who plans to commute to Seoul (history repeating itself) for seminary, but whose wife is competent to handle things in between times. We urged the young deacon to come in to the January session of the winter district Bible Institute (six weeks), when the farming is slack, and I hope he will do so.

On the way out to so-called "civilization", we took a side run to the Paik-Doon church, where a sturdy bridge has mercifully been thrown across the sizeable mountain stream (the rains had stopped us, last time). It lies about three miles up a side valley where we gratefully followed the road which now runs along one side of the valley instead of leap-frogging back and forth across the boulder-strewn stream, as in past years. When the village (last stop in this valley) finally hove into sight, here was a new church building square in the middle of the narrow valley, built of boulders from the stream bed, in the process of getting its windows put in against the winter cold. In spite of being so far from anywhere, this little church has sent five students in to the winter Bible Institute, four of whom have graduated from the 3-year course. One of these greeted me as we pulled up in front of his house.

The third church is way out in the hinterland, far behind the fancy Chung-Pyung lake resort area. My reaction to the road *through* the resort area is distinctly unpleasant. Why anyone goes there if they don't have to, I could not imagine. Perhaps it is like the two-day trip we used to take, years ago, by a wallowing coast steamer from Inchon to Sorai, at the extreme western tip of Korea. The seasickness en route was compensated for by the delights of the beach, once we got there!

We finally abandoned the car, when a new bridge under construction stopped us at the final stream, and hiked 20 minutes over the last little pass. The Presbytery Treasurer, in the front seat, had been singing a Korean hymn which starts, "Let's go up, go up, go higher", which seemed descriptive of our trail for some miles past. We had understood that

the Pang-Il church had been without a lay pastor for some six months (very few of these little churches are served by ordained men). A couple of times, a man had been hopefully found, but had chickened out when he found how far from civilization and from any place for his children to go to school it was.

However, the first person we met was an announced lay-pastor. On checking, however, we found that he was a young man from another denomination who had been there a couple of weeks, who had had only a primary school education and no Bible training at all, who had happened by in the course of what the Koreans refer to as road-travel-preaching, wandering from village to village, like a modern-day Sadhu Sundar Singh, telling the Gospel as he went along. No objection to the Gospel, but he certainly seemed lacking in the minimum requirements for taking charge of a church! So there was discussion, again, on ways and means. You see, we would never have known about the problem at all, until some months later, had we not gone there. The visit (by then it was close to 5 P.M.) was definitely not a waste of time.

Our presbytery has its semi-annual meeting in November, at which time a new moderator is elected. I suggested that, as long as we had just broken in the present moderator to rural work, we should re-elect him for another year, rather than start the education of a new moderator. We trust that the new one will show the same zeal for the open road as this year's man has had.

Since I have travelled these roads for 16 years, now, I find myself in the position of periodically introducing new district superintendents and presbytery men to the area. As we approach church A, B or C, I can furnish background on how the church got started, what its problems have been and what its current status appears to be. As the official authorities, they then take it from there. If anyone has a mental picture of a long, dull day spent in travelling with a bunch of church workers, let me hasten to disabuse his mind. A 12-hour day of mixed noisy hilarity and serious discussion is a stimulating experience. Sometimes I listen, sometimes take part, often have to turn a deaf ear while I handle the state of the roads. But for sheer personal enjoyment, this sort of things caps the climax. These are my close friends and I think I am theirs. Long as the days are, the work with these little churches and with these amazingly big men is a Christian experience that I would not miss for worlds.

*Allen D. Clark*  
United Presbyterian Mission

## Interview with an Old Friend (cont.)

My personal relationship to our work in Korea has been administrative, as Field Director. This was largely liaison between OMS headquarters, our mis-

siary staff and our Korea Holiness Church.

Our over-all policy in all our fields is of a three-fold nature: establishing seminaries for the training of a national ministry, the founding of a national Church through this trained ministry, and a thoroughly aggressive evangelism which includes, literally, reaching every home with Christian literature and the spoken ministry of the literature distributors. All of our some 600 churches in Korea have been opened and maintained by our Korean co-workers, not by foreign missionaries.

The missionaries of the OMS may retire at the age of 65, but there is compulsory retirement at the age of 70. I have been retired since 1959. Since that time, my presence in Korea has been as a visitor to my two sons and their families. My third son is a missionary with the OMS in Japan, and is of course included in these visits.

I might add that my field residence has been, 25 years in Japan, some 18 years in Korea, 20 years in mainland China and 3 years in Formosa as Director in each of these countries and, for several years, as Director of our total Orient area.

How does the work of the OMS differ in emphasis from that of others working in Korea? Basically, the doctrinal teaching has been the same. However, there has been a special emphasis on the Wesleyan doctrine of Sanctification. This would probably be the only distinction. The OMS does not represent any one denomination in the homeland. Our original founders and leaders have all been Methodists. Today, we have more Methodists in our missionary ranks than any other denomination. Personally, I am a member of the Wesleyan Church, also holding an associate membership in the Christian and Missionary Alliance Church.

Our first missionary to begin resident work in Korea was John Thomas, an Englishman (as were several of the first ones in Korea), who came in 1910. Since the missionaries were of Methodist background, the work was begun on the basis of rule by bishops or General Superintendents. Thomas served as the first Field Superintendent. However, at the time of the 1919 Independence Movement, he had to leave Korea as a result of head injuries suffered from being beaten by the Japanese police.

In 1921, my father came over from Japan and a council of missionaries and Korean leaders was formed, under his superintendency. At this time, the name of the movement was changed from "Pogeu Chundo-gwan" (Gospel Tabernacle) to "Sung-kyul Kyo-Hoi" (Holiness Church), as at present. It was from this time that the work of the Korea Holiness Church really began to develop.

As for myself, when I returned to the U.S.A. for college work, I had specialized in a commercial and business administration course and my work has been in our headquarters offices. Until World War II, our mission headquarters had been in our Orient fields. At that time, I sent our headquarters records and office staff to the States. I remained in Shanghai and,

in a very short time, with my wife and several of our missionaries, was placed in a concentration camp. For over two years, I had no communication with our three sons or with our headquarters, then in the States.

I have had some part in the organizational work in all but two of our 12 fields around the world. I first came to Korea in 1910, to supervise the construction of our Bible Institute buildings. Since that time, my work has been on a sort of "in-and-out" basis, while residing in Japan, China, Formosa and a four-year stint in the U.S.A. office.

During our early years in Korea, the "Holiness Movement" in some areas of the States was not well accepted and, as we came to Korea, it was assumed that we were "another of these extremist organizations." Consequently, and somewhat understandably, there was for some time a strained relationship between us and the other groups working here. However, this feeling gradually began to melt, and the credit for this was largely due to the kindly, winsome ministry and temperament of Mr. John Thomas, who was loved and respected by all who know him.

After a few years, Mr. Cowman and my father got in touch with the responsible leaders of the other mission groups, at their invitation, to discuss the possibility of carrying on a united Bible Institute. Things were apparently going along nicely until Mr. Cowman asked a key question, "Would we be permitted to teach our special doctrine of Sanctification in the Christian life, as taught by John Wesley?" He was told that this would be impossible and further discussion on the matter was discontinued.

During those early years, there was more or less of this continued misunderstanding, which was unfortunate. It was hard for those who knew only the Holiness Movement, as it appeared in some measure in the States, to believe that a Holiness Church here could be any different. They were therefore afraid of the implications. Happily, this attitude has changed with the years and we have worked together in blessed Christian fellowship and harmony.

*Rev. Edwin L. Kilbourne*  
Oriental Missionary Society

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. X. No. 4

APRIL, 1971

## New Ideas at HLKX Radio Station



William S. Winchell

Put together a radio staff who possess imagination and creative thinking, coupled with a desire to be effective in spreading the Gospel of Jesus Christ, a conference grounds available to be used, a listening audience from many sections of Korea, a congregation willing to underwrite the expenses, and you have an experience that you want to share with others.

The culmination took place during the long weekend of July 30-August 2, at the Korea Christian Conference Grounds, in Seoul, but the ground-work had been laid in the early spring. The thrust and purpose of our radio ministry it to present the claims of Jesus Christ clearly and purposefully to all men, in all strata of society. Ideally, many types of programs are used to accomplish this purpose. You present programming that will be of interest to the average man, to attract his attention, and then follow this with programming that will explain the Christian Gospel and make him aware of his need. But in a survey we found that many are in the habit of listening to our "bait" programs and then turning off the radio or dialing another station. How to reach these people became a new priority among the staff. The conference idea was born of this concern.

Our first conference was called a music listeners' conference. It was advertised during our music programming. Announcements started in April, but were stopped within a week because the response exceeded our capabilities. We were planning this in faith, without budgeted funds. Which brings us to another step in God's working.

Seoul Union Church got in touch with us and wanted to know if we could use \$200! We suggested this conference as a place for such a gift, and thus the expense were nicely covered. Our grateful thanks to all those involved.

Of the more than one hundred applicants, the first 47 were chosen: 20 men and 27 women. Ages ranged from 17 to 35, with the majority in their 20's. Less than half of these had attended church.

As a result of the conference, most of them said that their concept of and attitude toward God and Jesus Christ had been radically changed. This, through the messages and personal testimonies of the



HLKX Music Listeners' Conference

Korean staff members. Two accepted Christ as their Lord and Saviour. Others have begun correspondence courses and some have been receiving counsel by mail. There have also been some who have come directly to the radio station for further counsel and study.

This first conference was also a learning process for our staff and we are encouraged by the results. We are planning six conferences for 1971. Each will have a different emphasis and impact....but that's another story.

**William S. Winchell**  
TEAM Mission

## The Little Shepherd Movement

It is the responsibility of governments to give social welfare assistance to those in extreme need. It is an opportunity for the Church to assist in a Christian social welfare ministry. Though it is not easy to know how best to help, God has promised to bless those who are concerned.

Eleven years ago, World Vision began the Little Shepherd Movement among orphans and needy children receiving material assistance. Specially





**Caring for the Handicapped**

prepared materials and audio-visual aids were prepared to make the regular worship services more interesting. This was further supplemented with books, Bible studies, Scripture memory contests, special meetings and seminars for the leaders.

Last spring, in Kwangju, we arranged a discussion time with the Junior and Senior high school students. While our evangelist was teaching the younger children, we were impressed by the sincerity and by the important questions they asked.

So this summer, we planned high school student conferences in Taejon, Taegu and Pusan. The instructors were Rev. Byun Sun-Hwan, professor at the Methodist Theological Seminary, and Rev. Lee Kwi-Sun, chaplain at the Shin-Il High School. The conference subject was "What are you looking for?"

Comments from the students were very encouraging. A third-year student at the Milyang Commercial High School wrote the following report.

"To me, the conference has a meaning as important as the rain, which we call the shower of blessing to farmers, when they are thirsty for rain. It gave me a chance of making a new turn in my life."

"I took part in the conference with great expectation, as I was fascinated by its title, 'What are you seeking for?' Before I attended the conference, I rebelled against society and was stricken with frustration. I had no confidence in myself and was always pessimistic about my future. At home, I usually spent time questioning myself as to what I could and should do. I felt 'abandoned' by everybody. Every day was monotonous and tedious."

"Through the discussions with the pastors, I got answers for the questions within my heart. I found a way which I'll have to take in our time of confusion and disbelief. Now I have self-confidence and

courage with which I can overcome any difficulties which I may meet during my lifetime. Now I have a dream and a hope for my future."

"I sincerely thank the lecturers and the people who spared no efforts for the conference."

*Marlin L. Nelson*  
World Vision

## TEAM Plans

TEAM (The Evangelical Alliance Mission) has plotted a change of direction in Korea though a re-statement of its objective. Since its entry into Korea in 1953, TEAM has sponsored orphanage work in Pusan, Radio Station HLKX, the Word of Life Press, the Christian Conference Grounds in Seoul, and the Eastern Korea Christian College in Kangneung.

TEAM's new direction will be to make its ministries available to assist spiritually the indigenous, fundamental, evangelical churches which have been raised up in Korea. This being the case, TEAM announced that its missionaries will no longer engage in the planting of TEAM-related churches or seek to establish a TEAM-related fellowship of churches.

TEAM's announced purpose is to make generally available to the Body of Christ in Korea the services of Word of Life Press, the Christian Conference Grounds, Korean Radio programming and various other church-growth ministries. The decision regarding the change of direction was reached at a special field conference held June 11-13, 1970, at which time Dr. Vernon Mortenson, General Director of TEAM, and Rev. George Martin, TEAM Asia Foreign Secretary were present.

A brief description of the continued ministries mentioned above is as follows: WORD OF LIFE PRESS in Korea provides for evangelism by translating and publishing modern-language Gospels and producing Gospel tracts. It also makes Christian literature available to the Korean Church; Korean, English and Japanese books and magazines, hymnals and Sunday School materials. KOREAN CHRISTIAN CONFERENCE GROUNDS provides church and missionary conferences at TEAM's beautiful conference grounds on the edge of Seoul. In addition, secular groups who use the facilities are introduced to Christ through daily evangelistic meetings. RADIO STATION HLKX. Realizing South Korea's potential for radio evangelism, because of its close proximity to North Korea, Red China and the Soviet Union, TEAM missionaries began operation of HLKX in December 1956. Today, with 50,000 watts of power, the message of new life in Christ goes out 161 hours weekly in Russian, Chinese, Korean, Mongolian and English.

*James J. Cornelison*  
Field Chairman  
TEAM Mission



## Adventure Into Cooperation

(cont.)

*Casework Service* would also be provided. "Continuous casework service for emotional development while in training and for discharged women on request," reads the special report of the Seoul Women's Affairs Section, published February 1969. When the GWA was approached to supply this service to the new government agency as we had at Yongdongpo and Mangoori, the reply sent back stated that because one caseworker would be needed for each 100 girls, the GWA would be willing to provide five workers if the Women's Affairs Section provided an additional five workers to assist in the treatment of the first 1000 girls. The City Hall office accepted this proposal as a fair agreement! The GWA sent four caseworkers to start the program, another worker when there more than four hundred girls. Already the the City Government has begun to pay the salary of one of our five workers, asking that a sixth caseworker be sent.

*Medical Service* Since these girls come from low economic brackets and broken homes with limited levels of educational achievement, it is expected that the girls will come with many health problems in addition to probable V.D. A modern dispensary stands ready to offer examination and treatment to the girls but there is no budget for hiring a doctor. The Korea Christian Reformed Mission visits Haeng Pok Won once a month to examine and treat the ill. It is hoped that other voluntary agencies will assist, also. Severance Hospital and Ewha University Hospital have been approached to send volunteer doctors and nurses or students so that examination and treatment may be made available to the girls at least once a week.

Here is the story of a girl presently at Haeng Pok Won. No Suk-Hi came from a broken home; the mother had deserted the family when the client was two years old, at which time the client was sent to be raised by her grandmother. When she was five years of age, because her father had remarried, she returned to her father's home to live. The family was not destitute because the father had a job as a clerk in a mining office. In spite of this, the client was not sent to school, but was obliged to help her step-mother with the housework. The step-mother often reminded Suk-Hi that her mother had been a bad woman and if she didn't look out, she would be like that, too. One day, after a scolding from her step-mother, she ran away to Seoul with a friend from her village.

Arriving at Seoul station, they were met immediately by a procurer who promised to introduce them to a good paying job. When she hesitated to begin prostitution, she was told by the other girls that there were no other jobs available for uneducated girls like her; thus she joined them, working at the Yangdong brothel area for four years.



Sewing Class

Suk-Hi was arrested three times during those four years and each time taken to the Municipal Women's Guidance Center at Yongdongpo. The first time, she studied machine knitting as a vocation. Then, when she heard that her father was sick, she was permitted to return home. However, before she was home a month, trouble started again with her step-mother. Suk-Hi felt forced to return to Seoul and to prostitution. After four months she was arrested by the police again, sent to Yongdongpo where she began planning a way of escape. However, when she heard about the new Haeng Pok Won, she decided to give it a try, thinking to herself that she could always run away if she didn't like it.

After her first interview with the caseworker, her problem was defined as conscious conflict with her step-mother and inner conflict against her mother who had shamed her. She was defiant with the teachers, hostile to her peers; she had no friends even among the girls with whom she roomed. The caseworker tried to help the client look at herself objectively, to understand her behavior, and to be aware of her self-defeating attitudes and behavior.

Suk-Hi had her ups and downs, one time seemingly enjoying herself, participating enthusiastically in the program, the next time despondent, discouraged, wanting to leave and return to her old life. As the worker offered emotional support during the hard times, helped her accept herself, and encouraged her to plan some immediate goals for her life, she selected machine knitting again as her desired vocation. By the end of May during one of her ambivalent swings, she attempted to run away from Haeng Pok Won, but was caught. She excused her behavior by saying she wasn't happy at Haeng Pok Won

because she had no friends. The worker planned several group experiences to encourage Suk-Hi's participation and involvement.

In July, when the worker began to point out some of the significant changes Suk-Hi had made since arrival in April, Suk-Hi herself began to realize how much she had grown emotionally. Soon she began to talk more freely with the worker, especially about her family. She said that her grandmother had once revealed that her real mother and father didn't get along well, were constantly quarrelling; the grandmother admitted that her father (her own son) was as much to blame for his wife's running away as anyone. When the client, with the help of the worker, began to realize that her mother was perhaps not morally bad but just someone with problems, she was able to discuss some of the values of life about her. Then she began planning her life with purpose and goals.

Although the chaplains present the Christian message daily to the girls, our GWA workers feel it is their responsibility to relate it to the girls personally and do so whenever it is appropriate. The caseworker tried to help the client be personally aware of God's love and acceptance of her. They encourage each client to accept the help Christ offers as a motivating power outside themselves. Often the worker will ask the client to write down her impressions, good experiences and bad experiences. Recently Suk-Hi wrote, "I feel that somehow I have new strength and greater ability in doing what I ought to do. God must be helping me."

As the worker encouraged Suk-Hi to think about her role as a daughter and family member, she admitted that if she were a proper wage earner the family would accept her, even the step-mother. She is beginning to face the reality of her situation with increasing ability. Although she is still at the agency, she expects to be discharged with a "Certified" diploma, ready to take a job soon. The entire staff has recognized her growth into a more responsible person.

Haeng Pok Won consists of two large dormitories that accommodate five hundred girls each, a dining hall, a classroom building with office space for staff and a chapel on 10,000 pyong of land at Soosuh-dong, Sungdong-ku. Work started there April 6, 1970 when four caseworkers who had been in training for this particular job were asked to start work with the three hundred girls who had elected to go to Haeng Pok Won from Yongdongpo. However, because of the apartment cave-in April 8, 1970, the appointed Director and staff did not appear on the scene until two weeks later. Instead the four GWA caseworkers and the two pastors were in sole charge of the operation. With Christian dedication the caseworkers began to organize group activities for each day, started intake interviewing and began counseling while the pastors conducted worship services and Bible Classes. When the teaching staff arrived, classes started in barbering, beauty culture, dress-making, wig-making, machine knitting and taxi driving as well as in adult education.

In spite of the many difficulties in getting started, and in spite of the additional difficulties that arise as a private agency and a government institution work on a cooperative venture, the GWA is encouraged by the way in which many obstacles are being removed. Transportation for the GWA workers, promised from the beginning, did not materialize at first; there is now a micro-bus to take them back and forth to the site daily. With the GWA hiring five caseworkers and the government five workers' questions arose in our minds about the possible friction with two hiring bodies and two supervising bodies. The government is now insisting that the GWA staff hire and supervise all ten workers. The GWA feels that they can share in the optimism of the Municipal Women's Affairs Section when they envision that the social education of former prostitute girls must succeed in this brighter, healthier atmosphere.

*Mrs. Peter van Lierop*  
United Presbyterian Mission

## BOOK CHAT

Those familiar with the work of the Christian Literacy Association since it began, about 1948, may not know that it was merged with the Christian Literature Society in 1969. The work is now carried on as a department of the CLS, in an effort to reduce the now remaining 15% of illiteracy in the country. However, the writing skills of the Literacy staff are now being used in the preparation of a series of popular books for the general reader.

The first of these is *Great Men Who Left a Shining Light* (빛을 남긴 위인들) (250 won). It is a set of five one-chapter biographies: Yi Sang-Chai, Namgung Yuk, Yi Seung-Hoon, Ahn Chang-Ho and Cho Man-Sik, all of them men whose Christian influence on the young men of Korea was profound. If you do not know their stories, now is the time to remedy the matter.

Second, *Midnight Meditations* (한 밤의 명상) (250 won), being 66 inspirational talks given on one of the most popular and moving Christian radio programs over HLKY.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. X. No. 5

MAY, 1971

## Seoul Union Church

This is the story of Seoul Union Church, which goes back much farther than most of those who now attend may well realize.

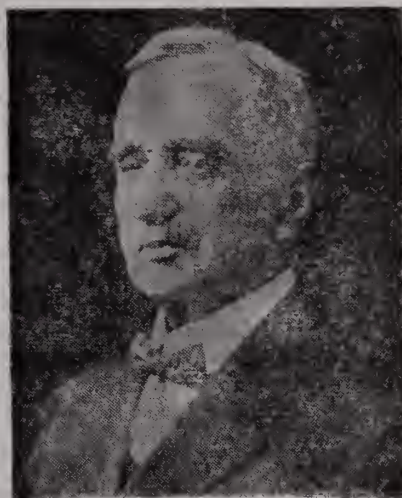
On June 28, 1885, according to an entry in the diary of Dr. Horace N. Allen, the first service was held—"Held our first stated Sunday service, this evening, after dinner at 8 P.M. Dr. and Mrs. Heron, the elder Mrs. Scranton, myself and wife being present." Again, from the same diary, an entry for April 25, 1886, Easter Sunday, "Today, the first Protestant baptism took place in Korea—the infant daughters of Dr. Scranton and Mr. Appenzeller, also a Japanese who is the English interpreter for the Japanese Consulate." The Appenzeller daughter in question was Alice Appenzeller, the first white child born in the country, later president of Ewha Women's College, begun in 1910.

In July 1886, the record states that the Northern Presbyterian Mission appointed a committee to confer with the Methodists in regard to the establishment of a church organization and the erection of a church building. Since there were only Presbyterians and Methodists in town, and very few of either, this seems a rather formal way of describing the situation, but they were probably more careful about the amenities than we are, these days. In any case, it seemed to the joint committee, which met on July 17th, that there were enough foreigners in Seoul to warrant the erection of such a building at a not very distant date. The congregation is still here, but the building has never materialized and we have operated very well without it.

Services were begun, the U.S. Minister, Captain Parker, allowing the use of the American legation for services, which were held Sundays, at 11 A.M. The Episcopal service was supposed to be used on alternate Sundays, but this idea was soon discarded.

On Nov. 3rd. a constitution was adopted and the records were signed by nine persons, though others were later added. The constitution stated that anyone in good and regular standing in an evangelical denomination might become a member by signing the constitution; any non-church member might join on the basis of profession of faith in Christ, assent to the articles of the Apostles' Creed and the acceptance of the Bible as the Word of God.

At this meeting, Rev. Henry G. Appenzeller was elected to serve as the first pastor. Two years later, Rev. H.G. Underwood became the second pastor. There were early discussions of land and a building. The building has never materialized to this day. Land, however, was looked at in three places in Seoul: the first was in front of Steward's, which pre-World War



Allen Ford DeCamp  
1911—1927

residents will remember as being the source of all western style groceries. It was run by an affable and efficient Chinese who had once been the steward on a ship which came into Inchon. Whence he called himself "E.D. Steward." His barrels of cheese and crackers and bottles of "lemon squash" (British basis for lemonade) were things one looked at and dreamed of but never dared buy. Too expensive, then. The store stood just south of the Taehan Gate in the city hall square.

The second location was in front of the Russian Legation, the tower of which still stands in Chung Dong, though the rest of the building was a Korean War casualty. The third location was in front of the American Legation, where the tennis courts are now, I believe. This last was finally bought, in 1890, in conjunction with the Reading Room Committee and the Ladies' Tennis Club, the fore-runner of the present Seoul Union Club. Years later, the church relinquished all claims to its share and the Seoul Union Club took over. It really did not make much difference, because for the most part the same people functioned in both organizations.

Necessary furniture and hymnals were secured, and a bell which had formerly been a Buddhist temple bell. When the services were transferred to the Methodist Paichai Boys' School, the bell was loaned to the school for week-day use.

Through the years, the services were held in a variety of places. According to Gifford's "Everyday Life in Korea", in 1897 they were still meeting at



Paichai. In 1905, they met in the Chung Dong Methodist Church; in 1907, in the Ewha chapel (high school, for the college did not yet exist). From 1919, services were held at Pierson Memorial Bible Institute, just inside West Gate, and this is where I remember going for Sunday School, church and Junior Christian Endeavor. In 1924, it was moved around the corner to Morris Hall. This was the second-floor auditorium atop the then Seoul Foreign School (in its second incarnation, the first building having been, and I think still is, about opposite the present Seoul Union Club). Morris Hall was named for a long-time friend of the School, James H. Morris, whose Overland auto sales place stood near the entrance to the school, having the same attraction for "children coming home from school" as did Longfellow's famous smithy. This continued until 1940 and the major evacuation of foreigners in Seoul, in November of that year, when the few remaining in town moved the services to the Seoul Union Club (present site).

There was then a break until World War II ended and people began coming back, and the congregation met in the Tuksoo Presbyterian Church, 1948-50, near the Episcopal Cathedral, behind the building where the National Assembly has been meeting for some years. The Korean War caused a second break and services were resumed in 1954, this time in the Methodist Taiwha Center, as at present. By arrangement with the Center, we have the use of practically the entire building for Sundays and, by special arrangement for a limited number of functions during the year, such as the Christmas pageant.

At first, the expenses were covered by dues of 1 yen each, as noted for 1911, but from 1913, it was decided to have regular Sunday offerings. Through the years, the preaching has been done by the community in turn, and we have had some remarkably effective preaching. The office of pastor was an elective office, beginning with the first one, Rev. H.G. Appenzeller, in 1886.

However, in 1910, Rev. Allen F. DeCamp came to Seoul and began a long and useful pastorate which lasted until his retirement in 1927. Mr. DeCamp, whose son Otto is now with us, was a remarkable man. He had had a long life in the pastorate in the States. His first wife died early. When he remarried, his second wife had been a volunteer for foreign missionary work, but had never been able to go to the field, so they sent out and supported a woman missionary who served in India for some years. When his wife died, the support of this missionary was continued and when she came on furlough, she was married to Mr. DeCamp. There had been no children by the earlier marriages, but when a small son and daughter joined the family circle, they decided to go to some mission field and bring up their children there. No Mission board seemed too eager to send them (Mr. DeCamp was 62 by now, after all) so they decided to come to Korea, arriving here at an age when most men would be planning to retire. In 1912, they bought a small property in Sajik Dong and here they carried on a dairy, with about 8 cows, to supply milk to the

Seoul community, at a time when real cow's milk was as precious as gold twice refined. Three children were born here (beginning with Otto), making five in all.

Mr. DeCamp's two major areas of service to the community were: the editorship of the then *Korea Mission Field* magazine, which he developed into one of the most effective magazines of its kind in the world; and the pastorate of the Seoul Union Church. He served without salary. He arranged for the Sunday and mid-week worship leaders and took his turn at the preaching and his preaching was well worth listening to. I recall hearing my father, who had taught over 30 years of Korean preachers how to preach, once say that when Mr. DeCamp was caught short by someone who failed, without notice, to turn up to fill the pulpit, he could preach dud sermons like the rest of us, but that when he was prepared for the day, the angels themselves could not preach a greater sermon. From a homiletic professional, that was high praise. He continued to serve the congregation until 1927, when he retired at the age of 79, loved by the entire community. He is one of the unsung heroes of this congregation's history.

Allen D. Clark

United Presbyterian Mission

## TEACHING TEACHERS

It is 7:40 on a Sunday morning. We're off to the country for the day. The road is, as usual, awfully full of holes and dusty, even at this early hour. After passing a number of sleepy hamlets, we arrive at the small village of Im-Myun. There is a group of 150 children waiting, many patched and on the dirty side, most with runny noses, quite a few with smaller brothers or sisters on their backs and all wiggly with happy excitement. A foreigner has come to their isolated hamlet.

We sometimes teach, but more often observe, the



Rural Sunday School in Action





Rural Sunday School Class

Sunday School class. Usually the Sunday School is the largest part of the established, but youngish, small church. One hundred fifty children will fill every square inch of the very small room in which they meet. Little ones come and go continuously—the babies on the backs often wake crying, so they are walked about sort of bouncingly to lull them back to sleep. There is a memory verse and a sermon, songs and a closing story.

Stop a minute and look at the materials. There is the roll-book and the lesson book. The lessons are American translations, seldom really related to the Korean child, seldom having anything to do with his life. The teachers have had little or no training in teaching methods, and so sometimes they stop with memorizing the number and title of the lesson. At times, we write or re-write our own lessons. We also try to have a session with the teachers to show them such simple teaching aids as maps, pictures or a Christmas creche, which can be used.

After worship and dinner, we "teach the teachers how to teach." Usually, the teachers are quite young, 18 to 25, and look younger. Miss Young-Suk Chung, my Korean partner, has real rapport with these teachers and, even in their free time, they are involved in discussing Sunday School problems. We hold about 35 workshops of from one to six days' duration, in summer and winter, and go out each Sunday in addition. We also have training sessions in the Kwangju city churches and have set up a lending library of books, pictures, flannelgraphs and so on.

This missionary and others sit on the Korea Council on Christian Education (interdenominational), the elite in Seoul who decide what is to be printed and what program is to be planned. There we put in "plugs" for the country churches at every possible opportunity. It is very easy for the city committees to forget what the country church is like, but these rural churches make up a very high percentage of the Christian Church in Korea and they need help.

One other arm of our Christian Education work is with our own Presbyterian Church of Korea. Under

the leadership of Rev. Sung Kap-Sik, Executive Secretary of the Board of Christian Education, new materials are coming out. One that I hope is in process and which may be the first of a series, illustrates how to plan a Sunday School session in a very simple way. Along with the Committee on Christian Education of the United Presbyterian Mission, a training school for Christian Education workers and Sunday School superintendents was initiated during the past summer.

Our assignment is to the whole southwest area, which includes three presbyteries, about 300 churches and two Christian Education field workers. Seminary students help a great deal as they have Christian Education classes, but there are so many requests and there is so much need for concentrated work. We need help; prayers and personnel.

*Miss Sue Burton*

**Southern Presbyterian Mission**

## Christian Reformed Korea Mission

The Christian Reformed Korean Mission remains a bit of an oddity in this land, since it has never enjoyed the sponsored services of ordained personnel, either Korean or western. Since its inception in 1961, it has been under the jurisdiction of, initially, the Christian Reformed Board of Foreign Missions; and since 1963, of the Christian Reformed World Relief Committee. During those years, a total of more than 100 Christians have served the Mission and the staff today numbers about 65; but throughout those ten years, our program has remained a "layman's outreach." We are not anti-clergy, but we rather feel that the evangelistic efforts that must accompany a Christian relief mission such as ours should enlist the support of the Christian communities in which we work. God has provided wondrously as dozens of Korean pastors, Bible women, evangelists and church



Charles L. Vander Sloot



Baby and new adoptive parents

officers have become involved in the lives of the people with whom we deal. Most of our medical slum clinics are held in small churches or in the homes of church pastors. Pastors stay close at hand to witness and to counsel and a Bible woman visits regularly all the patients cared for by CRKM at Choong Bu Hospital. In its first few years, CRKM was primarily a medical mission. Fittingly, our medical programs will be the first to be absorbed by indigenous organizations. In many areas, government health centers have begun to duplicate the work we set out to do. But most heartening is the planned phase-over of our well-baby, TB and milk clinics to the "Korean Christian Medico-Evangelical Association" early in 1971. CRKM will continue to provide financial and advisory aid to this organization, but the Association will assume all administrative responsibility immediately and increasingly over the next few years, the financial burden as well.

CRKM's agricultural outreach, in Koyang County just northwest of Seoul, has served thousands in the poverty-stricken rural villages, during the past five years. Our assistance comes in the form of interest-free loans and free technical advice. Loan repayment rates have been encouraging as the recipients of these loans appear pleased to accept not a hand-out but temporary assistance. Christians on the Mission staff and in the rural communities we serve are quick to seize opportunities to tell of the love of Christ which makes this service possible. Giant strides in the dissemination of technical knowledge, government-sponsored agricultural organizations, cooperative banking ventures and credit unions will spell an end to our agricultural outreach in the not-too-distant future. While phasing-out and handing over existing programs may be painful, we are grateful that the Korean economy has developed to the point where in many areas assistance is no longer so desperately need.

CRKM's child-care project, known as CAPOK (the Christian Adoption Program of Korea) will doubtless outlive our other programs. Convinced that God intended children to live in families, CAPOK places

homeless (abandoned, orphaned or relinquished) children into *Korean* adoptive homes. At the present time, the agency is processing about 200 adoptions a year. In addition, some 250-300 children are cared for in foster homes in Seoul and Taegu until adoptive homes can be found for them also.

Counseling (usually, but not always, resulting in the relinquishment of the child) for unwed mothers is CAPOK's latest service. Relinquishment counselling, legal adoption and foster care were all foreign concepts in this Oriental culture until a few years ago. Pioneering is no easy task. There was resistance, and still is, in many cases. But CAPOK's conviction that western adoption practises are also Christian and humanitarian persists. And we are gratified to see a softening in the attitude of the government community toward our program and a growing tendency for government workers to copy our technique and goals.

Even as CAPOK's services and outreach expand, here, too, we are making plans for indigenization. Intensive in-service training of our social work staff has lifted the agency to the level of professionalization not dreamed possible just a few years ago. Increasingly, supervision is assumed by the Korean staff. Financial support remains small, but we believe that this, too, can be achieved. We pray that the eventual departure of western staff and support may be carried out in a manner which will not undo the witness of many years of Christian charity in this land.

*Charles L. Vander Sloom*  
Christian Reformed Korean Mission

## News Note

Readers of *Korea Calling* will be interested to learn that Commissioner Herbert Lord, of The Salvation Army, passed away suddenly in London, April 13, 1971. It will be recalled that he was one of those caught in Kaesong, when the Korean War started, in 1950, and was carried north. Later, he was released and returned to service, latterly in South Africa. Mrs. Lord passed away in November 1970.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092: 1792: 1906



# KOREA CALLING

VOL. X. No. 6

JUNE, 1971

## THE WORK OF COMPASSION, INC. IN KOREA

"Face to face with Christ my Saviour,  
Face to face what shall it be  
When with rapture I behold Him  
Jesus Christ who died for me?"

The tune drifted out of the hot shower in the men's washroom at the Y.M.C.A. in Tokyo, Japan. The Rev. Everett Swanson smiled as he listened and waited for the whistler to appear. "Hey, brother, that's my song, too," he greeted, as Dr. Peter van Lierop stepped out. This was the contact that brought Evangelist Everett Swanson to Korea in 1952, where he held meetings for the American servicemen.

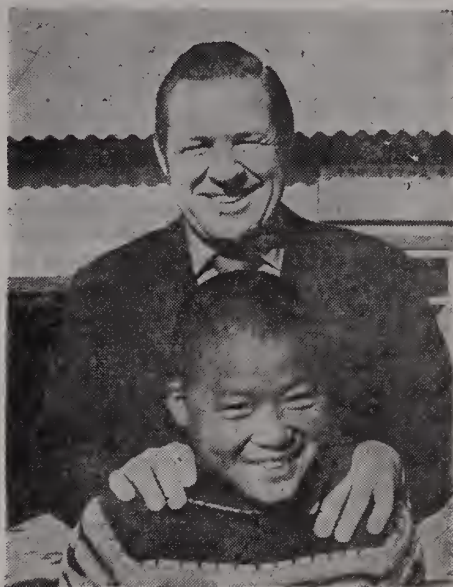
In 1953, the Korean Chaplains invited Mr. Swanson to return and speak to the R.O.K. army. Everywhere he went he could see the results of a war that would gain for itself a reputation as "one of the bloodiest wars in history." His heart ached as he saw homeless children shivering in doorways and felt begging orphans tugging at his coat. As he left Korea, one chaplain said, "Now that you have seen the need, what do you intend to do about it?"

His flight back to the States was a restless one. Over and over, he saw the ragged urchins with outstretched hands and heard their pleading voices. But what could *he* do about it? There were two and a half million people, homeless and hungry in that wasted land. "Oh, God show me a way."

As he stepped from the plane, a friend handed him fifty dollars saying, "Use this for some need in Korea." A few days later, as he shared his experiences with others, a check for one hundred dollars was given. So, this was God's way. Mr. Swanson began speaking in church services and found the Americans anxious to share bounty with impoverished people.

When Everett Swanson again visited Korea he discovered that concerned Christians had opened the doors of their private homes or pitched tents to care for wandering waifs. He distributed the money among these homes to help buy rice and fuel, but the dollars were few and the need was so great. Again he returned home heavy-hearted.

However, in his absence, gifts had continued to come in. The Everett Swanson Evangelistic Association was born, with headquarters set up in Mr. Swanson's basement. The Lord blessed "abundantly above all that we ask or think," and as the work grew, other volunteers were to care for this expanding program.

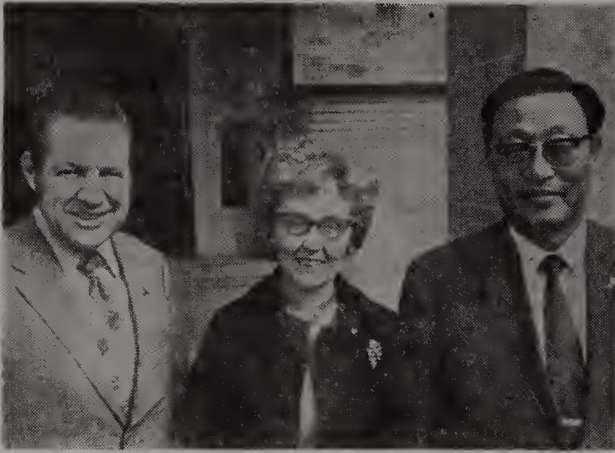


Mr. Erickson and Friend

Both Koreans and Westerners joined the staff, and the name of the organization was changed to Compassion, Inc. for this truly expressed the feeling of the workers and contributors. In 1962, the Rev. Bob Morgan, Compassion's first missionary, was sent to serve as Field Director in Korea. Sally Swanson, a registered nurse, followed shortly and enrolled in language school. In 1965, the Rev. Everett Swanson passed away with a brain tumor, and later that year, the Rev. Henry Harvey became President of Compassion, Inc.

At its peak in 1968, Compassion cared for 22,000 children in 180 homes. A home averages about 120 children. The staff includes a superintendent, business manager, several mothering ladies, cooks, seamstresses and a Bible teacher.

Today, as in its beginning, the work of Compassion is made possible because of the gifts of sponsors in the States. These gifts supplement governmental aid in providing food and clothing for the orphaned and abandoned children of Korea. They also make possible a public health program. Nurses, both missionary and Korean, visit the homes to check the children's health and to provide training in nutrition, health habits and simple first aid. Medical care is



Mr. Erickson with Miriam Swanson, wife of the Founder of Compassion and the Mayor of Masan

provided through arrangements with five regional mission hospitals.

Compassion is not only interested in the physical needs of these children but is greatly concerned about training them in Christian living. The Bible teacher is responsible for daily religious instruction. Gospel Light literature has been translated and is being used from primary level up through high school. Conferences are held periodically to train these workers. Traveling evangelists visit the homes and hold children's meetings, using flannelgraph and other visual aids. Bible memorization is encouraged, and contests have been held with amazing results. Pre-schoolers quoted forty to fifty verses; juniors recited as many as 156 verses. In an open category, seven consecutive chapters containing 177 verses were recited without error.

One of the major problems in orphanage work is that of preparing the children for self-support after they leave the shelter of the home. Not all of them are capable of going on to college or even to finish high school. Young Chin Vocational Training School for girls, operating in Seoul, trains girls in four trades: embroidery, sewing, typing and hair-styling. The possibility of opening a vocational training school for boys is being considered. When a student does show interest and ability in continuing his academic studies, scholarship aid is made available.

Although circumstances are different in Korea today, the needs of the children are still the same. During the war, it was primarily a case of orphaned children. In the 1970's, it is essentially a problem of child abandonment. Because of economic and social pressures, a mother is often forced to abandon her child, knowing he will be institutionalized and will receive better care and schooling than the poverty-stricken parents are able to provide. Often relatives are found and children return to live with them. With a decreasing number of orphans and an increasing family income, the number of children in Compassion Homes has been steadily declining. As the Korean Government assumes greater responsibility for its own needy children, Compassion aid will be used to meet the specialized needs of abandoned children. In Korea today, Compassion supports 16,000

children in 158 homes. Of these, one home is for the mentally retarded; two are for the blind; four are for the deaf and dumb; two are for crippled little ones; and six institutions are for children of lepers.

Children are our business, but not our only business. We minister to adults, too. Handicapped adults who wish to give full-time service to Christian work are supported by Compassion sponsors. Twenty men and women, who are blind or crippled, are receiving aid at present. Through the Pioneer Evangelism Program, rural pastors are supported for a period up to three years while they establish a new congregation. By the end of this period, the church becomes self-supporting. In this way, 1000 new churches have been organized. Gospel Light literature, which is translated by Compassion and freely distributed to the homes, is now being used by churches in Seoul.

The ministry of Compassion is a three-fold one. To strengthen the body, to train the mind, and to prepare the Soul for eternity—this our task.

**W.H. Erickson**  
Compassion, Inc.

## Soule Union Church

(Continued from May issue)

Prior to World War II, there were not too many foreigners in the city and Union Church supplied the needs of all the Protestants among them. After the Korean war, Korea had been "discovered" and the non-Koreans in town multiplied. Military-related people were cared for by the army chapels, but Seoul Union Church found itself with a huge potential field of service. So it was decided to find a full-time pastor, on proper salary, who would be able to meet this need and opportunity. The one who came to us was Rev. Victor Alfsen, in 1957, from a pastorate in Fairbanks, Alaska. He was here for about three years. After a brief interim, Rev. Everett N. Hunt, father of Everett Hunt Jr. of the Oriental Missionary Society, an experienced Methodist pastor, was with us until a serious health emergency terminated the relationship in 1964. After another interval, Rev. Hobart Johnson of the Methodist Mission was released to serve as pastor and it had been thought that he would be able to return to this work after furlough. This did not work out and the church was again left to carry on with elected pastors and assigned preachers until the arrival of the present pastor, Rev. Glenn Fuller, in July 1970.

Most of those who now attend find it no surprise that there should be a morning service at the sacred American hour for public worship, but many wonder at the reason for the 4:30 afternoon service. Actually, although the church began with the sacred 11 o'clock hour, back in the 80's, it was soon found that the missionaries, who made up the major part of the congregation, simply were not free to worship at that hour. Korean church obligations made a time



conflict for them. Although the idea of having the Korean church preaching service at 11 A.M. is a relatively new notion, since Japanese pressure at the time of World War II had changed the standard 2 P.M. preaching service to this hour, the Korean congregations spent the morning on Sunday School in a big way. It filled the entire morning, one department after another.

Consequently, the Korean commitment had to take priority and the missionaries, if they were going to have an English-language service for themselves and their children, found it necessary to move the hour to 4 P.M., and this was the rule from 1892 until about 1965. At this point, it was decided to have two services, morning and afternoon. For one year, the experiment was tried of having the Sunday School at 3 P.M. This pushed the afternoon service along to 4:30, where it has stuck ever since.

The problem of getting children ferried to morning Sunday School, in the present complications of Seoul bus traffic, has led many who would otherwise attend the afternoon service to shift to the morning, thus radically changing the afternoon worship picture.

Several years ago, a very generous gift was received which made it possible to purchase an excellent Rogers electronic organ, thus adding much to the reverent spirit of the worship hours. Finding organists, choirs and choir directors for two services has made problems, but these seem now to be largely solved.

Membership in Seoul Union Church is on the basis of profession of faith or of letter of transfer, as in most churches in other places. There is also an affiliate relationship whereby those joining may retain their membership in their home churches, while joining the church here as active participants on an affiliate basis, while living in Korea. The net result is the same in all three cases. Korean friends have always been welcomed to the services, but have not been urged to join here, as it has been felt that they should be active members of some Korean church in the city where their permanent responsibilities as members would normally lie. During the last ten years of the afternoon-only period, the attendance by Korean friends, particularly students wishing to learn English, became so great as to raise the problem of crowding out resident non-missionary people in town whom the Church was trying to reach. At one time, an attempt was made to hold a special 2 P.M. service in English to meet this need and interest on the part of Korean students, but it did not work out too well and was discontinued. The students just came to both services, for a double dose of English! At the present time, the Korean student attendance seems to be down a bit. What its future may be remains to be seen.

The congregation supports a number of benevolence projects, which will serve as grist for another article. The problem with these, of course, is to select projects that are of general interest, rather than pet projects of some one Christian group in town. More of this, later.

With a congregation of this kind, it is difficult to provide a fully-rounded program of activities such as one might find in other places. However, if one bears in mind that the Seoul Foreign School is a



Otto DeCamp models for his father, Rev. Allen F. DeCamp, at the 75th Anniversary celebration of Seoul Union Church, 1961

parallel organization that covers some of this ground, the lack is not as great as might appear. Efforts are made to provide a variety of young people's activities, gatherings, small-group prayer circles, and so on. Those of us who still find morning Korean church commitments standing in the way of any possibility of attending a morning service are grateful that the historic afternoon service still continues. And since the music people find themselves similarly tied up, we have a service with an excellent choir and organists, both of which had been a problem for the morning congregation. Though fewer in numbers than in other years, we continue to "make a joyful noise unto the Lord"! The Lord has been good to us through 85 years of Christian worship and fellowship and needed inspiration.

Allen D. Clark  
United Presbyterian Mission

## Some Notes on Rural Outreach

Much of our work in the extension branch of the Taejon Christian Rural Life Institute is now involved with a Farmers' Loan Plan. The World Council of Churches in Geneva has contributed funds to be used for this purpose. We are using the funds to give a boost to farmers who need a little extra capital to improve their farming and to increase production. The farmers' repayment then goes back into the fund, then to be loaned to someone else.

Our loan plan is a "supervised credit" plan by

which we who loan the funds try to advise and work with the farmer who receives the loan so as to help him succeed in his project. Even though he pays back the loan as promised, unless the farmer has improved his farm production or his family living, we have failed in the purpose of the loan. Our staff is very limited; usually we can do little more than choose reliable, industrious farmers having the necessary skills and visit them from time to time.

Several farmers to whom we have made loans are in the poultry business, a few are in dairying, several raise vegetables, several have bought calves or cows (the Korean draft and meat cow). One is buying a tractor, the small garden-type tractor which is manufactured in Korea and is used throughout the country. This is one step toward the mechanized farming which must occur if farm labor is to become more productive. One of our neighbors has bought a horse and cart, which is still an efficient method of transporting goods for short distances around the cities and is consequently a source of income. Another neighbor is raising chrysanthemums, which are sold in Seoul, a mere two hours distant via the new expressway. One of our loans is for producing ginseng, a highly profitable labor-intensive crop which also requires considerable capital. (Ginseng still grows wild in the hills of Vermont; in that region, however, it fails to compete with maple syrup and apple cider in the hearts and minds of the natives.)

We have aimed to concentrate the Farmers' Loans in a relatively small region, largely Taedok-Kun, where the Institute is located, not only in order to administer the loans more efficiently, but to make an observable impact from the judicious infusion of capital in a limited area. Hopefully, our supervised credit work here may become a model for other communities seeking to develop, and for other sources of capital seeking to invest in rural development. The first loans were made in 1969; it is still too early to pronounce the plan a success.

Any kind of development takes time. Much of the effort which people expend in mission work shows little immediate results, perhaps never will. Some of the work which the worker feels to be significant is, in fact, insignificant and perhaps valueless, sometimes harmful. The missionary shares with all mankind the deep yearning to be significant, to do work which has meaning for mankind and which is permanent. This understandable urge leads to much mission publicity which is little more than wishful thinking, a premature and distorted interpretation of data, a forced analysis which time proves to be false. Conscious that those of us who write for *Korea Calling* are as guilty as anyone (perhaps more guilty in that we write about our work at all), I want to record a few facts about a neighboring village. These facts have occurred over several years; I present them without hazarding interpretative comment.

Eleven years ago, Kim Eun-Kyu, a young seminary graduate, came to take the course at the Christian Rural Life Institute. While here, he began serving a village not far from Taejon; holding Sunday School for the children, preaching and teaching a handful of older youth and adults in an attempt to get a church started there. He married a graduate of

the Women's Institute here and they set up their home in the village. Young Nak Church, in Seoul, assisted them in providing part of their living expenses, as part of Young Nak Church's evangelistic outreach. (Young Nak is now assisting about 50 rural churches throughout Korea.)

Mr. and Mrs. Kim worked very hard. They earned what they could by farming a piece of hill land provided by a Christian business man in Taejon. Although without prestige or respect during his early days in Seidong, Mr. Kim's cheerful, friendly attitude and his capable leadership began to bear fruit. He worked with 4-H Club members, a few Christians in the village, farmers and youth. He encouraged four young villagers to go to the Christian Rural Life Institute for training and helped them secure aid from the Institute when they went into poultry raising. Mr. Kim himself secured a couple of dairy cows and began selling milk to the cooperative creamery of Taejon. He took training in Credit Cooperative work and induced his neighbors to organize a credit union in 1969.

Last winter, our Farmers' Loan Plan loaned money to help four Seidong farmers raise lettuce in plastic greenhouses in winter. Four such greenhouses were built, three of them successful. Seeing their success, their neighbors have adopted the idea and, in the fall of 1970, were going ahead with 30 greenhouses to raise winter lettuce and other vegetables. They have organized a vegetable growers' cooperative and accumulated a fair amount of capital themselves. We have again helped with modest loans.

In December 1970, the Christians of Seidong, joined by non-Christian neighbors, dedicated an attractive church building built largely by themselves, with some assistance from interested friends.

In contrast to most rural villages, it is said that few young men are leaving Seidong for the city. The church is thriving. Mr. Kim now devotes his full time to farming and village leadership; another church worker has charge of the church. The Credit Union and Vegetable Cooperative are active. Kim Eun-Kyu is highly respected as a village leader. Working with men of his calibre is one of the major satisfactions enjoyed by us in the Institute's extension work.

*Paul A. Kingsbury*  
United Presbyterian Mission

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 1906



# KOREA CALLING

VOL. X. No. 8

SEPTEMBER, 1971

## An Experiment in Community Healing

"Have you come from Seoul?" the Pusan taxi driver asks in a matter-of-fact voice.

"No, from Kojedo," I answer with equal equanimity.

"Umm," he says. Then, suddenly, as my answer sinks in, "Did you say *Kojedo*? What were you doing *there*?"

"I live there," I say, now fully enjoying the game and waiting to hear his next reaction. Then we go on with some give and take about my husband's job as coordinator of the Kojedo Community Health and Development Project, our family's life there, and how much we really do like the island's beauty and its warm-hearted people. He can't believe anyone really could find it a desirable place to live, but then Americans have surprised him before. One amazed driver even refused to accept my fare, and thanked me again and again for going to such an impossible place to live.

Little does he know the joy we feel in the natural beauty of the island a wild, windy, rugged beauty that has become our life. And even less does he imagine the kind of medical project with which we are experimenting. To the taxi driver, a hospital with an American director automatically means a splendid edifice with all the latest equipment and numerous specialty departments. But one of the basic purposes



Public health nurse interviewing a villager

of the Kojedo Project is to see whether it is possible to raise a community's health level with a relatively small outlay of money, making use of the simplest building materials, stripping treatment down to bare essentials, and concentrating heavily on preventive medicine, public health teaching, and family planning.

The Kojedo Project is a pilot study, backed as an experiment by the newly organized Christian Medical Commission of the World Council of Churches. In one statement of its line of thinking, the Commission said, "The community is the patient," and this is the key to what is different about the Kojedo Project. If it is the community that is sick, then we must explore and try to treat its symptoms. Of what is it sick? Kojedo, an island fifteen miles by twenty-three, off the southeastern coast of Korea, has a population of 120,000. Many of these people, these farmer-fishermen are poor, so the poverty must be dealt with. Though this is primarily a medical project, the poverty aspect of the diagnosis is being lessened by the efforts of a community development leader associated with the Project, but responsible to the CEI in Seoul, whose particular emphasis is to spread credit unions throughout the area. In addition, a trained agriculturist is improving the land and using it as a demonstration area for growing diversified crops, while also raising prime pigs of Australian lineage and milk goats.

The patient is spiritually sick, too, with little exposure to Christianity and much to fearful spirits and incantations, so a lively Sunday School for eighty eager local children has become an important part of the program, with staff members from nurses to an agriculturist-deacon conducting it. The hope is that it



Dr. Jean Sibley and daughter Meg



will be possible in time to involve the nearest church congregation in the supportive ministry of healing in its broadest sense.

Finally, the community is physically sick. Some of its major symptoms must be removed by public health teaching and inoculations, some by curative medicine made inexpensively available. It is on this aspect that the emphasis is strongest, for this is basically a medical project. Working with the American doctor-director, there are an experienced Korean doctor, a volunteer British pediatrician, three nurses, a lab technician, and a number of local aides trained by the nursing staff. In order to see how relevant this project really is, and in order for others to learn from it and through it, thorough evaluation is being undertaken at frequent intervals.

In spite of setbacks which have been numerous it is obvious that some deep needs of long standing are already being met. And in that, dear taxi driver, there is challenge, excitement, adventure, and joy! Life on Kojedo isn't *half* as bad as you imagine it!

**Jean B. Sibley**  
Kojedo Community Health and  
Development Project  
United Presbyterian Mission

## Want to Volunteer?



**Elsie Anderson**

Dr. and Mrs. Howard F. Moffett were in the States on furlough in 1962 when, at a meeting in Fourth Presbyterian Church in Chicago, I saw their pictures and heard them speak about their work in Taegu, Korea, at the Presbyterian Hospital of which Dr. Moffett is Superintendent. No one who sees and hears their presentation can fail to be impressed with their dedication to their mission, and be filled with a desire to have a share in it and I was no exception.

I was looking forward to retirement from my secretarial position the following year, with leisure time for some of the worthwhile activities that full-time employment prohibited. Here was my opportunity! But what could I do in Korea? I was not trained for nursing, or teaching. Would language be a barrier? Could I adjust to life in the Orient? While I was pondering these and other possible complications, my eye fell upon Joshua 1:9, and I had my answer! If Dr. Moffett could use me in *any* way, I would volunteer my services for a year.

Dr. Moffett assured me very positively that he could use a secretary, and so I arrived in Korea in the spring of 1963. Because his correspondence is largely with people, churches and organizations in

"Be strong and of good courage; be not frightened, neither be dismayed, for the Lord your God is with you wherever go." Joshua 1:9.

Dr. and Mrs. Howard F. Moffett were in the States on furlough in 1962 when, at a meeting in Fourth Presbyterian Church in Chicago, I saw their pictures and heard them



**Taegu Tong-san Presbyterian Hospital**

the States, in English, no knowledge of the Korean language was necessary for my work, and here was a niche that I could fill.

The work of a volunteer is peculiarly satisfying. There are no frustrations about promotions, salary increases, or the many other petty little situations that arise in almost any office. A volunteer serves for the joy of serving and of being a part of a worthy cause for Christ and for humanity.

The rewards have been many: The opportunity to live in a foreign land in a culture vastly different from that in which I had been reared, and to see this beautiful land through all the seasons of the year; the opportunity to become acquainted and to make friends with the people of that land, and to learn their history and customs; the opportunity to know the missionaries as *real* people and not just as names appearing occasionally on a church program; the opportunity to have a part, albeit a very minute one, in the development of this wonderful Medical Center in Taegu.

I am grateful that my two periods of service (1963-64 and 1970-71) have occurred at those particular times in Korea's history. In 1963 the charm and beauty of this ancient land were still extant, and although they have not yet been completely sacrificed to the progress of Westernization, it is with a feeling of nostalgia as well as a thrill that one sees the astounding changes that are taking place economically, industrially and socially.

Equally amazing are the changes that have taken place at the Presbyterian Hospital in Taegu. Dr. and Mrs. Moffett had a dream toward which they have labored relentlessly to replace old, dilapidated buildings with modern new ones, to furnish them with the finest equipment available, and to staff them with well-trained, dedicated Korean Christian doctors and nurses to serve the needy people of this heavily populated area of Korea; and while ministering to their physical needs, also to bring to them the message of Christ. Today the Presbyterian Medical Center is one of which any community, *anywhere*, could well be proud. To have had the privilege of being "on the scene" during the fruition of this dream has been a richly rewarding experience.

**Miss Elsie Anderson**  
Volunteer  
United Presbyterian Mission



# Jesus Abbey

Every now and then, a deeply religious person, like Saul of Tarsus, makes a shattering discovery that God's orthodoxy, as a missionary who left Korea once put it, "is a bit shaky." At times like these, a man needs an Arabia to flee to where he can sort things out. Jesus Abbey at your service. A bit cooler than Arabia, it at least shares the advantage of being sufficiently remote to provide the retreat one needs in times when the spiritual strains are too exhausting.

In some respects, what we wrote about Jesus Abbey five years ago, remarkably enough, still holds good. Then we said: Jesus Abbey is a house primarily dedicated to intercessory prayer for revival in the Church in Korea for the Korean nation, and for world peace. A small farm, dairy and orchard help to support this work in a remote mountain valley near the East Coast. The work of intercessory prayer began, of course, as the first few people gathered in a tent on a tiny level patch (well, almost level) high in a Kangwon Do valley, in 1965. There are other activities which are expected to grow out of the primary one: retreats, conferences, rural development, literature, evangelism and, no doubt, still others will be appearing gradually as opportunities develop.

"Appear" and "develop" and "grow" are key words at Jesus Abbey. There are many institutions which "just grew" because no one used foresight in planning. It was deliberately planned for Jesus Abbey to "just grow." We do not feel that God has given us a detailed plan or even a one-only function, but rather that our specialty will consist in being unspecialized, a sort of spiritual "general practitioner" being free to move in whatever direction the Lord leads. Hospitals, schools, publishing houses, even traditional Benedictine abbeys have certain basic patterns to start from. But pioneering projects never know what they will find over the next ridge. They can only plan to keep pressing forward into the unknown.

An example of the way things change is found in our personnel. We originally planned to have not over

twelve, the first year—one family of four, four young men and four young women, all Anglican Christians of long standing. For various reasons, only half the original team could stay on, but volunteers have offered themselves from all over the country and we had as many as thirty at one time, mostly young men, before the original house (intended for twelve) was even half built! Of these, more than half were new Christians, the others included Roman Catholics, Anglicans, Methodists, Presbyterians, and Pentecostals.

The most striking example of an unexpected development is the role we have found ourselves playing as a "Kaeng-saeng-won" or rehabilitation center for juvenile delinquents, gangsters and ex-convicts. We have no idea of the percentage of success God has given us, but when He started sending gangsters we assumed He intended to do something with them and, in a gratifying number of cases, He has. In government circles, we are considered a bonafide social work agency because of this as well as our modest community-development activities. (We built and demonstrated the first silo in this county. Since then, with the encouragement of the provincial government, dozens of silos have been built.)

As time has gone on, we have grown more and more non-sectarian (you will excuse such old-fashioned terminology) and our forms of worship vary from very free worship in the Pentecostal tradition to the most solemn ceremonies and sacramental services in the Catholic tradition. The Cross of Christ always at the center, the power of the Resurrection our joy. We average about 150 guests a year, even though as yet we rarely have planned or scheduled retreats. We try to be available to meet the needs of whoever comes, whether he be a juvenile delinquent, a TB victim seeking healing through prayer, or a theologian seeking for his soul to catch up with his mind, or even just a chance to go "caving." We are grateful for those whose bodies have been healed as well as for those for whom Christ has healed memories and those to whom He has given new vision and new strength. We have claimed His presence according to Matt 18:20 and He has honored the claim.

Whatever we learn of a practical nature, we share with the local community, whatever we learn of a spiritual nature we want to share with the Church, and what we have inherited of the beauty of Kangwondo's mountains and rivers, forests and pastures, cliffs and caves, we share with anyone who comes to visit us (by train to Kwangju, by bus to Hasami). There is always room for one more at Jesus Abbey and the latchstring is out to all.

Rev. Archer Torrey  
Anglican Mission



Jesus Abbey

## BAPTIST BIBLE FELLOWSHIP

When Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem,



and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) He included Korea. Therefore, Baptist Bible Fellowship churches and missionaries believe the commission of Christ is sufficient reason and authority to be preaching the Gospel in Korea. Each generation is responsible for its generation so we must reach the precious souls of Koreans. Truly the harvest is plenteous in this land. Not only that, but Korea is easily accessible, literate, and receptive to the Gospel of our Lord Jesus Christ. It is no longer a backward nation. Much emphasis is being placed on education, thereby opening new doors and breaking down old superstitions and traditions. The Korean people are among the most receptive people of all nations. Korea is becoming influential in world affairs and certainly along with this influence she should be a spiritual influence. Korea's population is multiplying rapidly through a rising birth rate and a falling death rate. These must be reached. Korea has thousands of villages which have not been reached with the true Gospel of Jesus Christ. For these reasons missionaries of Baptist Bible Fellowship have come to Korea.

The Baptist Bible Fellowship is a loosely-knit organization of Independent Baptist churches bound together in a common missionary cause. Among the largest churches of the U.S.A. several Baptist Bible Fellowship churches lead the way. Strong emphasis is placed upon the responsibility of the local church to evangelize the world. Baptist Bible Fellowship missionaries around the world are attempting to duplicate on the foreign field what is being done at home. The missionaries work independently of each other, yet realizing a responsibility to cooperate, they find themselves joining together in the common cause of reaching the lost of Korea. They work together willingly without being forced to by some headquarters or hierarchy.

At present sixty thriving congregations with a combined attendance of more than 10,000 are making a spiritual impact in Korea. These congregations have been established under the leadership of highly trained evangelistic missionaries and capable, dedicated national pastors. Baptist Bible Fellowship missionaries have sought to build upon no other Foundation than their own. They have not sought to proselyte either preachers or members but rather have endeavored to reach those who are in darkness and idolatry.

Plans for the future call for expanding the Bible College in Taejon, establishing more churches, sending out more native evangelists, and continuing to preach the whole counsel of God without compromise until every village has heard the old fashioned Gospel of God's saving grace or until the trumpet sounds and we go to be with Jesus at His premillennial appearing. At present, several families are in training and plans call for increasing the missionary staff in Korea. We believe that Korea is one of the greatest fields in the world, and we shall endeavor to do our part in reaching the lost before it is too late.

**Jack Baskin**  
Baptist Bible Fellowship

## BOOK CHAT

*Does my Father know I'm Hurt?* by Dr. David Seel (\$4.00). Dr. Seel is director of the Chunju Jesus Hospital and, specifically, of the Cancer Clinic there. This little book is not a series of case-studies, but takes the experiences of several cancer patients as a spring-board for a series of very moving discussions of the spiritual implications of what happens to these people. That is, is the Christian physician's work done when he has brought to his patient the degree of healing that his skill makes possible, or are there dimensions of the matter which extend beyond that point and which involve him as a Christian, in witness and prayer? This is the area of distinction between the doctor who is "just a doctor" (no matter how good) and the Christian doctor whose ideal of service aligns him with the Great Physician who was never content to heal the body only but ministered to the soul, knowing that the body and the soul are never mutually separate parts of man's being. The psychosomatic medicine of which we laymen hear so much today moves in that direction, but finds its most effective expression only when related to Jesus Christ.

On the last page of the book, when the doctor has gone back into a mountain village to locate a patient who had failed to come back to the hospital for check-up (a vital part of cancer treatment), he found her and then... "She was illiterate, virtually nameless, almost homeless. She could only whisper; the cancer had left its mark, the cure was survived by its stigma. But Christ knew her; and she remembered Christ. Into her small, meaningless life a light had shined, the slender ray of the sun penetrating a dark forest." Read it; you will be blessed.

*The History of the Korean Church* (A.D. Clark) has just come out in completely revised, up-dated edition. Two new chapters have been added, one covering the history of 1960-70 and the other giving biographies of eleven outstanding Christian leaders. New material has also been added on the old Ross translation, not available ten years ago when the first edition came out. Maps and pictures have been added. This is the most complete book of its kind and should have a wide circulation. The Korean edition (한국교회사) has also come out. The earlier edition has gone through five editions and become a standard textbook.

### KOREA CALLING

Editor: **Mrs. Horace G. Underwood**

Business Correspondence: **Rev. Allen D. Clark**  
**Box 1125 I.P.O. Seoul, Korea**

Subscription: **\$1 a year**

**\$6 a year for 10 to one address**

Published by **The Christian Literature Society of Korea**

**136-46, Yun-chi Dong Seoul, Korea**

**Tel. 74-3092; 1792: 32-0160**



# KOREA CALLING

VOL. X. No. 9

OCTOBER, 1971

## *Two Queens and a Pear Flower Aglow*

(Ed. note: As we were waiting for the Seoul Foreign School graduation program to begin, we were delighted to see Mrs. Struthers appear. It developed that she was there for the 85th anniversary of the founding of Ewha University—starting from its small beginnings in 1886. It was too good an opportunity to miss, so we promptly asked her to write up the celebration. The following article is her response to that request. Long-time *Korea Calling* readers will recall her husband's very fine article, back in 1962, on TB work in Korea. Dr. and Mrs. Struthers retired to Canada in 1963, in a manner of speaking. That is, he is busying himself as Medical Librarian and she as tutor in a course in World Religions at Victoria University, in Toronto. Retired Korea people seem to be busy folks.)

May 31st, 1971 marked the 85th milestone in the growth of Ewha, from the first little "Hakdang" of 1886 to the largest women's university in the world. It was a memorable day, from beginning to end.

President Okgill Kim took those of us westerners who remembered Dr. Alice Appenzeller (first president of the university) to her grave in the foreign cemetery. We had prayer there together in the quiet of the morning, remembering her gracious spirit and the example she had set. The previous day, the Ewha alumnae and friends had had a commemoration service at the Keum Nan Garden for her successor, the renowned and well-loved Dr. Helen Kim (see *Korea Calling* March 1970). There is an advantage in having lived through a span of years, I decided. I came early enough to Korea (1936) and stayed long enough (1963) to know three presidents.

At 10:00 A.M. the May Day program began with worship, followed by a stirring speech by Dr. Okgill Kim. While standing firmly on the Christian foundation of the past, she promised to keep Ewha's doors open to new intellectual movements in the world and expressed her deep concern for education which teaches humanization along with science and technology. Dr. Eun-Sook Saw, chairman of the Board of the Board of Trustees, gave an anniversary speech, also, and the choir of the Music Department sang a congratulatory chorus.

An honorary doctorate was conferred on Rev. John Russell Mills, Director of the Christian Children's Fund, for his children's welfare work, beginning in the confused period right after the war.

Thirty citations and Ewha gold medals were then presented to people whose work was considered of

merit in the following fields:

- 4 in National Development
- 2 in Social Work
- 1 in Culture
- 1 in Mass Communications
- 7 in Women's Education
- 2 in Women's Movements
- 3 in Christian Education
- 5 in General Education
- 1 in Nursing Education
- 2 in Medical Work
- 2 in Missionary Work

After this, fifteen faculty members who have served Ewha for ten years were honored by being given Ewha rings.

Then followed the highlight of the day—the crowning of not one but two May Queens. The 1971 May Queen, Miss Shin Soo-Hee, a senior of the Educational Psychology Department (daughter of the president of Keimyung Christian College, in Taegu), was chosen from among 45 elected candidates for her beauty, scholastic ability and Christian character. Dressed in shimmering white and followed by the other contestants in long pink gowns, she walked with grace and dignity.

This year, the graduates of 1935 and 1955 were especially invited, among the alumnae. From their number, the Homecoming Queen, Mrs. Lee Sook-Ja and her attendants, in traditional red dresses, made a pleasing contrast to the 1971 Queen's procession. Mrs. Lee, a graduate of the Social Work Department in 1955, was chosen for her excellent work as director of the orphanage belonging to Ewha. Over a period of fourteen years, she raised forty orphans until the youngest reached the age of 18 and the work was closed out. She is a deacon in the Puk A-hyun Dong Presbyterian Church and the women there assisted her in giving weddings to fourteen of her orphans. In addition to this, she has four children of her own. If ever the "Live Love" motto was exemplified in a life, it was been in that of Lee Sook-Ja.

It was good to see eager participation of alumnae members in a chorus competition on Saturday afternoon, and to realize that the alumnae are becoming more closely integrated into the life of the university than before.

Of the many events leading up to May Day, the Saturday evening recital by the College of Music was outstanding. Classical in nature and ranging from flute to piano to organ to vocal and symphony numbers it was a delight to a large audience in the great

auditorium.

Entertainment, Monday forenoon, was no less varied. From wheel-fighting and farmers' dances to rhythmic and Indian club exercises, the athletic field was alive every moment with activities to charm the Queens and their court. Special guests of Ewha were served a Korean meal under arbours on the lawn of Wichita House, while numerous coca-cola tables dotted about the campus provided shady places for students and their friends to picnic. In the afternoon, there were exhibits in many buildings, of which that of the Fine Arts College was particularly delightful.

After eight years' absence from the campus, the biggest surprise to me was to see so many young men present as partners to the Junior and Senior girls. Square dancing, social and folk dancing seemed

to be a normal and wholesome way of enjoying the evening, which all too soon came to an end as the Queen led the couples over the bridge.

A closing campfire ceremony conducted by the Queen and her attendants consisted of a lantern and torch procession and their formation of a pear-flower design on the ground. ("Ewha" means "pear-blossom," which name was given the school by Queen Min, back at the time of its founding, in 1886.) Ewha's emblem was also etched in glowing outline against the dark sky as the Queen's torch set it afire, there to burn in memory's eye for a long time to come.

*Mrs. Elda Daniels Struthers*  
Retired  
United Church of Canada Mission

## Yonsei University Expands its Coffee House Ministry



**Peter van Lierop**

Almost three years ago, a long-awaited Student Union was established at Yonsei University. This was to meet the problem of a rapidly expanding university and the problem of community life. This Student Union was to help provide a place where students and faculty could meet in a community center. A large university often becomes a "multi-

versity" and students can easily feel lost in the midst of the varied departments and specialties.

The Student Union hopefully provides a center for the growth and development of persons on the campus. The Student Union offers a variety of activities: conversations in the lobby and lounge as well as in the dining rooms, discussion and debate in the conference rooms, meditation in the ornate quiet meditation chapel, counseling at depth in the Counseling Center. Other facilities are provided for students with talents in the art atelier, the music appreciation room and in the chess-checkers corner.

In addition to the three levels of conversation, discussion and counseling at depth, the need for dialogue was seen as a prime need for students, especially to off-set the required chapel hours. This materialized in the establishment of a Coffee House ministry. In a large room, an attractive Coffee House was designed by a student of the architectural department. Sofas and chairs are set in an order that emphasizes conversation and dialogue. It seats about eighty students. For the past two years, we have experimented with various types of approaches to further the matter of dialogue. We have a "free expression board" where students may freely draw

caricatures or write poetry or anything they please. This has become very popular. We are keeping these sheets of paper for study in the counseling center, attempting to determine what students think and feel today. During the first year, we made a schedule of faculty members who were invited each day to come and sit in dialogue with the students. Their names were placed in the University's weekly newspaper. At the beginning of the year, freshmen have a chance to sit with their major advisors in informal conversation in the relaxed atmosphere of the Coffee House. Also, at the end of the year, the graduating class has a chance to sit with their faculty and to enjoy informal talk with them. Each department schedules an hour during the two weeks for these occasions.

The name of the Coffee House is "Crystal Blue Fountain." This name was chosen from among some two hundred names suggested by the student body. Blue is the color of the University. The sky, when high, is blue and water is blue when deep. This speaks of high ideals and deep thoughts. A fountain or spring connotes creativity, ever refreshing new



**Dr. Peter van Lierop joins in the dialogue**



thoughts. This is the hope for the Coffee House: that there will be deep thought, high ideals pursued, and creative thought stimulated through dialogue and discussion.

This past year, many programs have been initiated. There have been frequent presentations given by various clubs, such as the drama club and the guitar clubs. There have been several salon dramas given and recitals presented by the Milestone and Orpheus guitar clubs. Ben van Lierop led a weekly singspiration with his guitar, with students of the Milestone and Orpheus clubs. This was received with so much enthusiasm at Yonsei University that Ben decided to give similar programs in other places. This was done for about a month, in April of this year. Programs were given in the "Campus Cafe," near the entrance to Yonsei University, and also in the "Queen's Tea Room," near Seoul National University. These presented many opportunities to talk with students afterwards, in which they opened up for conversation about the deeper things of life. The Coffee House at Yonsei has helped students find a place where they feel at home and where they can freely talk about their problems, their disappointments, their fears and their hopes for the future. Many lonely students have found here a home.

The University is now planning to expand this Coffee House Ministry, beginning this fall. It hopes to open a Coffee House Ministry in a tea room located in the Sinchon Rotary. This Rotary is central to five universities located within a radius of about two miles. These are: Yonsei, Ewha Women's, Sogang Jesuit, Hong-ik and Myungji Universities, with a combined student body of some 30,000. Probably five to ten thousand students live in boarding houses near the Sinchon Rotary. Many of the students are Christian, but do not attend church. Through this Coffee House Ministry, we may be able to attract them and somehow thereby get through to them with the message of the Gospel. To many students, even Christians, the Church has become a closed door. It is hoped that, through a program geared to them with emphasis upon fulfilling their needs, the students may be reached for Christ and for the Church. They may feel free and attracted to come, and then as they open up, one can share with them the deeper questions of life. Through this ministry, they can be helped to see the meaning and answers to life's problems.

This is a program that is being planned jointly by the Chaplain's Office and the Student Union of Yonsei University. Plans are to begin on a small scale and expand as time goes on, gaining insight through experience in how best to reach and most effectively minister to the needs of students in this focal area of the student world in Seoul City.

**Peter van Lierop**  
United Presbyterian  
Director: Student Union  
and Counseling Center  
Yonsei University.

## The Overseas Missionary Fellowship in Korea

The Overseas Missionary Fellowship is the modern descendant of The China Inland Mission. In 1951, along with other missions, the CIM was forced to withdraw from mainland China and subsequently the decision was reached to re-deploy in the open areas of East Asia. The former name being no longer appropriate, the name of "Overseas Missionary Fellowship" was chosen. Surveys were made to discover the areas where there would be no existing churches and other missions working, and the places where there would be specific invitations from existing Churches to fulfil cooperative ministries. On the basis of these, new work was undertaken. Thus, pioneer evangelism was undertaken in Hokkaido, the largely untouched northern island of Japan, and in Thailand, in the central plains and among the mountain tribes of the north. In Indonesia and in Singapore, specific invitations were accepted for cooperative ministries. In some countries, as Japan and the Philippines, literature and radio ministries have played an important part.

At that time (the early 1950's), Korea was also surveyed, but an OMF contribution was deemed superfluous in the relatively well-developed church situation and in the presence of the continuing work of other well-established and effective missions. Nine countries (Japan, Taiwan, Hongkong, the Philippines, Indonesia, Singapore, Malaysia, Thailand and Laos) were entered and, today, including those on furlough, OMF has more than 700 missionaries at work in these lands.

1955 was the centennial year of the old CIM and saw the initiation of a new policy actively to recruit Asians into the membership of the OMF, to go as missionaries from their own land to other Asian countries. Among the first to apply were Dr. and Mrs. John E. Kim of Korea, at that time in America and with a call to work in Japan. As it has worked out, visa problems have necessitated their remaining in Korea and, for the time being, withdrawing from the Mission, but following their return home, in 1966, a fresh survey was made in Korea. The outcome of this was that there were specific invitations from the Presbyterian churches of the Hapdong and Koryu groups indicating needs that the OMF felt they could meet. The invitations were accepted subject to candidates with a call to Korea being forthcoming.

The first OMF team arrived in Korea in August 1969. They were Miss Margaret Robertson from Scotland, who had felt a sense of call to Korea since college days, twelve years before; John and Kathleen Wallis from England—eight years before, Mr Wallis had been in theological school with a Korean student and had had an interest in Korea since that time; and Peter and Audrey Pattison, who had had two years of experience in Korea with the Save the

your work and would seek your prayers for ours.

*Dr. Peter R.M. Pattisson*  
Overseas Missionary Fellowship



Overseas Missionary Fellowship  
Pattissons-Robertson-Wallis

Children Fund. Dr Pattisson had felt a call to Korea since medical student days in 1961. The Pattissons are also from Britain.

Mr Wallis is just completing basic language study and, for the coming year, he and his wife will continue working in Seoul, principally in conjunction with Hapdong churches in the Seoul area.

Miss Robertson is continuing language study and assisting student groups.

Dr. Pattisson is attached to the National Tuberculosis Hospital in Masan (Children's Section) with close links with the Gospel Hospital in Pusan. Besides the medical work, he is working principally with churches of the Koryu group in that area.

Thus the OMF platform and objectives in Korea can be summed up as follows: Work in cooperation with and by invitation of the Hapdong and Koryu Presbyterian denominations, seconding personnel to specific tasks within these spheres. The possibility of seconding to other groups, but with the definite policy of not starting independent work.

OMF is committed to a policy of positively seeking Asian recruits to its membership. In Korea, we pray for and hope to work for a fresh missionary movement in the Korean Church.

OMF is committed to the evangelical Faith and the conservative view of the Scriptures. OMF sees the promotion of personal daily Bible reading as an important part of its emphasis in Korea. To this end, we are promoting the use of Scripture Union Bible reading aids in the churches and elsewhere (an annual daily-reading card which sells at 10 won and a quarterly "Daily Bread" booklet of explanatory notes on the daily readings, which sells at 90 won; a won a day for daily bread!...end of sales plug!)

It is a pleasure and a privilege to be welcomed into the family of missions at work in Korea. We have already benefitted greatly from the wisdom and experience of those who have been long established in this beautiful land. We pray God's prospering of

## BOOK CHAT

Have you read *The Tunnel of Destiny* by Kim Hyung-Cha (translated by Allen D. Clark) (price 1000 won)? If not, you have a treat coming. And remember that Christmas is coming and that there is no gift like a good book.

What is so interesting about this book? It contains information on aspects of the end of World War II, Communist take-over, etc. which I have not seen elsewhere. Hence the translation. The story of a Korean college student who got drafted into the Japanese army in the final days of the war, when Japan was going down hill. He was in the North when the war ended and the Russians took over. His dramatic escape from being pulled into the Communist army, his escape south on a smuggler's boat, his later escape from Seoul to Pusan as the Korean War broke out, offer interesting highlights. Then there is the episode of his being press-ganged in the middle of the night, ending up in Japan, to become one of the first Katusas, followed by his part in the Inchon landing (second string). He was in the advance to the Yalu and the retreat from that high dream of a reunited country. His meeting with his brother's family and the near-miracle by which he was able to get them to safety in Pusan. It is good reading.

And friends of Dr. Harold Voelkel (who has just been back in Korea for a post-retirement visit) will chuckle when they meet him on p.269. Does that whet your curiosity? It should.

## Christmas Cards

The Christian Literature Society will again have Korean-design Christmas cards available at 60 won (with envelope) about the middle of October. Now is the time to order. Designs from previous years, as available, at 10 won. (10 won less for orders of 50 or more.)

## KOREA CALLING

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# KOREA CALLING

VOL. X. No. 10

NOVEMBER, 1971

## THE PEARL BUCK FOUNDATION

(The author, Rev Sveinung Moen, worked in Pusan with the Scandinavian Foreign Mission from 1964-1969. A couple of years ago, he was asked by the Pearl Buck Foundation to come to Seoul to head up the work of this organization and to bring to bear on it the Christian emphasis and experience which he and his wife could give. As all those who have worked in Korea for the past ten years or more know, the Pearl Buck Foundation has been a controversial subject and its difficulties have been many. For this reason, we asked Mr Moen to bring us all up to date on where the program is going.)

From my office desk here in Sosa, I am watching a group of kids playing on the lawn outside my window. Some of them are blond, a few are colored, and I just looked into a pair of the bluest eyes one could imagine. These are kids that are still young, small and unaware of the hardships ahead, for hardships there will be. They belong to the minority group of Koreans that we call Amerasian, and they have one thing in common, they were fathered by foreigners and brought up by their Korean mothers or relatives.

It was on one of her trips to Asia that Mrs. Pearl S. Buck became aware of these children. These blue eyes, begging for help and understanding, pursued her night and day until she finally decided to do something for them. She began a wide-ranging support and tuition program in Korea, Thailand, the Philippines, Taiwan and Okinawa. The work was tremendous and the demand immense. The work itself, from the very start, proved to be far more complicated and delicate than any other activity ever undertaken in the social welfare area. These children were not Koreans, but not Americans either and, in most cases, they were not legally registered. They belonged to no one, they lived nowhere and they were non-persons. All these things, put together with the fact that their color was different, had and have a profound effect in forming their psychological and mental composition. They feel that they cannot compete with the ordinary Korean boy or girl and, in order to have a chance to be recognized as a valuable asset to the nation, they will have to work extra hard in all areas of social life. As a consequence, many of them have a feeling of inferiority and do not even try to cope with the situation, to fight their way through. They lag behind, group together in bands, drifting from one place to another, and live from day to day on what comes in from begging, shoe-shining or even robbing. Looked down upon by society, condemned by their own conscience,



The Moen family

they have no hope for the future and it is a complete stagnation. Brought up as many of them have been in the midst of GI activity around the military compounds, with the noise of the cheap jukeboxes and with drink and bottles all around, the heritage and the moral foundation for a future life is appallingly thin.

In spite of these seemingly unconquerable drawbacks, Mrs. Buck set out to help and the help given to these children has been amazingly successful. A good number of the Amerasian children are doing well in schools, colleges and in social life. In sports, some of them are outstanding, as an article in the *Korea Times* of July 18, 1971 clearly shows. These boys are and have been in our program since the work was started in 1965. Although they have many difficulties in adjusting themselves to society, there are many who take up the challenge and who somehow manage to win a place in the sun and to earn their living in Korean society.

In order to cope with the situation effectively, the Foundation launched out on two fronts: first, a support department was established, and then a vocational center. At present, we have approximately 1000 youngsters in our files to take care of, in Korea. These children are helped through our office economically, physically and mentally. We try our best to deal with them, share their problems, give



advice and to encourage their staggering steps toward a full understanding of themselves and of the task that is ahead.

As I said before, the problem is not in the physical aspect of the plan but in the psychological. In doing this, I spend hours with them, talking, discussing, trying to build up a moral conception and to get them to accept themselves and to remain in the land where they were born. Their dream is to go overseas, specifically to the States, and there are quite a few who have gone to America. Most of these have gone through adoption, but some on scholarship or some sort of immigration.

The great bulk of them, however, must remain in Korea and, for those who have to face this possibility, we have established an Opportunity Center where they can learn some sort of skill or trade, such as tailoring, knitting, photography or barbering. Besides this, academic and advanced courses in reading, writing and drawing are on the program. This Opportunity Center, however, was just recently suspended, because the head office felt that they could reach

more children and do more with them if they stayed with their mothers, a policy which is much favored by the government. All the children staying at the Center were, in cooperation with the mothers, sent back to their homes and all have been taken care of in a proper, adequate manner. We hope to be able to reopen the school program, later.

By this action, though our support program is getting bigger, we feel that our presence in the field of counseling is very much needed. And is it not the very heart of a missionary's job to bring a word of comfort, light and hope to people who are otherwise in the dark? My family and I feel so happy to be here. We started here in October 1969, after five years in Pusan, and have been able to pursue our goals as missionaries and have, time and again, seen the powerful Word of God do miracles in the hearts of this completely new branch of service, with these young people who are growing into free human beings.

Rev. Sveinung Moen

## Seoul Union Church Since The Korean War



Rev. Glenn Fuller

Seoul Union Church in the years following the Korean War reflects the impact of the foreign community upon the rapidly developing life of Korea. Seoul Union Church is an inter-denominational, international English-speaking community church for Christian worship, fellowship, education, and service.

In 1954, with the return of the missionary and embassy families to Korea at the close of the Korean War, Seoul Union Church was re-organized. Its first task was to find a home. Taiwha Center, the Methodist Social Service Center, opened its facilities to the Church on a rental basis each Sunday, and this has become its home for seventeen years. Taiwha Center, next door to where Korea's Declaration of Independence from Japan was signed in 1919, offered historical significance to the re-establishment of the Church. The fifties were difficult years of primitive living for missionaries and others in Korea, with little foreign food, uncertain electricity and few telephones, depressing poverty, and endless hours spent in relief and rehabilitation work. Seoul Union Church offered families mutual encouragement and worship, and strong ties of Christian community were forged across national and denominational lines.

The Rev. Victor Alfsen was called from Alaska in 1959, and served for two years as the church's first full-time pastor since the ministry of the Rev. Allen F. DeCamp, 1911-1927. In 1962 the Rev. Everett Hunt followed him and served for another two years.

From 1964 to 1970, except for nine months under the leadership of the Rev. Hobart Johnson, Seoul Union Church was without a full-time pastor. These were significant years of growth and change in the life of the church under volunteer leadership. The first trend in the sixties was the increase from the non-missionary community in its membership, and the participation of this community in the Church Council and on committees. The embassy, business and volunteer services were part of this increase, as were members of the Armed Forces and their families, desirous of civilian contacts. Australians, Canadians and Europeans enriched the life of the Church.

A second trend was the increase in the benevolence budget. A chaplain in the reformatory for teen-age boys in Seoul is fully supported by the church. Other funds are distributed in the areas of public health, evangelism, communication, industrial evangelism, and community development.

Finally, a third trend showed a change in the pattern of church attendance, in the sixties. The morning service at 11:45 A.M., increased in attendance, while the 4:30 P.M. service became smaller.

Again the congregation expressed a desire for a full-time pastor. The congregation called the Rev. Glenn S. Fuller, son of a China missionary, and a Methodist minister from California, under a three-year contract. He arrived July 1970, while Mrs. Fuller, whose background is Irish Presbyterian, and their three daughters, Peggy, Cathy, and Mary, followed soon afterwards.

In March 1971, there 170 members in Seoul Union Church. Attendance in the morning service averages over 200, and the church school averages about 225. The afternoon service, though small in number, excels in its choir. Two adult church school classes have an enthusiastic following: one a lecture-type Bible class, and the other a religious-issues discussion group. Six small groups met weekly in 1970-71, a Friday morning men's discussion group, ladies' and



teen-age Yokefellow groups, two family enrichment groups. A Young Adult Fellowship and a Couples' Group met monthly. More leadership and more groups are planned for 1971-72.

A ministry in a time of increased mobility and rapid change offers a tremendous opportunity and challenge to all of the members of Seoul Union Church. How does the Church conduct its worship, both for those wanting traditional forms and others seeking more participation and more contemporary forms of expression? How does a Church express the fundamentals of the faith in such relevant forms that youth are turned to the Gospel? How can the ministry of the Church combine a warm Christian experience with a social sensitivity and social witness in a city of desperate needs and a world more socially aware than ever before? How can the English-speaking community make a more significant impact on the Korean community? How does one relate the Christian faith more meaningfully to the vocational and social life of its members, in international business and diplomacy, in clubs, or in the changing roles of education, medicine, or Christian Mission? The seventies will see the members of Seoul Union Church seeking answers to these questions.

Rev. Glenn S. Fuller  
Pastor, Seoul Union Church

## Chonju Presbyterian Center A New Chapter Begins

C. Northcote Parkinson, in his book "Parkinson's Law," declares, "It is now known that a perfection of planned layout is achieved only by institutions on the point of collapse..... During a period of exciting discovery or progress, there is no time to plan the perfect headquarters. The time for that comes later, when all the important work has been done. Perfection, we know, is finality; and finality is death."

Keeping this in mind, we have no intention of claiming perfection for the new Presbyterian Medical Center being built at Chonju!

Contrary to Brother Parkinson and his semi-serious theories, the new Presbyterian Medical Center is being built with the conviction that an up-to-date medical center has an important role to play in the delivery of medical care to the people of the Honam area. ("Honam," the two southwestern provinces; lit. "south of the river," copied from the "Honan" of China). To it can come the sick and injured whose care is beyond the physical resources of the local clinic. From it can go the medical teams to carry hope and healing to both urban and rural areas. To it can come medical school graduates and student nurses who need the intensive practical training which is available only where a variety and volume of patients can be examined and treated. And from it, these same interns, residents and nurses can go on the medical teams to see at first hand what the medical needs of the rural people actually are and it is to be hoped that some of them will remain in



Presbyterian Medical Center Chonju

the country areas to serve these people.

Those who are familiar with the over-crowded situation in the present obsolete building will be pleasantly surprised at the spaciousness of the new building. Five thousand pyong (six-foot-square unit) as compared with seven hundred pyong. Out-patient facilities originally designed for a couple of doctors and possibly fifty patients a day are being replaced with clinic space capable of handling six times that number. In-patient capacity will jump from 136 to 253, but occupancy will be staged: 170 beds at opening time, with additional wings and floors being opened, as needed.

Designed by Werner Ihle, architect from Bonn, Germany; construction supervised by Gerhard Nomrowski, German engineer; and financed by donations from churches and foundations in the United States and by a grant of DM5,000,000 from the Evangelical Agency for Development Aid of Germany, this modern facility is the fruit of many years of planning and hard work. Total cost will be about 900 million won or about \$3 million, including most of the equipment. Some equipment has not yet been purchased, due to a severe blow sustained by the equipment budget when the government charged \$90,000 duty on some necessary supplies and equipment.

On Nov. 10, 1971, the Center will be dedicated to the glory of God and to the service of Jesus Christ. Friends from the United States and Germany, as well as from Korea will gather for this significant occasion. Dr. Paul Crane, former director, and his wife Sophie; Miss Margaret Pritchard, founder of the School of Nursing; and Dr. Poser, Director of the Evangelical Central Agency are some of those who will participate in the dedication ceremony to which all friends of the Center are invited.

About December 1st, Director Dr. David J. Seel and the staff will make the long-awaited move to the new hospital and a new chapter in the seventy-year history of the Presbyterian Medical Center will have begun. To those of you who have assisted us during this project, we want to give our thanks and to ask your continued support. And won't you all join us on November 10th?

Merrill H. Grubbs  
Business Administrator  
Presbyterian Medical Center  
Southern Presbyterian Mission

## The Bible Club Movement

And what on earth is a Bible Club? A good question. It is not an English Bible Club for teaching English and Bible as painlessly as possible to a group of students, laudable as that endeavor is, with many of us engaged in doing it. No, this is something quite different.

In fact, properly speaking, they are not Clubs at all. They are day schools for underprivileged children, usually carried on by some local church. Then why call them "Clubs"? That calls for some history. They began back 1930, in Pyongyang (now the capital of north Korea), when Rev. Francis Kinsler gathered a few homeless boys in from the streets of the city, on a cold winter night, and allowed them to sleep in a warm room over the Christian bookstore. They came back night after night and gradually a program of games, singing, study and worship developed. Soon Bible Clubs were formed in Mission buildings and churches in the city and surrounding villages for boys and girls who had no other opportunity to get an education.

The "Club" label came about in this way. As these groups developed, they were obviously schools of a sort. But this was during the Japanese regime and anything that called itself a school was firmly under the control of the government department of education, which took a dim view of Christian education of any sort and could hardly stretch its rules to accommodate anything as free-wheeling as this new departure. So, since they were on the informal side, it was decided to call them Pioneer Clubs. But "pioneer" then had Communist connotations and proved to be something of a red flag. Hence the name "Bible Clubs," which has stuck ever since.

Another obvious question: Why should schools of this kind be necessary? Isn't it the government's business to provide schools? Obvious questions, but not in the Korean setting. Back in the Japanese day, no serious effort was made to provide schools for the lower crust of Korean society. There were schools for Koreans and schools for Japanese, both taught largely in Japanese. To this day, there are no free schools in this country. Primary schools do not charge tuition, but there are other fees which come out the same in the wash and make an education too expensive for most poor families.

To go back, as the work grew, it needed something more formal than games and songs of the beginning days. So a daily schedule was organized to give the children an elementary training for Christian living. It was centered around Luke 2:52—"Jesus increased in wisdom and stature and in favor with God and man." In wisdom—intellectual; and stature—physical; favor with God—spiritual; and with man—social. The four sides of the character of the growing child. This is still the basis and the verse is the Club Motto, integrated into the weekly Club Ceremonial.

The teaching was done by college and seminary students who gave about three hours a day to it. The number of Clubs and the number of children grew rapidly until there were about 3,000 attending them every day. Then the work was suspended by the Japanese government in its opposition to such Christian programs, immediately prior to World War II. It was reorganized in Seoul after 1945 and there were once more some 3,000 children in Clubs related to various churches, when the Korean War again interrupted the program.

But not for long. With thousands of refugee families and refugee churches, parents who had had money enough for school no longer had it. Bible Club-schools were the solution. One church after another set them up, meeting in the church building, taught by someone in the congregation or by the minister and his wife. The Movement snowballed and the number of students grew to some 70,000. Parallel to this Presbyterian program was a similar program of Bible Clubs in the Holiness Church, which is still carried on. The Methodist Church has Wesley Clubs with still enroll about 20,000 in 265 clubs.

With the passage of time and the general economic improvement in the country, the government has been able to cover the primary school situation fairly well, so the Bible Club-schools have moved up into Junior-Hi level. The May 1971 report shows only 9 primary-level ones in operation (three of these in poor sections of Seoul) with 870 students.

Meanwhile, in spite of the proliferation of high schools, there are 237 Junior Hi and 15 Senior Hi schools, with 46,181 and 5,628 students respectively. Grand total: 261 Bible Club-schools with 52,719 students. There were 8,958 graduates, last spring, from the three levels. Quite a total, when you stop to think that most of these children would have had no education at all, in the normal course of events, and are getting it in a Christian environment, of which more in the next installment.

Allen D. Clark  
United Presbyterian Mission

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 L.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong Seoul, Korea

Tel. 74-3092; 1792; 32-0160

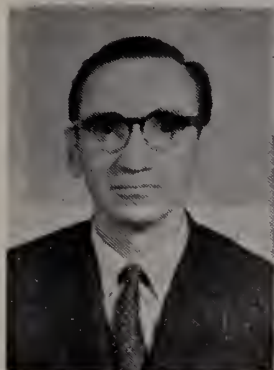


# KOREA CALLING

VOL. X. No. 11

DECEMBER 1971

## KOREAN CHRISTMAS



Ian S. Robb

"Omah! He's throwing stones at us," one of the girls cried, and the carolers all ran away across the snowy yard. We had been awakened at 4 o'clock that Christmas morning in 1929 by the sweet voices of a group of high school girls from the mission school. During a pause my father opened a window and threw out some oranges in to the dark, but his gifts were misunderstood, and he had

to call the girls back to explain. That was in Hoi-ryong in northeast Korea. To get home for vacation from school in Pyeng Yang had taken two-and-a-half days of travel, by train to Seoul and Wonsan, and then by boat up the coast.

A vivid Christmas memory goes back to Hamheung some eight years earlier. We had spent days making decorations of colored paper chains and popcorn strings. Then for some reason, just the afternoon before Christmas, I ran away. My brother Don brought me back and after supper I was given the choice of getting my punishment over quickly with a hairbrush or staying up in my room while the rest of the family decorated the tree. Of course I chose the former. There was a tree at the church next morning too, and exchange of gifts after the service. This was in one of the old Korean L-shaped churches with the men sitting on the floor in one wing and the women properly separated in the other, all facing the minister at the junction.

In Pyeng Yang, after Dad was transferred to the Presbyterian Seminary there, one remembers particularly the good fellowship and Christmas parties in the missionary community. One annual feature for us was an evening at Dr. Engel's home to listen to his records of Handel's Messiah.

My next Korean Christmas was with the refugees on Koje Island. Two evenings before Christmas, clad in a heavy overcoat and sweater, I had shivered through a program in the practically heatless church. Suddenly I felt ashamed as I noticed the twelve-year-old orphan next to me, wearing only a thin school uniform, rubber shoes and no socks. Christmas-Eve too, I was feeling a little cold and depressed, missing my family in Canada as I came home to a

lonely supper. Nor was I cheered to find that as a special treat the cook had prepared a large bowl of cold noodles! However later, a happy gathering at the hospital and the arrival from the U.S. Army camp of a generous gift for equipment made it all worthwhile.

In Koje-Do and later in Seoul, Christmas was marked by music and pageants. At Seoul Union Church there was usually an impressive 11 P.M. service. It did make a rather short night if one had to get up at 5 A.M., particularly the time we spent most of the intervening hours repairing the heating system of our new house to prevent a cold family Christmas.

For many years the most memorable feature of our Christmas morning in Seoul was the visit to one of the slum areas with the Severance student nurses. They took gift packages to the poorest families, and had to leave very early before most of the adults had gone out to seek work and food. Many were still living in shacks of cardboard or tar-paper tied over poles. One family of four crawled out of a three-foot-high lean-to made of old straw bags against a board fence. To see the faces of the children as they received their first Christmas gift, to visit a pioneer church in an old tent meagerly draped with a few cents worth of decorations, to see that some hungry people had a good breakfast, these things brought one closer to the dawn of the first Christmas day and to a little stable in Bethlehem.

*Ian S. Robb*

United Church of Canada

## Gift Book Certificates

If you are wondering what to do for Christmas for your Korean friends, by all means make it a good book, preferably a CLS book! But if you are not sure what books they already have, give a CLS Gift Book Certificate. These may be purchased in values of 500 won, 1000 won, and 5000 won. The recipient can then present the certificate to be applied on the purchase of a CLS book of his own choosing.

## Christmas in Korea in the Thirties



Rev. Dwight Linton

Korea in the thirties was so different from Korea today that it would be hard to tell of all the things that made it different. The differences affected every aspect of life. And yet, amid all the changes, underneath, there are things that do not change. One of these is

Christmas. As long as there are those who love and honor Jesus Christ, I imagine they will also celebrate His birthday in some way or other.

My memory of Christmas in a missionary's home in the thirties begins with a Christmas tree and snow. Living farther south, now, the snow is very often absent and the problem of the tree has driven some of us to buy artificial trees from the States. Back then, there were many more trees on the hills and it wasn't much of a problem to talk to the keeper of the hill back of our Mission station and then go and simply cut one.

Another vivid memory was of the older brothers coming home from school. Back then, the boarding school was in Pyongyang, now the capital of north Korea, and the distance was so great that there were no such things as "long week-ends" as we have now. Consequently, they had been away from home since the first of September and there was always a lot of excitement involved in the homecoming. We could always expect that there would be special hunting trips, even overnight hunting trips up into the big mountains to hunt wild boar. At ordinary times, there were only afternoon pheasant hunts. Nothing can compare with the interest in what goes on at boarding school. I can remember, one night after my three brothers had gotten home, talking after bed-time with the brother just older than myself and learning all twelve verses of "Bloody War" before going to sleep. Real interest can certainly speed up the learning process: I have never been able to do any other memory work in that short time since.

Actually, Christmas celebrations were basically the same. Of course, the austerity of the times showed up in the types of gifts that were exchanged. We used to hang up our stockings. In fact, we hung them up for all the pets, too: the dog and the cat and, when we had a pony, for the pony, too. During the thirties, Korea was part of the Japanese Empire and so we had tangerines from Japan in abundance and these were always in the bottom of the stockings. Also, the toys were all Japanese. Christmas shopping was more fun, I think, because the Japanese were specialists in toys. There were whole shops that sold nothing but all kinds of interesting toys. The toys that were available were so much cheaper than what could be ordered from the States that no one ever put in orders to Sears or Wards for toys, as they do today.



The Linton Clan, Christmas 1970

We also had a station gathering on Christmas afternoon. At that time, one of the missionaries would tell the Christmas story and then we would proceed to have the station tree, when everyone would receive a present from someone else in the station. I can remember that, after this service, we would come home to supper. The help had been let off and Mother would mix up the batter and get out the electric waffle iron and we would have this very special supper. There were rules. Syrup, because it was sweet, could be applied on only the last two and some kind of hash or simply butter must go on the first two or three. Times have changed.

The celebration in the Korean church has changed in like manner. However, it can still be said that there is less emphasis on the Christmas season as a season, today, in the Korean Church than in the missionary community. Schools have holidays that are winter holidays rather than Christmas holidays. The Church celebrates Christmas Day with a service but the exchanging of gifts is a custom that is not emphasized as in our western society. This was true in the thirties as well as today. The changes that can be seen are the tendency to use Christmas trees in the churches more and also in the exchanging of Christmas cards. This is something that fits the Korean culture in that paying respects and saying the right greetings is so important to Korean society and culture. In fact, today, we find that the exchanging of Christmas cards has spread to the whole of Korean society and has been linked up with the paying of respects on New Years' Day.

The question facing us today is: Will Christmas in Korea become secularized as it has in the United States? In the face of that question, is there anything that we can do in our own homes to keep the celebration of Christmas centered on Jesus Christ whose birth we celebrate?

Rev. T. Dwight Linton

Southern Presbyterian Mission



## More Bible Club Movement

I assume you read the previous article, telling how this all got started. But in case you came in late, suppose we get straight on what we are talking about. Bible Clubs are not clubs, in any ordinary sense. They are day schools (often night schools) for underprivileged children, usually sponsored by some local church. Remember that there are no free schools in Korea. Primary schools charge no tuition, but have other fees, and all schools from Junior-Hi on up have fees that are quite a drain on the budget of the average family, particularly a poor family. The program began in 1930 and has outlasted two wars. Although one would think that economic progress would have made them unnecessary, there are still sizeable enrollments all over the country.

Wherein does a Bible Club-school differ from anybody else's school? On the educational side, it differs not at all. The course of study is the same as that taught in other schools of the same level. Consequently, the students are not being short-changed educationally. They may not have the fanciest teachers, but the teaching is surprisingly good and nobody needs to apologize for getting his education in this way.

Aside from the basic "three R's" however, these are Christian schools. There are two hours of Bible taught weekly, at every level. Once a week, classes are suspended, usually on Wednesday, and "Club Day" is observed. This starts off with a devotional hour, following roughly the same program in each place. There is no adult on this program. A student presides, usually a boy but sometimes a girl. Four or five lead in sentence prayers, half a dozen recite Scripture verses. The Bible Club motto, Luke 2:52, is recited in chorus "Jesus increased in wisdom and stature and in favor with God and man" (the intellectual, physical, religious and social aspects of the program). There is often a choir. The group-slogan of the four



Dr. Kinsler at Sei Kwang

Bible Club-school, Seoul

points of the program is recited, with four fingers up (like the Scout three fingers) and so on. I have visited a number of the clubs as the visiting speaker, but I was the only adult on the program. It is an amazing instrument for developing reverence in worship and poise in taking part in such a program. The whole business is most impressive and, though repeated basically from Club, continues to grow on you. Go watch it sometime.

Following the devotional ceremonial, there is often a business meeting, which is an educational exercise in itself. Then a program of contests of various kinds, athletic, oratorical, memory contests, debates, musical or what-have-you.

In the course of the year, there will also be elections, story-telling contests, Conundrum Day, Inspection Day, a school field day, and the all-important annual Decision Day. From time to time, there are inter-Club contests: music (vocal, for Koreans love to sing and generally sing well), art exhibits, memory contests, story-telling contests, and joint hiking outings. All of which stirs up interest and for which fancy trophies are awarded to the winning school.

Every fall, for years past, there has been an annual gala athletic meet for all the Clubs of the Seoul area. (Similar ones are held in other parts of the country) Once it was held in the Seoul Stadium (the big one, not the small one), several times at one of the Christian high schools. Last year, there was a problem. With 10,000 students expected, where to find a place big enough for it? Arrangements were finally made for the Kyung-hi University stadium,



Dr. Kinsler and 1969 Leader's Conference

but word out so late that not all the Clubs could get ready in time and only about 5,000 turned up.

It began, as always, with the Club ceremonial service, led by teen-age students from several Clubs, and was much like those in the Clubs I had visited. Then we were off in a cloud of dust with races of all kinds, cups and ribbons, cheering sections and all the appurtenances. The excitement was terrific. This year, it was held in the Hyo-chang Stadium, with some 12,000 attending, from 29 Club-schools. You should watch it sometime.

**Allen D. Clark**  
United Presbyterian

## BOOK CHAT

With Christmas just around the corner, what better gift than a good book? Here are a few suggestions.

*Pilgrim's Progress*(천로역정)(300won) was the first real book translated into Korean by Dr. J.S. Gale, in 1895, and has been a top seller ever since. There is also a *Junior Pilgrims Progress*(하늘길 바른길)(250 won) which merits attention. Aimed at Junior-Hi age.

*Ben Hur* fans will be glad to know that it is available in a shortened version for young people (벤허) (300 won). If you have not read it in English you have missed half your life. In the writing of it, the author himself really found Christ in a vital way and the book has been blessed to many readers ever since.

*Sources of Power in Famous Lives*(믿음으로 산 위인들) (300 won) was originally written for radio broadcasts by Walter Erdman, missionary in Korea 1906-1931. These are one-chapter biographies of outstanding men and women, from the point of view of their Christian experience. Now in the 7th edition. That many readers can't be wrong!

*George Washington Carver*, by Lawrence Elliott, is one of the finest biographies of this amazing man (조지 와싱턴 카아버)(250 won). The unbelievable list of his achievements has suggestive possibilities for rural Korea, and the impact of his Christian character is something that Young Korea needs to feel.

Thomas a Kempis *Imitation of Christ*(그리스도를 본받아) (450 won) is a classic that is timeless. It is also a steady top seller. If you do not know it in English translation, you should. The author was one of the outstanding mystics of the Church, 1390-

1471, the century before Luther. Walker's History says of it, "The noblest product of this simple, mystical, churchly piety is The Imitation of Christ, a book the circulation of which has exceeded that of any other product of the Middle Ages."

## Christmas Cards

As in other years, the Christian Literature Society has published two cards by Korean artists, depicting the Christmas story in Korean dress. One shows the Mother and Child with neighbor women apparently admiring the gifts of the Magi, after they have departed. The other shows the visit of the Magi in the style of a stained glass window.

Price: 60 won each (with envelope); for 100 or more, at 50 won each.

Cards from previous years are available while they last (also in Korean costume) at 50 won each; for 100 or more, at 40 won each. First come first served on these.

## 1972 Prayer Calendar

Publication date Dec. 10th. Price 250 won. Abroad \$1.25, sent by air. Send us your orders for mailing to those on furlough.

## KOREA CALLING

Editor: **Mrs. Horace G. Underwood**

Business Correspondence: **Rev. Allen D. Clark**  
**Box 1125 I.P.O. Seoul, Korea**

Subscription: **\$1 a year**

**\$6 a year for 10 to one address**

Published by **The Christian Literature Society of Korea**

**136-46, Yun-chi Dong, Seoul, Korea**

**Tel. 74-3092; 1792; 32-0160**



# KOREA CALLING

VOL. XI. No. 1

JANUARY, 1972

## THE CHRISTIAN MUSEUM

Back around 1955, when the Presbyterian Seminary was functioning on the old National Shinto Shrine, in Seoul, at one side of the property was the Christian Museum, housed in one of the old buildings. It was there that I first met the man behind the Christian Museum, Rev. Kim Yang-Sun. In the fall of 1970, I attended his funeral in the chapel of Soongjun University, the first floor of which is the new home of the Museum.

After going through the museum again, I called on Mrs. Kim to ask her how her husband came to have this life-long interest in the project, a project with which her own life became intimately involved. This is the story.

Kim Yang-Sun felt, as a child, that the Christian Church had come to Korea largely because of his own family. His maternal grandfather, Paik Hong-Joon, had been one of those who worked with John Ross on the first translation of the Gospels into Korean. The story of that translation is a fascinating tale of the efforts of John Ross to find a Korean who would risk his life and reputation by teaching him the language, so that he could make such a translation and then slip the Gospels into the country to which he himself was denied access. He made trips to the so-called "Koryu Gate," on the border, where Koreans and Chinese were occasionally allowed to meet for trade. It was there that he finally met Yi Eung-Chan, who was persuaded to become his language teacher. Others found their way to his door and four Koreans were baptized in 1876, one of them being Mr. Kim's grandfather, Paik Hong-Joon, who worked with Ross until 1884, when he returned to the Wiju area from which he had originally come. Here, he made many trips across the border with quantities of Scriptures hidden in loads of old paper, distributing them in Wiju, Wisung, Sakju and Kangkei, all of which later became key centers of Christian work. Some of those to whom he preached were baptized by Rev. H. G. Underwood on the Manchurian side of the Yalu, in 1889. In 1892, he was arrested and imprisoned for two years for illegal contact with foreigners and died of the effects, after his release. Kim I-Ryun, one of the men to whom he preached, later

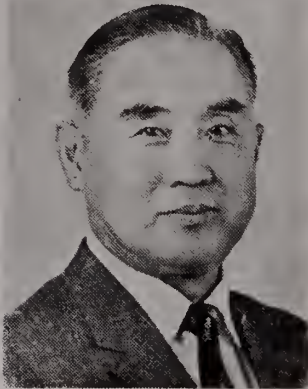
started churches in Kangkei and other places. His son, Kim Kwan-Keun, became Paik Hong-Joon's son-in-law and, in 1892, succeeded him in this work. He was ordained in 1910 and founded many churches in North Pyongan province. There have been 17 ministers in the family connections.

With this history behind him, it is not strange that Kim Yang-Sun should have felt a certain pride in and responsibility for this tradition. He was born the third son of the family, in 1907, near Wiju. His father died when he was five, leaving the family quite poor. He attended the mission school in Sunchun, working his way as secretary for Dr. Cyril Ross (father of Lilian Ross, now retired in Taegu). He graduated here and went on to Soongsil College, in Pyongyang, but his college career was interrupted by a period in jail over the Kwangju student affair, in 1929. He finally graduated in 1934 and then completed his seminary course in 1937. In 1939, he again spent eight months in jail over the Shinto Shrine matter.

There were many books in their home, but his old mother did not know what they were as they were largely in Chinese characters. On a vacation, he looked them over and found many valuable books among them, including a number of real historical value. This became the nucleus of the later museum.

Mr. Kim was married twice and both were unusual women. The present Mrs. Kim was 13 years younger than her husband and had been the Bible woman in a church which he served for some six years. Her father was an elder who had studied in Germany and she grew up in a well-to-do home. In the later years of the Japanese regime, her family secretly built a home back in the mountains and when Kim moved there, she first came in contact with him. He had friends in the government and a spy friend recommended that he raise goats, to avoid suspicion, which he did.

She was the Bible woman of the local church. The pastor had fled out of fear of the Japanese and she herself was beaten up by the police. With the church without a pastor, Kim was asked to do the afternoon preaching (all churches then had their main service at



Rev. Kim Yang-Sun

2 p.m.; the present morning service is a post-World War II innovation) and she preached in the evening.

Toward the end of the Japanese regime, she went to Kunsan as a Bible woman. She was to have been arrested on August 14th, 1945, but the charcoal-burning truck did not arrive to bring those sent to arrest her. The next day was Libera-

tion, the end of the war, and she was free. As in the case of many other Christian workers, had the war gone on for another week, she would have been executed.

To go back, after the Communists took over in the north, the problem was to get south with the treasures which Kim had collected. During the final years of the Japanese, he and his first wife had built a double partition in the house, to guard the books, with a ventilator behind pictures hung on the wall. The books were hidden in different places to keep them from falling into the hands of the Japanese. Now they must be kept out of the hands of the Communists. Kim had gone south, but his wife stayed behind and worked to get these things out to safety. She was shot when taking a boat from Haiju. He always felt that she had lost her life because of him and that he must go on with the museum project out of loyalty to her.

Later, he was married to Miss Yang, the former Bible woman, who has mothered his five children. Both of them lived for the Christian Museum. When certain items became available, they prayed that the Lord would make it possible to secure them and then gave thanks, when secured, having sold something to make the purchase possible. He always regretted that he had been unable to buy her a ring, but she told him that each article bought was worth more than a ring to her.

In 1950, just before the Korean War, Kim had a premonition that something was going to happen. They dried the books carefully, wrapped some of them in her clothes, placed them in a trunk and buried them. However, when they came back, many of the books had rotted and his own Church History manuscript had been burned.

Mr. Kim was the author of the somewhat controversial "History of the Korean Church, 1945-1955" and two important pamphlets, "The Ross Version and Korean Protestantism" and "Korean Christian publications prior to 1900," translated by A.D. Clark.

There are about 3500 books and 1000 other, in the Museum. Many of these things were secured at great personal sacrifice; others were donated, some from wealthy homes.

In the Museum, there are several crosses of Nestorian type, found in Korea. The Nestorian Church was active in China from about 635 until it died

out about 870, when it moved on to Manchuria, where remains have been found. These crosses indicate a Nestorian connection with Korea. A mention of certain outstanding items in the Museum will be of interest:

A cross of stone, found at Kyungju, from the Tang period, from Silla.

A small stone cross from Kyungju, 700-845. showing Nestorian influence.

A brass cross from Kyungju, from the United Silla period.

A small Buddhist-type figure of Virgin-and-Child, from Kyungju (618-907)

Rubbing of a Diamond Mountain tablet referring to Christianity, found 1916

Geographical instruments of the Silhak Pa, 1850 and 1721-83

Copy of Matteo Ricci's map of the world

A book discussing the Christian Church from 1711  
Books by Matteo Ricci on Science, printed and hand-written

Catholic books from 1772 and following

A scroll on the martyrs

A Gutzlaff book in English and one by Robert Morrison

Early dictionaries of Ross, the French and Gale

Chinese Testament from 1858, such as Ross distributed

Pages from the Ross 1882 Gospel of Luke

Originals of early Christian newspapers

Folio edition of Pilgrim's Progress (Korean) with early illustrations

Royal award certificate presented to Dr John Heron 1886

Jewel given to Mrs Heron by Queen Min

Badges of the Independence Club

Handbills of the 1919 Independence Movement

Copies of the 1919 Declaration of Independence

Pictures of independence fighters

There are also ancient metal mirrors, pottery and jewels from Paikchei and Silla, stone arrowheads, and mirrors from the Nang-Nang royal tombs near Pyongyang. The Museum is well worth a visit.

Allen D. Clark

United Presbyterian Mission

## Second Annual Agromission Seminar

Since this was the Second Agromission Seminar it may be well to back up and explain when and where the First one was. This was held in March 1971 at the Methodist Seminary in Taejon, with some three couples present who were not able to get to the more recent conference.

The Second Seminar was held October 15-17 at the Anglican Mission's Jesus Abbey, in Hasami, Kangwon Province, the director of which is Father Archer Torrey of that Mission. Some twelve in-



terested members attended, including four wives. Those present included the following: Father Archer Torrey, Father Michael McFadden, Leland Voth, Wesley Wentworth, Paul Kingsbury, Clare Findlay, Russell Young and Sidney Allen. Appropriately enough, the meetings were held in the Upper Room of the Jesus Abbey. Aside from being an enriching experience of meeting with fellow-workers in the field of Agriculture there was also a very warm spiritual uplift as everyone participated in the prayer life, meals and Holy Communion with the volunteers at the Abbey.

The theme of the Conference was *The Potential for Livestock Production in Korea*. Dr. Sidney Allen did an excellent job of programming a most informative and interesting seminar on topics such as the following: *A beefed-up Korea; The sheep threat to Korean cattle ranges; This little pig went to market; Forage cropping; Pass the other udder; Problems of Agromission at grass-roots level*. Not only were the technical aspects of Agriculture well discussed, but some of the basic philosophies of Korean rural life were brought to light, which gave understanding about some of the seeming paradoxes of livestock raising and their ill-treatment at the hands of owners, even when their livestock are often the mainstay of the farmer's existence.

Everyone present contributed most helpfully to the conference discussions. The list of those taking part is given above. Others who had been invited were not able to attend.

There was an opportunity to view at first hand the work which Father Torrey is doing, combining Agriculture with the rehabilitation of men whose lives have become like a wasteland, due to lack of proper cultivation, nourishment and watering from



Rev. Archer Torrey and Friends Consult

the spring of Eternal Life--the Word of God. All came from the conference strengthened by the sharing of experiences at the grass-roots, washing away the weeds of doubt which everyone sometimes develops from feeling that he is the only one working in his particular field. In their place were sown many seeds of encouragement from which fruitful works may be produced.

Anyone working with Koreans in agriculture and interested in such a conference in the future should write the secretary, Mrs. G.C. Findlay, 165 Madong Puk Pu, Iri; or mention it to any of the conferees listed above and you will be put on the mailing list for the next meeting, planned for May 1972.

Mrs. Irene Findlay  
United Church of Canada Mission

## But Wasn't It Fun!

My thirty-nine years of missionary service in Korea were spent in three Mission stations: Chungju, Kangkei and Andong. For one year following World War II, while political and social conditions in Korea were still unstable, I lived in Seoul, working at rehabilitating Pierson Memorial Bible Institute, its building and dormitories. These had been occupied during the war by squatters who were in no hurry to relinquish the buildings. Later, after the Korean War, the institution found itself in a variation of the same situation, when the return to Seoul found the place occupied by three high schools, with the Bible Institute crammed into one corner room for a year or more, until the high schools moved elsewhere. I "jeeped" around contacting former women students, bringing them and their bedding and pots and pans into the Institute, as soon as the dormitories were cleared of the "free renters." We began classes with 15 students, three of whom graduated at the end of that school year.

My work through the years was in the Bible Institutes, now called "laymen's Bible training centers," as teacher and/or principal. There was also a further delight in holding five-day Bible Classes or Conferences in rural churches, where the women from the outlying areas would bring along a small bag of rice and perhaps a quilt, walking the three, seven or ten miles to the largest church in that area, where the conference was held. This meant 5 a.m. real prayer-meetings every morning, two or three hours of Bible study, depending on the time of year, house visitation among the non-Christian homes of the villages in the afternoons and evangelistic meetings each evening. Being adviser to the Presbyterial in north Korea meant much travel to isolated churches in my small chevie. It paid off, however, as the number of local societies grew from eight to eighty during my nine years in that northernmost station, Kangkei.

The most exhilarating and productive of results



Miss Olga Johnson

for Christ's Kingdom were they ears spent in this far north station, forty miles southeast from the Yalu River. This was rather new territory for women's work, for they had not had a succession of single women missionaries for some years. There were high mountains here and deep valleys, with heavy snows and 30-40 below zero weather in winter. The flora and fauna were much like western

Canada; trees three feet in diameter, tigers and wild boar in the mountains and carpets of wild flowers in spring. At times, my small Chevie and my Bible woman and I found ourselves stuck in deep mud in the spring; in too high water while crossing streams in early fall and fastened tight in high snow-banks during the winter trips. From all these disturbing calamities, the Lord always helped us through.

These northern Christians had more pep and push than I had been used to when working in the south. Perhaps the climate contributed to this fact, with the clean, bracing air. One had to move fast, in the winter months, to keep from freezing over. Since the women's Bible Institute held its session in the early spring, itinerating and rural Bible Classes came in the fall and winter months. Very few cars travelled the mountain roads, in those days; perhaps a truck or two and an occasional jitney (a model-T Ford with an extra seat inserted so as to hold eight people besides the driver!). This was the daily schedule between the larger towns, during the Japanese occupation days.

On one such trip over four mountain passes, the snow was deep and the cold was at 25° below. Trying to keep in the winding ruts of the up-grade, the lift wheels slid off the shoulder of the road, almost burying the small Chevie in a huge snow-bank. My companion on that trip was a Korean pastor who had been in our Mission hospital as a heart patient, an amiable man but not of much use in getting out of that snow-bank. While I got out my shovel, I suggested that he keep walking up and down while praying for speedy help. This was late afternoon and there had been no trucks on the road all day. But in less than ten minutes, we heard the sound of a truck coming down the pass. "Swell!" I thought. "All trucks carry at least one man besides the driver, these days." The truck stopped and out hopped twelve Korean workmen, all happy and jolly, doubtless from the warm beer they had consumed at the only inn on the other side of the pass. Six men in front and six in back, they lifted my car back into the ruts, doubtless wondering what this crazy American woman was doing travelling those mountain roads. The radiator had frozen, but nothing could be done about that except to keep on

driving in low gear, at 15 miles per hour, until we reached level ground and the home of a Christian where we stayed over night, thankful for the hot floor and the Lord's protecting care,

**Olga C. Johnson**  
United Presbyterian-retired  
In Kangkei 1931-1940  
Korea 1921-1959

(This is what we wish more of our Korea missionary alumni would do. In the past year, there have been three articles from them. We hope the idea catches on and others write for us likewise.)

☆ ☆ ☆

## 1972 Prayer Calendar Corrections

No matter how many times you read proof, there are always mistakes that slip by on your blind side. Such as the following: Please correct in your book immediately, before you forget.

- p. 152 Mincey 404-6445
- 164 Ellis, Hunt, Wagner add 52-3910
- 169 Ruebsamen 54-9111/9
- 176 SP 74-0364
- 178 TEAM Bookstore now at new  
Salvation Army Bldg. Chongno Ku,  
Sinmun No. 1 ka 85  
Phone: 75-0902
- 180 Dignan 32-5392
- 186 WRC 75-3953
- 187 change second YMCA to YWCA!  
same on 208 and 214
- 201 Compassion Office 32-3123
- 203 Bozeman, etc 33-3877  
Ellis, etc add 52-3910
- 208 Knutas 33-0101, add Ext. 704
- 209 Christian Literature Society 74-5981
- 68 Haspels add Tamara
- 37 Becker add Julie

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea

Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 2

FEBRUARY, 1972

## Kwangju Boys' Town



Allan D. LaRowe

(Ed. Note: In view of the fact that the Kwangju near Seoul, the new satellite city, has been much in the news, it might be well to make clear that that is not the location of the Kwangju Boys' Town. Rather, we are talking about the Kwangju of South Cholla Province, in the southwestern part of the country; as one of the residents maintains, *the Kwangju*. It might be well

to point out that there is no such confusion in the Korean as there is in the English, for these two place names, for the Chinese characters are quite different. The one near Seoul is 廣州 (Broad Town) and the one one in Cholla Province is 光州 (Bright Town). A suggestion of the usefulness of Chinese characters to the Korean language, even in this very sophisticated day.)

The Kwangju Boys' Town is the realization of the dream of the Rev. Dr. Sam Park for helping homeless juvenile delinquents paroled from the Kwangju Boys' Reformatory, to enable them to find a sense of security and a purpose in life. Its theological base is found in Matthew 25:31-46 "I was in prison and ye came unto me." Its financial bases are the individuals and congregations with a direct person-to-person relationship to Dr. Park.

Sam Park was born in north Korea. His father and older brother were active Christians and, hence were liquidated in short order by the Communists. Sam fled south as a refugee and worked with the U.S. Army. He is a graduate of Seoul National University and of the Presbyterian Theological Seminary. He has also earned advanced degrees from Princeton University and from the Virginia Commonwealth School of Social Work. Though he teaches Greek at the Honam Presbyterian Theological Seminary and serves the Kwangju Christian Hospital both as a staff dentist lecturer and as Chaplain, his basic commitment for the present and the future is focused on the prevention and rehabilitation of juvenile delinquents.

Phase One of the Boys' Town master-plan was implemented June 1971, when Dr. Park purchased a



Rev. Sam Park and Allan D. LaRowe

Korean house to use as a Halfway House. Boys released by the penal authorities usually return to the streets, go right back into the youth gangs and wind up again in jail. The percentage of such returnees at the local reformatory runs about 70%.

Dr. Park is trying to break this vicious circle of crime by assuming full legal responsibility for a limited number of these reformatory parolees. The emphasis is on the younger boys, but there is no discrimination as to the seriousness of the crime committed. The Halfway House currently has residents with histories involving everything from pick-pockets, pimps and petty theft to assault and battery with knives. In short, these are not just naughty little boys; these are competent thieves and gangsters.

Nevertheless, given the problems inherent in dealing with difficult boys, the basic thrust of Boys' Town is to encourage each boy to develop what God-given potential he has in a creative, wholesome home environment. Thus, one boy who was an "enforcer" for a local street gang and who was arrested on assault and battery charges, is now training to be a professional boxer. Another boy is using his fingers to draw pictures and to play musical instruments rather than to pick pockets. One of the petty thieves is now diligently studying English at the night school operated by the First Presbyterian Church, with the hope of some day being a commissioned officer in the Korean armed services. The individuality of each boy is very precious. Every boy has special problems and Boys' Town is structured to try to help tailor a realistic future for him.



Kwangju Boys Town Halfway House

The basic idea of a Korean Boys' Town comes from Father Flanagan's famous Boys' Town in Nebraska. Land acquisition is to begin, shortly, for the Boys' Town farm. A sizeable chunk of rural real estate will be developed, literally from the rice roots up, into what will hopefully become a viable

economic institution, raising marketable crops and livestock. Boys will live and work on the farm, acquiring useful vocational skills.

The Halfway House will continue to function as a separate, autonomous clearing house. It will be a buffer between the harsh dog-eat-dog world behind bars and the real world outside. Boys who can make necessary social adjustments or who can be placed in foster homes will be processed and dismissed with dispatch. Boys with much deeper emotional and spiritual problems, without family or other means of support, will continue to relate to Boys' Town until they are mature enough to take care of themselves.

The motto of the Kwangju Boys' Town is: "Help us to help the helpless boys of Korea to help themselves!" Biblically, this is a humble expression of human compassion for "the least of these, our brethren!"

(Added Ed. Note: Allan La Rowe, who wrote this article for us, is a volunteer worker related to the United Presbyterian Mission and working with Dr. Park in the Boys' Town Program.)

Allan D. LaRowe  
Kwangju Boys' Town  
United Presbyterian Mission

## *A Dream Come True*

It is nearly three years since the Board of World Missions of the United Church of Canada, through the Korea Mission Committee, agreed to pay a modest salary for a doctor and/or nurse so there could be a clinic opened at the Ai Kwang Orphanage on beautiful Koje Island off the southeastern tip of Korea. The Ai Kwang Won was to provide space for the clinic and living accommodations for the doctor and nurse. Originally, the Government, various churches (including Roman Catholic), the local people and the Ai Kwang Won had a plan for a more pretentious hospital, but the larger project had to be dropped, to the deep disappointment of the Ai Kwang Won Director, who is responsible for a large number of children, a long way from adequate medical help.

On November 27, 1971, as representative of the Korea Mission Committee of the United Church of Canada, I helped cut the ribbon to open the small, clean, well-appointed clinic. Others taking part in the ceremony included the county chief, an official of a foreign aid group which had donated a small supply of drugs, and Dr. Kim, a fine Christian doctor who was already at retirement age, but who along with his wife, a nurse, agreed to give this much needed service at half the salary he had been offered by a mainland hospital.

The Director of the Ai Kwang Won told us that, when the Orphanage Board of Directors heard that the United Church of Canada was contributing the salary, they one after another stated that they would personally be responsible to make the clinic a reality. The orphanage Director, Mrs. In-Soon Kim, was just at this time awarded a government prize for social service and this prize money of several hundred dollars went into the Clinic.

It was a real thrill to be there to see the official opening of "a dream come true." It was also good to find that help from the United Church, far from making them dependent on outside help, had called forth even greater effort and sacrifice on the part of many to make that contribution truly helpful. It is a very modest clinic, with only the bare essentials. In fact, as Mrs. Kim confided, some essentials, such as a microscope and X-ray machine will have to be found somehow before much can be done in the way of diagnosis. She says that the Orphanage can manage the shipping charges and, as a non-profit organization, can get them in duty-free.

The Moderator of the ROK Presbyterian Church said, the other day, in a different context, "The Lord has been known to bring something out of nothing, and He can do it again. If we have faith, we may yet see it happen here."



The faith of Mrs. Kim of the Ai Kwang Won has truly been remarkable. Nineteen years ago, she began in a tent, with four refugee youngsters whom she found huddled on the street. Now there are good buildings adequate for the well over one hundred children under her care. In addition, there is a vocational school (not only for the orphanage children), as well as fruit trees, vegetable gardens, domestic animals, and grain fields at a distance from the main buildings, and managed by the older boys. Something out of nothing is no new experience here. Her witness is, "Whatever I have attempted, with the benefit of the children as the goal, has always worked out well."

Miss Willa Kernen  
United Church of Canada Mission

## Volunteer Service



**Nancy Borton** (Of recent years, there have been a number of friends who have come to work with us in Korea for a short time, on a volunteer service basis, lending their talents and experience where needed. One of the most recent is Miss Nancy Borton who, from a background of school counseling, and with a deep Christian commitment, has spent six months at Frontier House, the servicemen's center at Tongduchon, about an hour north of Seoul. Because her reactions to the program would be fresh and new, we asked her to give us the following article on what she has seen at Frontier House during her time there.)

Being in Korea as a volunteer at Frontier House, a Christian servicemen's Center, this past six months, has been like being the benefactor of a beautiful, at times trying, but oh so rewarding estate.

When I first got to Korea, I was fascinated by everything that was new—the garbage collector, the floor heating, the Korean kitchens, the way Koreans squat, the way they make noodles (drying them in the open air by the roadside), the open markets and so on. These were mostly physical things. Whenever I walked through the village or took trips to Seoul in the bumpy jeep, I would quietly record everything in my mind.

At the same time, I was observing the Army culture and its men, many of whom were fighting to keep from drowning in the pervading gloom which made everything grey—black marketing, prostitution, drug usage, excessive use of alcohol, and cheating the system. Much is sympathetically overlooked because the men are living a hard existence with

jobs that are often drab and meaningless, but with excess of energy and excess of emotional loneliness. On the other hand, regardless of whether this is "winked at" or not, many of these men who are fighting to keep from drowning in the gloom share a deep-seated sense of guilt. Places that remind them of home often increase this feeling and make them feel restless, angry, uncomfortable.

I found myself in the midst of this scene, suddenly fighting indifference and the desire to escape to a more familiar and less complicated world. It became necessary for me to define what it meant for me to be a Christian in such a setting. Again and again, I came to the conclusion that the best thing I could do would be not to succumb to the feeling of despair which oppresses so many but rather live affirming that there is hope, demonstrating that it is possible to live a hope-filled life, giving love through the enabling power of God. Often I failed, but each time was brought back to the realization of the hope that is in Christ.

Much of the everyday work at Frontier House has consisted of routine tasks of setting tables, straightening books, taking attendance, welcoming people, showing them the Center, initiating games, being a partner in games, encouraging someone to express his interest and talent in music, art, cooking, sports, etc., listening to gripes, and sharing joys and sorrows. The Nashes have succeeded in creating an open, free atmosphere where people are welcome, no matter what their views. Christ is not forced on people. But if one comes to the Center very often, I believe that it is evident that Christ is loved and honored here. Some have sought to find out why things are as they are at the Center.

It is difficult to assess the results of this work. Often, I do not know when I have been an encouragement to someone fighting, caused someone to stop and think, encouraged a questing, been a hindrance or a help, provided missing answers, or truly showed Christ's love. Often the results are only in the confident assurance of the power of prayer and the realization that all things are not for me to know.

The most difficult aspect of the work is that you live such a public life. That is, you must be ready to welcome guests, do errands, serve meals for from one to twenty people at a drop of the hat, within minutes. It is no longer your prerogative to choose when you want extra people, because your home is always open. Sometimes, people let you down and you have a human inclination to blame someone or to strike out at someone, rather than to pick up the pieces and build again.

Presently, I am serving as "Acting Director" of the Center, while Rev. and Mrs. Gerald Nash (the regular directors) are in the States briefly because of health emergency in Mr. Nash's family. During this time, I have experienced some of the problems of trying to communicate with and to understand an unfamiliar culture—that of the Korean staff. It has helped me to see that it is a beautiful and wonderful experience when two different worlds meet and true communication takes place. Communication of any kind takes time, understanding and much effort.

My Korean experience has brought a love and

appreciation for the Korean culture and traditions, the scenes painted on their scrolls, the "tojang" (seal of identity), their struggle for survival, their willingness to be helpful. It has provided me with a deeper knowledge of the forces and powers at work within man and has been an incentive to listen, learn, know, communicate and to love people. Korea's contribution has been intense, deep, complicated and beautiful.

Nancy Borton  
Service Volunteer  
United Presbyterian

## BOOK CHAT

*The History of the Church in Korea* (price \$5.00) by Allen D. Clark. This is a complete revision and considerable expansion of the earlier book which was published ten years ago. There was, at that time, no other book in English on the history of the Korean Church, and such is still the case.

The English edition (it is available also in Korean) contains a long first chapter which does not appear in the Korean edition, giving general background on geography, history and the culture of the Korean people and bringing the figures on recent economic development up to date to the end of 1970.

In addition to numerous changes and corrections in the basic text, a long statement has been added to the chapter on the beginnings of the work, which presents new material on the Ross Version of the New Testament, which has recently come to light. This was the first translation of the New Testament into Korean, made in Manchuria before it was possible for missionaries to enter Korea.

The earlier book carried the story of the Korean Church down to 1960. A new Chapter 10 brings this story up to the end of 1970, based on numerous interviews with those involved in the history of these ten years. Then a final Chapter 11 has been added, giving biographical sketches on some of the outstanding men and women who have been leaders in this Church and who are the equal of the great men of any period of the Christian Church. They set a standard for those who come after them. From them we have much to learn.

*Dust or Destiny* (진비의 제세) (150 won) by F. Alton Everest, is based on the Moody Science Film of the same name. The movie has been translated into Korean and showings may be arranged with Rev. Kwak Chai-Ki of the Presbyterian Audio-Visual office or with Rev. J.G. Goodwin of the Baptist Mission. Published with black-and-white illustrations, it takes up several marvels of Nature and then asks the obvious question: Did these things just happen or did God make them that way? This is an excellent little book for young people. Both book and movie are highly be commended.

## Evangelism in the Army and in Schools

On the theory that, if you want to go fishing, you should go where there are lots of fish, use the best nets and go after the biggest fish, there would seem to be two places where this theory would apply. One is the army, the other is the schools.

Since every young man who is not sick or crippled has to spend some time in the army, and there are several hundred thousand of them at any given moment, this is obviously a place for fishing. The most important place is the Nonsan Army Induction center, where every healthy young man going into the army spends six weeks. There are two servicemen's centers there. Many of the young men are away from home for the first time and are undergoing a major dislocation in their manner of life. In the confusion of new orders, new uniforms, new routines, told to go here, to wait there--a message of Christian friendliness is a welcome thing. It is reported that 70-80% of those attending meetings at which outstanding speakers have presented the Gospel have indicated their desire to accept Christ, as many as 13,000 decisions at one meeting. Granted that this is only a beginning and that someone must follow up on that decision to bring the men to a full commitment to Jesus Christ, the fact still remains that the opportunity is tremendous and the results have been amazing. Its importance can hardly be over-estimated. The chaplains follow up this beginning as they work which the men at their assigned posts of duty along the front lines and in the rear echelons.

What has been said of the witness to the young men in military life can also be repeated in the case of the enormous number of students on high school and university campuses today. This is the place to make contact for Christ with the young men who will later go into the army. The presence of chaplains in all church-related schools, the English Bible classes and Christian discussion groups meeting on or near these campuses, the work of the churches located near the schools where these young people study, all add up to a vast total of Christian witness to young people at a critical and important time in their lives. Summer conferences and camps add to the total. The opportunity is here, for a great work to be done for Christ.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea

Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 3

MARCH, 1972

## *Can Crippled People be Re-Trained?*



"What are you church people doing for people like my daughter? Her legs are useless and we can't do anything for her. Can't even get her to school. I tried to give her to the government for medical research, but they wouldn't take her."

It's amazing, isn't it? There I was, complacently involved in the nebulous problems of urban-industrial mission work, and here being suddenly confronted with a specific need. What was the Church doing? For that matter, what was *any* body doing here in Korea for people like this eleven-year-old girl who had been rejected by her factory-employed driver father to the extent that he had even tried to give her away?

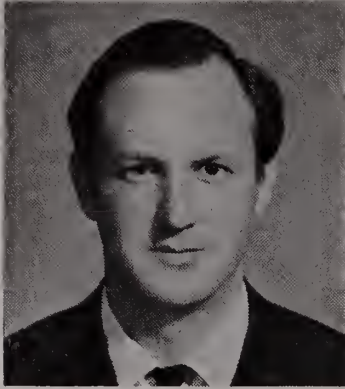
Mr Shin (my assistant) and I decided to try to find out. The answer turned out to be "practically nothing." Research (through the Ulsan city hall, as well as by ourselves) into the numbers, ages and economic status of such people revealed to us some appalling stories of hardships and indignities.

We located over one hundred people who were crippled as a result of a variety of diseases. The majority of these were victims of polio-myelitis and many were tuberculosis sufferers whose bones had been

affected. Spinal infection was the worstcrippler. There were very few girls, but a large percentage of first sons. Poverty was the biggest cause of the misfortunes which these people suffered. Lack of money meant no medical treatment when it was needed. The parents had probably done all they could to keep their first son, at least, alive. In the case of a daughter, perhaps the desire to fight for the child's life was not so strong. Most of these people had had little or no formal education, though some had managed to get through middle school.

We thought about a primary school for them. Mrs. Shin, being a trained primary teacher, offered to help. But what do youths and adults do with only a primary education? They would not be able to get an office job. Construction had become plentiful, but what laboring work would they be able to do?

"They need a skill," said Mr. Shin and I heartily agreed. We were convinced that, in this developing country, any healthy person could get some sort of a job and make a living if he wanted to. But not the handicapped people. Even the high school entrance examination system was against them. This included certain elementary athletic drills which



Rev. Barry Rowe

immediately disqualified these applicants. The schools had more applicants than they could accommodate, so the physically fit got the preference. It was as simple as that.

They certainly needed to be given an opportunity to learn a skill, but what skill? In his researching, Mr. Shin had met a Mr. Kim who

was a crippled maintenance man and who, through the good graces of an American (Baptist) technician at the Ulsan oil refinery, now had a job on that company's housing compound. He had studied radio technology and was keen to help us, for he fully understood the problems which a crippled person faces in animistic Korea. He was himself having a struggle in proving himself, for his mentor had returned to the States and any mistake in his work brought forth comments to the effect that "What can you expect from a cripple, after all?"

We decided to pool our limited resources and start a small radio night school. With help from some American business friends and the support of a committee organized among the Koreans at the Yong-Nam Chemical Company, we raised enough to buy radio parts and equipment and also two knitting machines. We put down the money to rent a house. (In Korea, one makes a sizeable deposit when renting a house; the deposit is returnable when the renter leaves, if his rent is paid up; then the rental agreement may or may not be renewed, usually at a perceptibly higher rate.) Into the house moved the Shin family (Mr., Mrs., his mother, two children and a nephew) who occupied two of the rooms, while we put the knitting machine into the third room and the radio equipment into the fourth and were now in business, beginning as a night school in December 1968. Mr. Kim found the going hard. Because winter had come, he often had to work late at the company, getting furnaces repaired and going, while the students often waited, wondering if he was going to turn up or not. We decided to begin again, this time with a day-time class.

We employed a graduate student from a radio school in Pusan to be the teacher and began again in February 1969. Mr. Shin's household swelled. Four students from outlying areas found it hard to come and go each day, so they used the radio room (8x10) as sleeping quarters, cooking their own meals, and the teacher slept in the knitting room. Four girls (taught by Mrs. Shin who was herself learning in the mornings) learned to knit and ten boys (men, really, for the ages ranged from 15 to 42) learned

how to assemble and repair radios. This was not all they learned. The unstinting love and dedication of the whole Shin family had a tremendous Christian influence on all of them, even the teacher. He later admitted that he had scorned Christians before meeting the Shins, but that they had had a profound influence on him.

We muddled through the first year, trying to cater to each individual's needs rather than setting a definite period for the course. A group of four students finished in September, going to jobs that Mr. Shin found for them, but it was not until March 1970 that we had our first graduation ceremony, when these four and seven others received their certificates.

About this time, we learned that owner of the house was unwilling to renew the lease when the rental term was up in July. The stigma was raising its ugly head again, as often before. He could not allow these cursed people to live in his house. We had come across this attitude before in trying to rent rooms for students to live in. Even now, the owner claims that he cannot rent his spare room because it has been contaminated!

Mr. Shin tried in vain to find other suitable accommodations. We owned a block of land (100x36), thanks to some wonderful work done by the secretary to the Mayor of Ulsan and the Yangji Association (a society women's group), who raised some \$1,200 for us. They had organized a fund-raising campaign, including an international concert in which five foreign nations and Korea were represented. The Presbyterian Women's Missionary Union of Victoria, in Australia, also contributed toward the land and have continued helping loyally. So we had land, but no money for a building. We asked the manager of the Housing Bank for help and, after talking hard and long, persuaded him to find a loan slot for us. He eventually became much interested in our project and went out of his way to push through our application and to make funds immediately available for use.

We now have a 20-pyong (20' x 36') house-school of our own and have begun a television class, as well as the radio one. We are not taking in girls, at the moment, as we lack dormitory space for them. Our aim was just to help them go back to their families as useful people and we feel that we have accomplished this for the few we found in Ulsan, by teaching them to knit, sew and crochet. Thirty-one men have completed the radio course and six have just finished the TV course. Most students live in and quickly have to learn to help each other as they provide for themselves completely in the "dormitory" (actually classroom). Since September 1971, we have employed an experienced teacher who has put a lot of work into helping the students, and not just on their studies. He is the first Christian teacher whom we have had and has developed a wonderful rapport with the students. He was rather



reticent about joining us as he felt that he did not have the special skill he felt would be needed to work with handicapped people. He has been amazed at their skill and says that, generally speaking, they are brighter, and certainly more eager to learn, than the students he had previously taught at an ordinary radio-TV school.

It is a pity that Korean society classifies all defects in the category of "intellectual abnormality" and does not recognize that physically handicapped people are as mentally normal (or abnormal) as non-handicapped people. They like (and dislike) and enjoy the same things as do others--social contact, friends, good books, recreation (they have built their own ping-pong table), responsibility, study, love and sharing. One of the greatest joys we have is in seeing personalities blossom and grow, often with a resultant growth in physical stature, too, as they stop shrinking from the world and face up to life.

We have only begun to scratch the surface in this work. Government figures reveal that at least 4% of the population of Korea suffer from some recognizable defect. The government had a training center for the physically handicapped, but this folded up in 1970. The theory seems to be that there are too many normal people needing training to worry about those who are handicapped. There are one or two private institutions functioning and there is a move to get "Goodwill Industries" started. There may be others doing something in this field. We need to know about each other so that we can complement and help each other. I think all social welfare work in this country needs the services of a publication like *Korea Calling* to help the various agencies communicate with each other.

With the government limited in its social welfare efforts, it is up to the Body of Christ to carry on Christ's work by providing leadership where nothing is being done, as well as substantial support for whatever is being done, to help all people realize their full potential as human beings and as sons and daughters of God.

Rev. Barry Rowe  
Australasian Presbyterian Mission



## Prayer Calendar Corrections

- p. 50 Rev. David Crawford  
83 add Miss Florence Lennon Seoul UP-affil  
Orph (Holt) 1971  
146 John Underwood (2-8864)  
161 Holt add Lennon, Miss Florence  
165 and 205 Lentner 73-8625

## The Bible Clubs Move On



Reciting the club motto (four fingers up)

With the retirement of Rev. Francis Kinsler, the founder and god-father of the Bible Club Movement, in September 1970, a great void was left which his successors have endeavored to fill. Fortunately, the program has long since ceased to be a one-man operation and continues with growing effectiveness.

Before Dr. Kinsler's departure, he persuaded Rev. Otto DeCamp and me to function in a somewhat ill-defined capacity in his stead. Dr. DeCamp had filled in before. I had merely admired from the side lines and was very much a babe in the woods on the whole business. The office management labored under the delusion that we would substitute for Dr. Kinsler, quite a large order. Dr. DeCamp was involved in the policy-making and budget-spending activities, while I was supposed to "do everything" about the seminary students who were earning part of their keep by teaching in night Bible Club-schools around Seoul. There were about 25 "of these young men. While making no attempt to "do everything" about anything, it seemed appropriate to go around and see where these seminary students were functioning. I recommended it. I have been to a number of the places, some day schools, some night schools, and am increasingly impressed. I found several former students of mine usefully engaged in work in these schools.

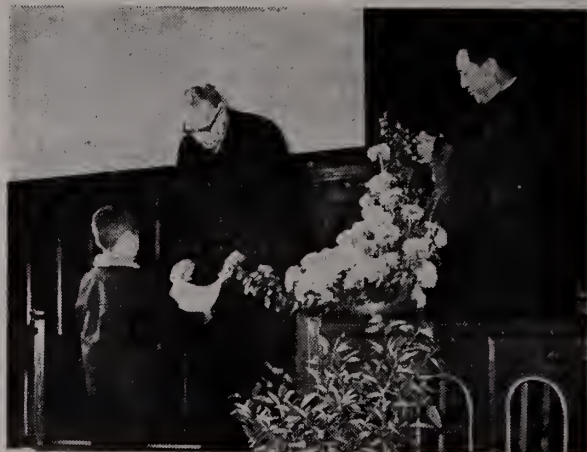
For most of these, I went along with the "chong-moo" (meaning the leg-man) who knew where to find these places and I was the only adult on the program for the local Bible Club's weekly ceremonial service.

Teen-age students presided and ran the whole thing.

We were driving out to see three Clubs at the extreme east end of Seoul. As we crossed the old Chunggei Chun drainage stream down below where it is covered over, and where there are shacks on either side as there have always been, a real slum area, I asked if there were any Bible Club-school in the neighborhood which might be doing anything for kids from these shacks. He said, Sure. Turn right at the next big "intersection." We did and ended up in front of a five-story Jr-Sr High School building, the Sung Dong School, which has a registered charter as a vocational high school. It has 3,000 students in day and evening departments., I met the lady principal (her husband meanwhile runs another similar school) and remarked that I supposed that meant that about two thirds would be in Junior-High and one-third in Senior. "No," she said, "It's the other way around. "When I looked puzzled, she went on to explain that they take in the graduates from all the Junior-High Bible Club-schools of the city and environs. Since they are a registered vocational high school, their students are technically eligible to go to any college for which they can pass the entrance examinations. There are four or five such high schools in the city, among the twelve Senior-High Clubs of Seoul.

Every school has a graduation and the Bible Club schools are no exception. Or perhaps they are an exception. Some of them have their graduations locally. But there is also a mass-graduation ceremony for as many as can crowd into the Young Nak Church, in Seoul! Young Nak holds 2,500 people. There were probably about 5,000 graduating in this immediate area. So only about half the Clubs of the Seoul area were able to send their graduates there. The place was packed to the doors with graduating students. No fond parents, no admiring undergraduates, no well-wishing friends. There was no space for such. Just graduating students. Dr. DeCamp and I got in by virtue of being up on the platform with other favored ones, all of us in academic gowns and hoods. No other high school in the country ever graduated its students with such a flair! Had *all* the graduating students from *all* the Clubs around the country converged on the place, the would have been close to 10,000 of them 8,958, to be exact. Seoul National, Koryu, Ewha and Yonsei Universities all put together never had that many graduates at one time! Impressive was no word for it. It was phenomenal!

What happens to these students after they leave? I was talking to the principal of one rural Bible Club-school, the other day, and asked him just that. He listed off for me quite a string of graduates who are teaching the Sunday Schools all up and down



Awarding diplomas

that valley. Others have turned up as officers in the armed forces. Another was in seminary. There have been many pastors who got their start in Bible Clubs. One former student of mine, now pastor of a large church in the satellite city near Seoul, has started a Bible Club in his church because he got his own start in a Bible Club and wants the boys and girls of the boys and girls of the neighborhood to have the same training. He started with 90 and expects to have around 1000 students by the end of this year.

Then, did you know that the young high school boy Cho O-Ryon, who electrified the country by king first place in the swimming events and setting a new record at the Asian Games in Bangkok, in 1970 was a former Bible Club boy? Probably not. But are we prout!

Allen D. Clark  
United Presbyterian

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)  
\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea  
Tel. 74-3092; 1792; 32-0160

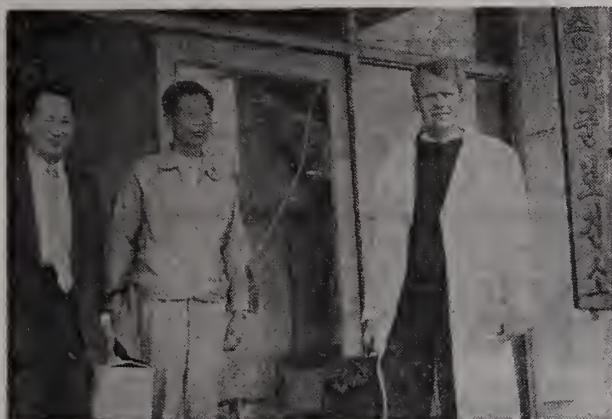


# KOREA CALLING

VOL. XI. No. 4

APRIL, 1972

## The Anatomy of a Mobile Leprosy Clinic



Dr. Stanley Topple and the Team

The oldest leprosy institution in Korea, the Wilson Leprosy Center, not long ago celebrated its 63rd birthday. Like people, institutions must compensate for their additional years with regular up-dating of their thinking and activity. Historically devoted to providing a refuge and separated community life for those exiled from society by their disease, our job now is to reach out into society with the facts about leprosy and to provide home treatment for those who have this chronic disease caused by the *mycobacterium leprae*.

Mobile clinics are a team operation. Every member of the team has a vital role to play and without each member's enthusiasm and oneness of purpose, the job could not be done. Who make up the team? Dr. Yoo Kyung Un is our energetic leader. Sharing the actual treatment responsibility are Drs. Stan and Mia Topple. The vital leg work, however, is done by our five paramedical workers and the team evangelist, Mr. Son.

These paramedical workers are young men who have had courses in leprosy control, case finding and laboratory method for detecting the bacillus. Each is filling a dual role as a government employee in one of the five surrounding county health centers, with a total population of 900,000 in a land area fifty by eighty miles in size. Their life is one of travel and contact with people. By bicycle and by bus, they travel the dusty roads. In farmers' markets, village offices, patients' homes and in schools

they are searching, telling and explaining. By now, reflectively instinctive to the signs of possible leprosy paralysis of the hand or foot or face, scanty eyebrows, an anesthetic patch fskin, a face that is slightly swollen and flushed—they are ready to take this or that individual aside for a better look and arrange for a diagnostic visit to the monthly clinic. Perhaps more important is the program of control survey which these young men carry out. Here, they regularly visit the homes of patients known to have an infectious form of leprosy and examine family members for the earliest signs of disease. In this way, detection and treatment are begun before the patient himself has even become aware of any diseased state in his body. How satisfying this is, to obviate paralysis, blindness, deformity and social ostracism. Indeed, their job is to put the physical therapists and reconstruction surgeons in our Leprosy Center out of business!

Home base is the Leprosy Center, where we gather as a team each month to map out strategy, make reports and deal with problems. Also, it is here that a general skin clinic is held every week by Dr. Mia Topple, seeing an average of 60 patients with assorted skin diseases, as well as leprosy out-patients. This provides a desirable mix of leprosy with related disease problems, so that the leprosy and non-leprosy patients realize that leprosy is not all that exclusive a medical problem. Here at the Center, out-patients are admitted to the hospital for necessary reconstructive surgery of their deformity, acute eye involvement by the disease and crippling painful reaction status.

Each of the county health clinics is visited monthly, where scheduled clinics are held by the doctor for leprosy-suspect patients. In addition to the drug treatments of our 800 patients, anesthetic hands and feet are inspected for ulceration and dry, cracking skin, eye complications are sought out and the patients are counselled regarding problems of acceptance by society. From time to time, clothing and food-stuffs are distributed to the poorer folk.

Often following a morning's clinic, the doctor, accompanied by the evangelist and paramedical worker, will stop at a local farmer's market and set up our loud-speaker system to make a public health leprosy-oriented talk to the crowd, distributing literature, answering questions and offering on-the-spot

examinations. This highly important educational program is further carried out by scheduled talks to student bodies in the public schools and tape-slide shows in churches. We have even been known to buy time in travelling side-shows to give a leprosy talk to the crowd!

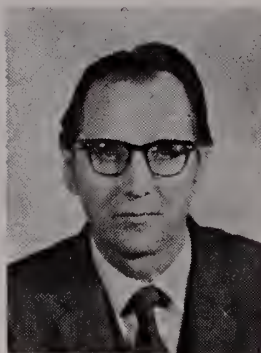
Men and women with leprosy, in this country, are too often displaced persons. Fortunately, this is less seen than in former years, but the job of remodelling the public attitude is still far from complete. Abandoned by family members, victims of the disease are rootless, left to wander or make do without an ordinary home, property or a job. A trio of displaced men we are now treating for leprosy make their living by catching live poisonous snakes in the mountains to sell for Chinese medicine. Several times each year, we have been able to provide housing for a man or a couple who are in dire poverty and without the hope of a home because of their disease. For about \$100 per person, a clay-block construction house can be put up on a small plot of

land. The local church has often joined in providing funds, labor and a church home to these spiritually starved people.

It was Christ who taught us to touch the afflicted, to cleanse the ones with leprosy, to present them to the priest for reinstatement into society. And so it is that, twenty centuries later, Christ is the one with the word of authority that authorized a leprosy mobile clinic, the word of compassion that brings solace and peace to the troubled and lonely, the word of salvation to those who were not a people, in order that they may become the people of the living God. It is a duty, responsibility and a sacred privilege that the members of the Leprosy Mobile Clinic of the Wilson Leprosy Center share with American Leprosy Mission, Inc., the Presbyterian Mission U.S. and other Christians of similar concern on three continents.

Stanley Topple, M.D.  
Southern Presbyterian Mission

## TILL WE HAVE FACES



Rev. Don Irwin

C. S. Lewis in his book *Till We Have Faces* tells the story of a myth many centuries old. The pagan god of an ancient people was enshrined in a faceless image. Through the sufferings of its worshippers, this god, over the years, became humanized and eventually it was possible to look at the image and recognize a face—an expression that had not existed before. In Korea and in many

parts of the world there are faceless masses of people—faceless not because they have not known suffering, but faceless because the conditions in which they live make it difficult to recognize them as individuals.

"Till we have faces..." On a cold winter Sunday night I made my way to a low-pitched wooden church in a village just south of Korea's demilitarized zone. Nearing the door I could hear the singing of familiar hymns sung by the congregation made up mostly of soldiers. They were sitting on the floor singing from memory and swaying slightly to the rhythm of the music. That evening there was no leader for the worship service so I was greeted on my arrival with the request that I lead the service. There was only one very small kerosene lamp in the church. It was placed on the pulpit so that its feeble gleam fell on the Bible and my sermon notes



Mass baptismal service

but illuminated little else. It is an unusual experience to preach to people who are immediately in front of one but whose faces cannot be seen. Moreover it occurred to me that night that probably there would never be an opportunity actually to see some of these faceless ones in this world. These soldiers were preparing to leave for Viet Nam and some would most certainly not be returning from the jungles of South East Asia.

"Till we have faces..." In Seoul there is a city-organized group called the Scavengers made up of penniless boys and young men. By scouring the streets and alleys for waste paper, bottles and metals that can be sold for scrap, they eke out a communal-type living. At Christmas time several churches



prepared a worship service and entertainment for these men and I was privileged to participate. Because of their occupation the faces of these people were black with smoke and grime and it was all but impossible to recognize any individual differences in those darkened countenances. Except for the imprint of poverty scarcely any expression of human personality could be seen.

"Till we have faces. And then on a very cold Sunday in January I visited a prison several miles south of Seoul. In the vast unheated building where I led the service, over two thousand prisoners were seated on the floor. For security reasons the nearest prisoner was at least sixty feet from the speaker's platform and all of the two thousand men were clad in the same faded blue prison uniform. As I looked down on the massed group everyone looked exactly alike. Again there were really no faces, no individuality, for all bore the same desolate image of men shut away from society.

Unlike the god of the ancient myth the faceless of Korea and of all lands do not need to suffer in order to gain faces. But they need to be liberated from suffering caused by those three evils—war, poverty and crime. And this liberation can come through the living and the retelling of Christ's message. For it is through His message that we can all come to have faces, the faces of the children of God.

M.M. Irwin  
United Church of Canada

## INDIGENOUS CHURCHES



Bishop John Daly  
at the Consecration of a Chinese Bishop for Sabah,

Some readers of "Korea Calling" will remember the consecration of Dr. Paul Lee as Bishop of Seoul on Ascension Day 1965 and of Father Richard Rutt as Bishop of Taejon a few years later. On the first occasion the Archbishop of Canterbury had given me the mandate to Consecrate, on the other occasion, Bishop Paul Lee acted for the Archbishop. On Saint Andrew's Day, 1971, I was privileged to preach

in Lambeth Palace Chapel. On this occasion it was the Archbishop himself who Consecrated Luke Chhoa Heng Sze.

When I myself was Consecrated in 1935 and sent out to be the first Bishop of Gambia and the Rio Pongas (West Africa), I was one of several dozen Anglican Bishops who had been sent out from England as Missionary Bishops of the Archbishop of Canterbury. Now nearly all the dioceses of the Anglican Communion are in self-governing autonomous Provinces. These Provinces select and make their own Bishops. Soon there will be only four or five Bishops overseas serving under Canterbury. We are coming to the end of an era.

In most of the countries of the world you will find Churches which were founded by the Church of England. Some have been autonomous for a hundred or even a hundred and fifty years, although a great number were within the jurisdiction of Canterbury until twenty and less years ago. Wherever I have visited these Anglican Churches (for that is what we call the Churches founded by the Church of England) in many parts of the world, I have found them to be very English in character. The fact that Luke Chhoa Heng Sze may well be the last Bishop to be Consecrated in the Chapel of Lambeth Palace and sent overseas as a missionary Bishop of the Archbishop of Canterbury, made me ask myself whether the Anglican Churches overseas ought to remain so English.

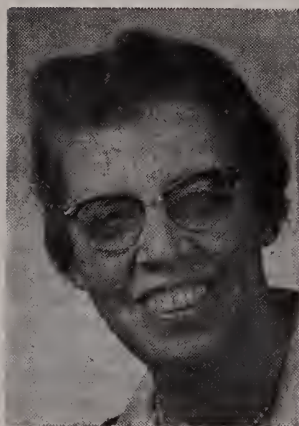
This question reminded me of one that I had sometimes asked myself concerning Saint Andrew and the other disciples of John Baptist who became disciples of Jesus Christ. I wondered how soon they began to forget their allegiance to John and ceased from telling Jesus what their old master had taught them. (I am thinking of such matters as fasting). Old loyalties die hard, and so I wondered for how much longer the Churches in what was called the mission field, or the "Younger Churches," would look to England as their mentor, teacher, and guide.

It would not have been John's fault if his disciples continued to quote what the Baptist had taught them. He had constantly pointed to Another and, to Andrew and his friend John had said "Behold the Lamb of God." It is clear from St. John Chapter I that these two disciples lost no time in following Jesus and in taking Him for their Master. So the modern missionary no longer looks over his shoulder to Canterbury, or to his Home Board, but sets himself to find Jesus, the Lamb of God, Who is the Word of God made Flesh, incarnate in His Body, the indigenous Church.

[Ed. note: As soon as a third diocese is set up, centering in Pusan, it is expected that Korea, also, will become an independent Province, probably within a year two.]

Bishop John Daly  
former Bishop of Korea  
Anglican Church Mission

## Two Hundredth Issue



Mrs. Eugenia R. Clark

The *Christian Home* magazine (새가정) has just passed a mile-stone. Two hundred issues in a period of twenty years! It deserved a celebration! So, on Feb. 22, 1972, a throng of supporters and well-wishers met in the large assembly room of the Christian Center Building in Seoul for a program of praise to God and appreciation to the dedicated staff of the magazine.

Parts of the program were taken by the directors of the Christian Literature Society and of the Christian radio network, the head of the Christian Home and Family Life Committee under which the magazine is carried on and of the National Council of Churches. The new editor of the magazine Pang Hyun-Duk spoke, as did Kim Chong-Hi, the recently retired editor. Flowers, gifts and certificates of appreciation were presented to the faithful workers who had kept the monthly issues flowing through the years.

It was never easy. Funds were always in short supply or non-existent. Workers were few, so that at the beginning there were only three of these and they had to do everything: solicit articles, make the lay-out, read proof and do the packing and mailing, all in one very small room. Those who remember the cubby-hole of an office in the old Christian Literature Society Building will marvel at the volume of work accomplished there. Even the cleaning of the room, the delivery of the magazines and other errands were done by the editors. But they believed in what they were doing and stuck to their tasks. We know that God has honored and used the faithful work of His servants to the blessing of subscribers, as indicated by comments like these from its readers: "I feel the ex-

cellent contents become flesh and blood as soon as I read them"; "The *Christian Home* magazine is my guide, friend and spiritual food"; "This magazine has made me a Christ-

ian"; "It will help me to keep faith in the Lord". Copies go to individuals, to churches, to prisons, to the men on the front lines and in Vietnam, deeply appreciated wherever received.

May the magazine continue for another two hundred issues.

Mrs. Eugenia R. Clark  
United Presbyterian Mission

## BOOK CHAT

Those familiar with Fulton Oursler's books will be interested to know that two of them are now in Korean, in the pocket series (현대신서). Both are translated by Hong Sung-Young. *The Greatest Story ever Told* (위대한 생애) (price 350 won) takes the story of the life of Jesus and re-tells it in novel form as told through the lips of those who might have been present at the events, in a way that made the book a Best Seller, with well over a million copies sold in the original English. It was later made into a movie and used over radio.

The second book, *The Greatest Faith ever Known* (위대한 신앙) (price 300 won) carries the story on through the Book of Acts in the same vivid way. Both books should be of help in removing the events of the Gospels and of the early Church from the category of ancient sacred tales, helping the reader to understand that these things really happened to real people like himself. What Jesus did for those people He can do for today's people, also. The needs are the same, then or now.

*New Testament Introduction* (신약총론) (price 500 won) is out in a fourth edition and *Old Testament Introduction* (구약총론) (price 500 won) in a third edition. Both by A. D. Clark. A chapter on each book of the Bible, with a set of study questions at the end of each. The New Testament volume also carries a Harmony of the Gospels outline in the back, making it useful for general teaching or study of the Life of Christ.



Two hundredth celebration

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society of Korea

136-46, Yun-chi Dong, Seoul, Korea

Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 5

MAY, 1972

## *Bible Clubs in Seoul*



Opening a new Bible club-school

We decided, about the first of July, to spend a long day visiting all the Bible Clubs in Seoul, south of the Han River. There were seven of them. We started at the west end and worked east. The first was at Oryu Dong, up a green valley surrounded by rice fields. You'd never know there was a city anywhere near. A one-story building, with another one going up on top of it, Junior-Hi with some 120 students, day sessions only.

Then on to the Kuro Dong section, to the Chung-hi Club. I had been there about ten years ago, when it was functioning in a dilapidated tent which served for church and Club. (Most tents were dilapidated, back in those days.) Now they were in a four-story building in a rapidly developing section, the area where the government Industrial Exposition was held, a few years ago. They were running a Junior-Hi Club-school, but had just taken in their first Senior-Hi class, holding both day and evening sessions, with some 360 students, and the competent lady principal had her hands full. The only problem was that they are within a stone's throw of the main railway line for Pusan and the trains sound as though they were going right through the classroom.

Then to Si-heung, which used to be the first stop on the train for Pusan, now part of the city. The town nestles at the foot of Kwan-ak San, the big mountain just south of Seoul, but these suburbs have

climbed persistently up the steep slope. Steep is an understatement. By the time we got there, it was raining (this was rainy season) and the only way to get there was to walk up. And Up! These Bible Clubs, not being in the affluent class, have to park on the edge of the city and, if the edge happens to be perpendicular---! This one was. A one-story building in the top row of houses, with about 180 students. To my delight, I found among the teachers a young man whom I had baptized in a country church in my district, some years back.

Next stop involved meeting someone at an agreed point, so we circled the base of the mountain to behind the National Military Cemetery. Here the local pastor was running a dairy with one hand and a Junior-Hi Bible Club with the other. There were about 200 students in a burgeoning neighborhood.

Then back around the mountain and over the ridge behind Soongsil College (now renamed Soong-jun) into a valley that I didn't even know was there, a whole city in itself and building like mad. Here was the Pong-chun Club, Jr-Sr Hi day and evening sessions, with some 500 students and still growing. The building was a cry for help, but they are now putting up a new one. One of the students was pointed out as the winner of the last inter-Club oratorical contest.

From there, back over the ridge to the front gate of the college and then straight up (on foot) over a high ridge to the Sin-Do Club-school, which is improbably perched on a tiny spur between two valleys. This one looks like the beginnings of some of the fancier ones and the location suggests why these Bible Clubs really serve a need. The people living in the little valley to the right were living in caves, bedraggled tents held down with rocks and so on. Those in the little valley to the left had graduated to cement-block houses, a step up the social scale. And those on the mountain-face opposite had homes that, except for the steepness, would be good enough for anybody to live in. An interesting study in contrasts. Three night seminary students come here to teach the 80 children from the neighborhood.



A rural Bible club

And then we meandered for miles until another perpendicular suburb suddenly appeared and we again climbed to the top level. It was so late in the afternoon that we had considered quitting, but finally decided to do them all while we were at it, which was just as well, for they were sitting there waiting for us. It was well we did not disappoint them. It was a little one-room church which had been partitioned into two classrooms by the use of plywood. A third class met in a pocket-sized shop down the alley. There were no chairs or desks. The students sat on rice-bag mats laid on the dirt floor. But if "Mark Hopkins on one end of the log and a student on the other" is the classic description of a college, they had all the appurtenances. They were getting a Junior-Hi education with the same Christian atmosphere and the same Bible Club Day ceremonial as the bigger five-story ones in the middle of town. It was worth the stiff climb. A long day, filled with inspiration and admiration for the devotion of the teachers who work in these places for love of the Lord and of the children. They deserve stars in their crowns.

One final word about some of the by-products. I asked Rev. Kim Chan-Ho, Director of the Bible Club Movement, about one of the big Jr-Sr Hi Bible Club-schools, for it did not start as a Bible Club; it joined the Movement in mid-stream.

He said it had been a non-Christian school whose principal attended Young Nak Church (though I gather that he was not working too hard at the Christian life, then). He was discouraged because of the way his school was turning out. He talked to the pastor, the pastor sent him to the Bible Club

people. The Bible Club people went out to see his school and, as Mr. Kim said, the kids were just "wild." So they took the school in, with the firm understanding that there would be staff prayers, Bible would be taught, and the Bible Club Day program instituted. All this was done and, before long, the atmosphere began to change. The teachers, exposed to the Gospel to which they had never given a thought, began to turn to Christ and the results on the students were tangible. The principal was so impressed that he spoke to another principal friend who thereupon proceeded to try the same medicine on his own school, with the same happy results. So it is not just the underprivileged children who are blessed by contact with the Christ of the Bible Clubs, but also the underprivileged teachers in whose lives Christ has become the great Reality.

Allen D. Clark  
United Presbyterian

## Thanksgiving Day 1971



Rev. Don Irwin

Nestled against the barren hills of Korea is a parade square used by the 26th Division of the Republic of Korea Army. Only twenty-five miles north of Seoul, it is within a few miles of the demarcation line where skirmishes still occur with soldiers from North Korea. The square is several acres in area and surrounded by a low wall of stone quarried from the nearby hills. On the 25th of November it was the scene of a unique ceremony—unique to Korea and perhaps to the whole Christian world.

Flags from the sixteen United Nations that were represented in the Korean War lent splashes of color against the pale autumn sky. On benches before the square sat a forty-voice choir and an army band prepared to lead the music for a very special service





Mass baptismal service

of worship. There, on the parade square itself stood almost fifteen hundred men, rank on rank. It was the day of their baptism into the Christian Church. They had been prepared for this day by their unit chaplains and had now gathered from army units stationed along the border between North and South Korea.

As an invited participant, I looked out over a sea of expectant faces and recalled my own days as an army chaplain. It was almost twenty years since I had served with the Canadian forces at a place not far from this spot.

The service was one of joy and thanksgiving. Dr. Kang Won-Young of the Presbyterian Church in the Republic of Korea urged the men to remember their Christian commitment to their nation not only during, but after, their period of army service. Then forty civilian clergymen, representing various denominations, stepped forward to perform the baptisms. We had been asked to participate in this service to remind the men that they now belonged to the Church of the whole nation. Each of us stood facing a file of thirty or forty men. Together the soldiers knelt on the parade square and we passed down the lines baptizing each new Christian in turn.

Fourteen hundred and sixty men committed their lives to Christ that day. For them and for each of us present it was a joyous occasion that will forever be a part of us.

Don Irwin  
Canadian Mission

## "Esther" Premiere

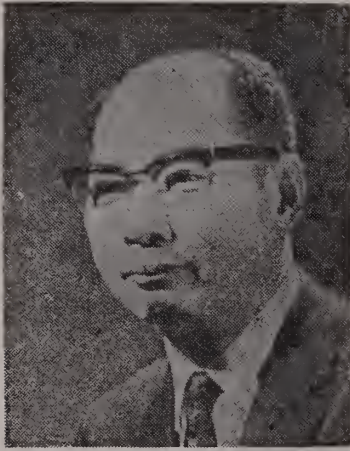
Over the past years, there have been excellent performances of such standard operas as *Traviata*, *La Boheme*, and even *Aida* given by operatic groups in Seoul. Writing an opera is not a hobby in which every musician attempts to indulge. Some years ago, there was an operatic arrangement of Korea's famous story of *Chun Hyang*, which was given in the National Theatre, the work of Rody Hyun, long professor at Yonsei University. A few years later, there was a charming modern musical setting of the same theme, which was given at Sogang University.

It remained for Dr. Pak Chai-Hoon, bowever, to come forward with an operatic setting in the grand tradition, for which he selected the biblical story of *Esther*. Quite aside from its religious significance, one wonders why someone has not long since tried his hand at this. The story has everything: an oppressed people, palace intrigue, a plot against the life of the king, a beautiful queen, a real hero and a real heroine and a very real villain. The story of the queen who risked her life to save her people is one of the most moving in all literature. And behind it all is the hand of God, honoring His promise to save His people.

It was while the Korean war was on and he himself was in refugee quarters in Pusan that Dr. Pak first got the idea for an opera on this theme. At the time, the two-year-old republic was in danger of being pushed off into the sea. The Korean people were in the same need of God's help as were the Jews in the time of Esther. The parallel seemed more than coincidental. Just as faith in God, in that day, had led to the rescue of the people from their danger, so the mercy of God had rescued the Korean people from their more recent danger. It was important that Korea realize that their national salvation had not been their own doing, nor even that of the United Nations, but had been by the mercy of God. It would always be so.

So the opera began to take shape and has grown over the past twenty years until it finally had its premiere in Citizen's Hall, in Seoul, just after Easter. It was a worthy performance and we hope that it may be given again.

The opera is in three acts. In the first of these, the Jewish refugees are mourning for their lost land. They are in danger of destruction through the conniving of Haman. The first moments inform us of the plot against the life of the king. It is Mordecai who thwarts the plot by getting the information to the king by way of Esther. Mordecai's aria and the choral setting of Psalm 135 (By the



Dr. Pak Chai Hoon

waters of Babylon) are outstanding.

The second act deals with Mordecai's effort to persuade Esther to save her people, at risk of her own life. Her own struggle with her fears is well depicted in a long aria in which she commits herself to the need, "and if I perish, I perish" which makes her one of the great heroines of history.

The aria ends "O bell of daybreak, ring out for freedom and for liberty!"

In the final act, Esther goes to the king and tells him of the villainy of Haman, who is forthwith condemned to death, while Mordecai is rewarded and a favorable decree is issued on behalf of the Jews. The opera closes with a triumphant chorus, based on Psalm 150, one of the finest in the opera, a hymn of praise to God. "Let everything that hath breath praise the Lord!"

Allen D. Clark  
United Presbyterian Mission

## BOOK CHAT

At the recent meeting of the the Trustees of the Christian Literature Society, attention was called to two very similar-appearing publications of the Society, both being books on the history of the Korean Church. One is in English: *A History of the Church in Korea*, by A.D. Clark (\$5.00); the other in Korean 한국 기독교회사 (The Church History of Korea), by Min Kyung-Bae of Yonsei University (1000 won) The former should also be out in Korean before summer, as soon as the copies of the earlier un-revised book (now in the sixth edition) are sold off.

A comparison of the two books makes interesting reading. Mr. Min's book is a publication under the Theological Education Fund. As he says in his preface, he is not trying to write a string of histo-

rical facts. His stress appears to be on the modes of thinking which have appeared at various points along the historical trail. As might be expected, he includes more material than the other book, at certain points, at others less. He goes farther back into history for his beginnings. However, in the account of the work of John Ross, he makes almost no mention of those, other than Suh Sang-Yoon, who worked with him.

There is very little mention of Christian medical work, once Horace Allen is left behind, and not as much on the development which led up to the formation of the Korean Methodist Church as one might expect. At many points, however, there is Methodist information added, which is all to the good, for Methodist data is, unfortunately, hard to come by.

There is, interestingly enough, more said about missionaries by the Korean author than by the missionary author, whatever that proves. There is interesting material on some of the Korean cults that developed in the 30's as well as on some more recent mystical tendencies.

Because of his interest in movements rather than events, there is little on the post-Liberation developments in the north, nor on the variety of Christian activities that have appeared over the past 15 years. However, there is a great stress on ecumenical activity and thinking over this same period, the Christian Academy and other joint movements, the growth of a Korean theology, the relation of the Korean Church to such world movements as the World Council on Christian Education, the World Student Christian Federation, the East Asia Christian Council and so on.

The two books by no means duplicate each other. Both deserve attention.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea

Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 7

JULY-AUGUST, 1972

## TAKE MY LIFE AND LET IT BE



Mrs. Rita Steeds

When a person responds wholeheartedly to the well-known hymn, "Take my life and let it be," one can expect anything to happen and for me, it did! I found myself ready for a new adventure in my chosen field of Medical Record Librarian Science, yet after much thought and searching found no door open, no plausible direction to

take. The favorite hymn recalled, I knew what I must do again—subject my whole self to God and let Him intervene in my life—"Take my life...."

There appeared, one day, in the Canadian Association of Medical Record Librarians Bulletin, an advertisement for a person to direct the Medical Record Department of Severance Hospital, Seoul Korea, and start a M.R.L. training program. I stared at it in amazement but asked, "Did it have to be in Korea?" I didn't know anything about Korea. "There was a war there once when our Canadian soldiers fought and died..... besides, I don't know that I am prepared to go to Asia..... I'd freeze in cold houses and never be able to eat the food..... but then, I could start a training program and I'd like that... but if I'm going to make myself ill in trying to decide, I may as well stop thinking about it..... I might as well be honest with God, I can't do it." Little did I realize that there were other plans for me. If I was to commit myself to Him in this matter, then He would see me through, for although I did no more, a letter arrived for me.

November 1969 found me in Korea, on a three-year appointment. I had had a lot of audacity to think I could start a training program without knowing the state of the present department, but here existed a good functioning one, thanks to Dr. Florence Murray who had spent many years trying to upgrade medical records in Korea. I found, too, a willing staff with whom I could communicate despite the language barrier. I learned that language is a host of things other than words.

Did you ever wonder about your chart after you



Explaining a modal Medical Record

leave the hospital? The usual idea is that it is just filed away in some secluded corner with the hope that the information it contains will be kept rather confidential. Of course, there are strict regulations concerning confidentiality, but an In-patient chart receives seven procedures: Admission, Discharge, Assembling, Compilation of Statistics, Analysis, Coding and Indexing of Diseases and Operations before filing, and then is often referred to by doctors doing research. The Librarian does her greatest service to the patient when doing the Analysis, for this points up any deficiencies for attention.

Who will carry on this work after I leave? As a result of Dr. Murray's foresight, the United Church of Canada sponsored one person for training in Canada and Mrs. Su-hn-Hei Kim is back now, acting



as my able Assistant. Since that time, a second person, sponsored by Dr. Murray and myself (but supported by the Canadian Mission in Korea, Zontians of Canada and Korea, plus many donations from other sources), is presently studying in Halifax, N.S., and will return this November. When certification is granted by the government of Korea, there won't be the need to send people abroad, but at this point there is.

I've learned to be careless when saying "Take my let it be....," for the most amazing things happen, a wealth of exciting experiences are mine and there is satisfaction beyond measure.

Mrs. Rita B. Steeds, R.R.L.  
(RRL Registered Record Librarian)  
Anglican Communion  
United Church of Canada Mission

## *Arise and be Baptized*

Recently, we published an article by Don Irwin, telling of his part in a very moving service, at which some 1300 young men of the armed forces were baptized. To date, there have been three such mass baptismal services and, at risk of repetition, I should like to tell of the third of these, in which I have just had a part, together with Rev. Otto DeCamp.

The service was held at the main base headquarters for the 20th Division of the ROK Army, located about 35 miles north of Seoul, though at this point, some miles short of the actual front lines. As we drove into the grounds of the base, shortly before the service was to begin, we found the men lined up in ranks on the parade ground, the size of a good-sized football field. Above them floated a banner, a red cross on a blue field, buoyed up by small balloons and held in place by almost invisible guy-wires. There were 3,379 men lined up on the field and, over at the far end, there was a group of 84 seated officers also to be included in the service. There has been an active Officer's Christian Union in Korea for some years past. Each of those to be baptized wore a pink rosebud tucked into his left breast pocket while, on his right breast there was pinned a short paper streamer bearing his name, of which more later.

As the Scripture was read, I noticed several men pulling out pocket Testaments with which to follow it. The message of the afternoon was given by Rev. Han Kyung-Chik, pastor of the Young Nak Presbyterian Church in Seoul. Without stretching a point, he spoke from Acts 2, the story of the day when another group of 3,000 made their decisions for Christ as Peter preached to them on Pentecost. After the baptisms, two American visitors, Jack Wyrzten and Jess Pedigo, gave short messages of admonition to those just baptized.

When it came time for the baptismal service itself, the base chaplain, Rev Kim Tae-Dong, read out the questions and there was something of a



The Mass Baptismal Service

thrill to hear over 3,000 manly voices register their assent to the vows they were taking. Then the 140-odd ministers who had been invited to take part, each one gowned, myself among them, made our way out and formed a long line across the field.

At this point, a mystery resolved itself. I had noticed quite a group of young soldiers who were wearing what appeared to be short choir gowns over their uniforms. Yet they seemed not to be a choir, for there was a visiting choir from Young Nak Church taking part. These young men turned out to be our guides and assistants. There were four long tables spaced across the field. When uncovered, they held bowls of water. Each of the young men took a bowl and proceeded to guide his minister to the file of men whom he was to baptize. There was no confusion. The men knelt in their places, row on row. I started down my row while another minister began from the opposite end and we met in the middle. As each man was baptized, my assistant collected the long name-tag that had been pinned on his left breast. When we finished my half-row (about 30 men), he produced an envelope into which he tucked all his tags and then wrote on it my name and connection. This would then be given to the chaplain, who would make a formal record of the baptism, with the name of the minister responsible.

There are several observations to be made. We often say, when baptizing new church members, that it is not the minister or the water that is producing miracles, but that it is the blessing of the Lord Jesus which gives meaning to the service. I have known this and have said it often, but I do not know of any time when it has come home to me as it did on this day. For the first time in my life, I was baptizing men whom I had not myself examined and questioned as to their personal relationship to Jesus Christ and their understanding of the commitment which they were making. But here I was giving baptism to men whom I had never seen or spoken to and whose preparation for Christian baptism had certainly not been of my doing. Surely, if this service, the result of witness borne by other men, had any meaning at all, it was



not a human affair; it was the Lord's doing and therefore "marvelous in our eyes."

The next comment has to do with where these men go from here. A number of friends have said to me, and I have said, that some 3,000 men on a parade ground are a thrilling sight, but will have real meaning only if these men are helped to grow into a steadily deepening experience with Christ. Nothing is more true. There have also been disquieting rumors that certain local commanders, themselves Christians, may have put undue pressure on the men in their units to sign up as Christians without having had a real experience with Christ. That is a possibility, but I do not think that it invalidates what took place here. There are undoubtedly some who join communicant classes in local churches because parents or pastor or friends pushed them into it. It may not be commendable, but it can be understood. All the more reason for continued Christian instruction.

We were talking about this angle of the matter as we drove up from Seoul. In the rear seat was a young elder now active in the office of the Presbyterian General Assembly. He said that, when he was in the army, he had been given by the local chaplain a booklet containing the four Gospels, the first piece of Scripture that he had ever read. The chaplain led him to Christ and later baptized him. Out of the army, he joined the nearest church and grew in his faith until he is where he is now. It was a good answer to the question, an answer that could be repeated many times over.

These men had been carefully prepared for their commitment of that day. Did they understand all its implications? Did you, on the day you were baptized? The method used in recording my own baptisms, that day, was reassuring. The men were not just being baptized and allowed to drift off into the blue. The information related to their baptism was being carefully recorded and, when the man left the army to return home, it would be sent to the pastor of his home church.

One further idea. For the three years that these men are in the army, the chaplain is their pastor. A relatively small number of them were Christians before they came here. If so, they had drifted through their teens without a clear-cut commitment to Jesus Christ. It was the chaplain who had led them to this day of commitment. And for those who had had no church connection at all, the chaplain was the only pastor they had ever known. Busy as he was with all the duties that the army places on its chaplains, he had found time to live and speak for Christ, with this tangible result today.

The work of these chaplains, in mere figures, is amazing. Ten years ago, it was found that those in the armed forces who called themselves Christians (never mind how deep that went) was about 15%. That was remarkable enough in a country where the most optimistic view of the situation gave only 7% as being Christian. Today, the report shows that those in the armed forces who say they are Christ-

ians is 25%. Meanwhile, figures for the country at large, Protestant and Catholic, is a scant 10%. It would appear that these chaplains "have been called to the kingdom for such a time as this" and have been faithful to their calling in Christ. They and the men with whom they work merit the support of the prayers of all those who love the Lord.

Allen D Clark  
United Presbyterian Mission

## Twentieth Anniversary Coming Up

The Il Sin Women's Hospital, in Pusan, finds itself in the position of trying to catch its second wind as it comes into the home stretch toward its 20th anniversary in the fall of 1972. Following the trend of the past five years, the number of patients has continued to grow until the hospital now has the largest number of deliveries of any hospital in Korea. This in spite of efforts to limit the volume of work, in view of limitations of staff. However, there is one large increase which is a cause for rejoicing, namely, the increase of 63.2% in attendance at the Well-Baby Clinic.

The increase in the delivery rate of 12.5 was slightly less than that of the previous year, but even so, 4298 mothers were delivered of 4380 babies. If that confuses you, the number includes 80 sets of twins and one set of triplets. The triplets and one set of twins arrived the same day, a busy time for everyone!

The out-patient clinics were also busier, with an over-all increase of 18.5%. The greatest increases were in the pediatric clinic(22/9%)and the ante-natal clinic (17.8%). This, again, is a type of increase which we value, as it is in these clinics that much preventive work is done. The average out-patient attendance was 194.8 per day, but the peak day came in August, when 378 patients were seen in a single day, 193 of these being in the ante-natal clinic alone.

The laboratory has, of course, shared in the general increase in work and we have had to increase the staff to four, making possible an almost 24 hour coverage, which is a great help when we are so short of doctors. We also had a request from one of the other hospitals in Pusan that their trainee technicians spend some time with us for, although we do not have any highly sophisticated equipment, the sheer volume of routine-essential tests gives a greater opportunity for learning. For example, there were 18,232 hemoglobin estimations and 9,138 blood groupings done. During the middle of the year, we were in the unenviable position of having to blood-type only those almost certain to

be needing transfusions, because, typing sera were unobtainable. Even now, supplies are uncertain and the cost is high.

In most places, "X" stands for the unknown quantity, of which there are always many in any hospital. However, in our case, "X" stands for Excellence! Last year, it was decided that, with so many attending the ante-natal clinic, we would make a distinction between those who attended from early pregnancy (X) and those who came much later (A). How do X and A compare?

Granted that there were only 345 patients in the X group, the improvement was significant. The most striking difference is in the peri-natal mortality (i.e. at time of birth). In the X group, it was 11.6 per 1000 births; in the A group, it was 28.9 per 1000. Of these, the still-birth rate was 3.8 per 1000 for the X group and 13.3 for the A group; the neo-natal death rate for live births was 5.8 per 1000 for the X group and 15.9 for the A group. Quite a difference. The value of ante-natal care is even more strikingly evident when one compares with the mortality rate of 115.9 per 1000 for the Cgroup, which did not come for any ante-natal care at all. Granted that the X group is relatively small and that these patients are often motivated by previous bad experiences which lead them to attend well, this time, still it is encouraging. The problem, however, still remains of how to convince the community of the value of ante-natal care.

In common with most hospitals in the country, over the past few years, we have found it increasingly difficult (1) to get residents, because of the government policy of limiting the number of specialists by limiting the number of training posts and (2) to get them to stay for the full four years. So many doctors are leaving for the States that those who remain are attracted by the positions in Seoul, which is where everyone wants to go. In the midst of our difficulties, a new ruling has come out to the effect that the number of residents permitted for the next year shall be based on the number of residents in the previous year (like the Australian wheat quota). This means that we are continuing to be penalized for our small number at that time. A recent publication of the allocation of 1972 residents shows that it is not so much a shortage of doctors as poor distribution. Most residents are at University hospitals, but most of the clinical work is done outside these hospitals.

|                      | % of Ob GYN patients | % of residents |
|----------------------|----------------------|----------------|
| University Hospitals | 27.1%                | 42.6%          |
| Private Hospitals    | 50.2%                | 34.4%          |

The discrepancy is even more clearly shown in the resident-patient ratio:

|                           | Patients | Residents | ratio<br>pts/resident/year |
|---------------------------|----------|-----------|----------------------------|
| Severance Hospital        | 3122     | 19        | 167                        |
| Seoul National University | 2027     | 16        | 126.8                      |
| Il Sin Hospital           | 4456     | 5         | 891                        |

Our ratio is, of course, too high, but as long as the distribution of residents is determined in this way, it seems that the discrepancy will remain.

In 1971, we had only 3 residents, two in first year

and one in second. Two additional first-year residents started in October, but before the end of December, one of these decided that it was too much work and left.

In addition to the residents, however, we have had a number of doctors coming for additional training and experience. For example, a general practitioner wanting further training in Obstetrics and Gynaecology and a Naval Orthopedic Surgeon who came for a few months of neo-natal pediatric experience, while his ship was in dry dock.

A further 38 midwifery students graduated in 1971, the class of 21 being the largest to date. The total number of graduates is now 661. With the increase in deliveries, the trainees average 60-100 deliveries during their training, depending on the size of the class. At the end of 1971, there were 35 students in training.

Nursing students from Pusan University and Choon Hae nursing schools again came for experience in their third year of training. From Pusan University, 111 students came for 3 weeks each; from Choon Hae, 43 students came for 6 weeks each. The life and teaching and healing ministry of Jesus Christ is an example of loving care and concern for people, a concern for their total well-being. Those working in the chaplaincy department share in this ministry, but because of the large number of patients admitted and the shortness of their stay in the hospital, it is hard to know how to relate the Gospel to them other than through care and concern and by being available to talk as opportunity arises. Often the hospital evangelist bridges the gap between patient and doctor and fills a very useful role by just being there when the woman wants to talk about her problems and share her anxieties. Of women seen by the evangelist, 1,577 had no connection with Christianity at all, before. A number became interested in the Christian faith. 146 were referred to ministers of local churches. And so the hospital's witness for Christ continues.

**Dr. Barbara Martin**  
Australian Presbyterian Mission

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)  
\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea  
Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 8

SEPTEMBER, 1972

## *Seoul Foreign School Celebrates Its 60th Anniversary*



SFS at present campus

In Korea, traditionally, the great day in a man's life is his 60th birthday, his "whan gap." The ancient Chinese calender goes on a cycle of named years, of which there are sixty in a complete cycle. When a person has completed this cycle of 60, his family and friends gather for a feast of congratulation and there is great rejoicing.

1972 brings the Seoul Foreign School to its "whan gap," dating from its founding in 1912. The years have brought changes that could hardly have been imagined when the School first opened its doors.

### Historical

The Seoul Foreign School is the school for the resident Englishspeaking community in Seoul. It began its career in 1912. Prior to this, as early as 1901, Mrs. Homer Hulbert had taught a group of about fifteen pupils in her own home, near the present Chosun Hotel. This little school moved from place to place during the next few years and then was suspended entirely from 1905 to 1912, during which time parents taught their smaller children at home and sent the older ones to school in Chefoo, China.

In April 1912, a parents't association was organized and the Seoul Foreign School began its work that fall, in a room of the Paichai Methodist Boys' School, with Miss Ethel Van Wagoner (later

Mrs. H.H. Underwood) as teacher of the little one-room school. The opening enrollment was eighteen, which increased to twenty seven before the end of the year.

In 1914, a little red school house was built, a square two-story brick building which eventually had three or four classrooms. The cost was met by local subscriptions, mostly from the parents of the students. The building stood almost opposite the present Seoul Union Club, near the Little West Gate and just inside the old city wall. Miss Van Wagoner was the only teacher for the first four years, during which time the attendance averaged twenty-eight. The school gradually grew and a high school department was added. The first high school graduate, in 1919, was Minnie French (Wiseman), a daughter of the Salvation Army.

In 1923, the School moved to a new location in Chung Dong, to property made possible largely through the generosity of Mrs. W.P. Shell who had visited Korea in 1920. A building on the property was remodelled for school use and, in 1924, a second story was added to this, which was called "Morris Hall" for Mr. James H. Morris, an active Christian whose place of business stood directly in front of the school and who was an enthusiastic patron. This upstairs auditorium was also used for a number of years for Seoul Union Church services.

For many years, one of the annual community events was the SFS concert and play, when the very swank Chosen Hotel was secured and the foreign community turned out en masse to applaud the Shakespearean play coached by Father Charles Hunt of the Anglican Mission (who was later carried off by the Communists, in 1950, and failed to survive the experience). The testimony of letters from former students (see below) indicates the very deep impression which Father Hunt made on the students involved.

The School continued its work until the outbreak of World War II. There were also other small schools conducted, from time to time, in other places. The largest of these, and chief rival of SFS, was the Pyengyang Foreign School, begun in 1900. This school had a dormitory, from 1912, to accommodate students from out-lying stations. In later years many students came there from China during the years when China was in a turmoil of wars



and bandits. Both schools continued their work until the fall of 1940, when the Embassy in Tokyo recommended the evacuation of families, in view of the increasingly tense situation which eventually led up to World War II. Most families were evacuated in November 1940, but a few remained and Mrs. A.A. Pieters was asked to continue the School for the dozen or so who were left. She says, "What a school! The faculty was a lovely patchwork. Various ones helped and I appreciated their help." This school met until December 8th, 1941, when the news of Pearl Harbor sent the seven students home at 11 a.m. Among the students was the present Superintendent, Richard Underwood.

Following the Liberation of Korea, in 1945, the Pyongyang Foreign School was, of course, never reopened. With the American occupation of Korea, the U.S. Army operated the Seoul from September 1946, located in the Yongsan area of Seoul. This was continued until February 1949, when the withdrawal of many of the American troops made such a school unnecessary for their personnel. The School was then transferred to the former SFS property, the title to which was still held by the Seoul Foreign School Association. The name "Seoul American School" was, however, continued until the Communist War, in 1950.

Soon after the reoccupation of Seoul, in the fall of 1950, there were discussions by the school board looking toward the reopening of the school, and the repair of the roof of Morris Hall, which had been hit by a bomb and badly damaged. This was when the UN troops were nearing the Yalu and before the Chinese Communists entered the war. One of the most active ones in this effort was Robert Kinney, former teacher and principal of SFS (married to Gail Genso, graduate and teacher), who has since been in U.S. government service here.

Events did not permit families with children to return to Seoul until the spring of 1954, when steps were immediately taken to clear the buildings of some sixty refugee families that were living there, and to put it in shape for classes. Miss Sally Voelkel, daughter of the Presbyterian Mission, was appointed first teacher and principal. The original name of the school was restored and the control once more vested in the Seoul Foreign School Association, with voting power on policy matters accorded to the sustaining Missions, in proportion to capital funds contributed, in order to assure the continued Christian character of the school.

The School opened in September 1954 with eighty-eight students, the same number as in 1912. The number soon grew, however, as families returned and new ones arrived. Children of embassy and business families swelled the ranks. By 1956, it was obvious that the building was not going to be adequate to house all those who were expected that fall. With the help of Dr. Bob Prierce and a loan from the Methodist and Presbyterian Missions, land was secured and construction was started on a new school over the hill behind Yonsei University. This was a small valley surrounded by hills which had been a public cemetery which the city wanted



The "Lower Building" at Chung Dong

to eliminate. Later these surrounding hills were also purchased from the city and the process of getting the graves moved occupied a couple of years. Students who were here at the time remember this (see below).

It was blithely hoped that the new school building would be ready for the fall of 1957, but this did not work out and Dr. George Paik, then President of Yonsei University, came to the rescue and allowed the school, with ever growing numbers of Army children, to function in a wing of the university Graduate School building for that year. The new building had been planned for a possible 200 students, but was already bulging at the seams when the school year opened in 1958, for the projected Army school had not yet been completed and their students had to be accommodated by the SFS. In the fall of 1959 the Dependents' ("Seoul American") School was ready and the pressure was considerably reduced.

That same fall the quonset gymnasium was built with money from a fund which had been held by the U.S. Army; money raised in the community for the school before the Communist war.

In 1961, the school secured a full-time Principal, Mr. Richard Underwood, son of the first teacher and principal of 1912. In that year there were 120 students from kindergarten through high school.

#### Letters from former students and alumni

At this point let us suspend the historical narrative to share some letters received from those who have been a part of SFS in past years.

One of the most interesting of these came from Wilfred J.H. Twilley. The Twilleys were in Korea with the Salvation Army and Wilfred and the younger ones of his family were among the original charter members of the student body when the School began its career in 1912. He says, I attended SFS 1912-15. Left Seoul in January 1916 for England, via Canada, with my parents. World War I was in progress and I enlisted in the Canadian Expeditionary Force for service in France and Belgium, receiving my discharge in June 1919. In common with many of my generation, the war ended



my formal education.

"My special memory of SFS is the delightful personality of Miss Ethel Van Wagoner and her earnest (and successful) endeavor to reconcile the American history of the Revolution with the English history that the four of us had previously studied. For me, her effort has been of lasting value in assessing subsequent events with some measure of objectivity.

"On the lighter side, you can imagine the ribbing she got from us during 'The Courtship of Horace Underwood'! Whenever she turned up in a divided skirt, our eyes were glued to the window, awaiting the arrival of Horace Underwood with his two ponies."

Miss Van Wagoner was our only teacher, but a nun came in each week to teach French.

When I left SFS in 1951, the world was in a bit of a muddle, due to World War I. After three years in the Canadian Army, I spent five years with various business houses in Canada and then seven years in Shanghai. In 1931, I returned to Canada and commenced an import business which was terminated War II. After five years with the Royal Canadian Air Force as intelligence officer, I returned to Canada and the import business, which I carried on until 1964 when, due to sheer laziness and a desire to spend a few months in England, I retired.

"It is astonishing to think of 563 students, as of September 1971, compared with the little red school house next to Paichai. Some day, we may visit it; particularly, if you can learn to build fire-proof hotels and remove the threat of war."

Another charter member was Edward S. Avison, whose father was the founder of Severance Medical College. "I started the day Ethel Van Wagoner opened the doors. I was pretty young, I guess, for I remember her pulling out one of my teeth. I stayed through my Junior year (1922)."

Nearly all the early students have fond memories of the Shakespearean plays directed by Father Hunt. Says Edward, "Speaking of Father Hunt and the Shakespearean plays, I remember there was a teacher who was religiously opposed to the theatre. When she prohibited us our annual play, we wrote a petition to the School Board. We signed in circles so that no one would know who signed first. We got to do the play". One wonders how much influence Father Hunthad on Edward's later career of teaching Drama and Speech.

Marion Morris (Stephan) was also in this first group. Her father was James H. Morris, who was in business in Seoul for many years, and who, among other things, helped install the first street-car system. He had an agency for the Overland automobile, which proved as attractive to children coming home school as Longfellow's famous smithy. Marion says, "I attended SFS from 1912 to 1922, perhaps the only pupil who did not leave during that time, since we did not go on furloughs. As for the size of SFS in those days, it ranged from around 40 to about 60 or so. Before the opening of SFS, "I went to a little kindergarten run by Miss Christine Cameron. Then there was the opening of

SFS, with Ethel Van Wagoner, when all the classes were in one room and we younger ones had the benefit (?) of hearing the older students recite. (Each class was called to the front of the room to recite in turn.)

"I'll never forget that Miss Sue Hopkins (who succeeded Miss Van Wagoner) read us several fine books, devoting time in the early afternoon, right after lunch. We always had morning devotionals, too. Our high school classes were conducted by Miss Florence Bligh, but there were times when we had to draw on parents and others in the community for teachers. Was it one whole year, or only a few months, that we had real departmental teaching? We had Dr. Koons for Math; Dr. Deming and Mrs. Coen for Latin; Mrs. Hobbs English History; M. Martel for French; and Dr. Becker for Physics, with a trek out over the hills to Chosen Christian College (now Yonsei) for lab work on Saturday mornings."

"I remember school picnics to Pulpit Rock, the river and the tombs; the lessons we had outdoors in the glorious weather; a special outing to watch a huge fire at a big newspaper building, when we saw the great tower tumble down; the literary societies (Aesthetes and Adelphians) and, of course, the school plays! Dear Father Hunt wrought miracles with some of us who were less gifted than others, even though he struggled against some of the mid-Western accents! One lad made him shudder when he said 'watter' and Father Hunt exclaimed, 'Waw-tah, my deah boy, wawtah!' Perhaps I should not remember the occasion when a group of us wrote a letter to the School Board, signing our names in a circle, asking for permission to put on the school play as usual, when our teacher had decreed against it! Were we rebels? Or subversives, I wonder?" Marion's husband was long in consular service.

Esther Beck (Stockwell) was also one of the originals, with her sister Frances. Their parents were here with the YMCA. "I remember we studied English history as well as American. Dorothy Hoggard (Salvation Army) would drill me on English dates and facts, so I wouldn't fail Miss Van Wagoner's examinations. We also had spell-downs. I can still see us standing in a row until we mis-spelled a word and had to sit down." Esther and her husband spent years in mission work in China, where her husband was imprisoned by the Communists, later released, and they also worked in Singapore.

Elizabeth Koons (Gompertz) entered second grade (having tutored at home) in 1914. She writes from England that her son Richard Gompertz's son Simon, who was in SFS 1966-71, may well be one of the few grandsons of SFS alumni to have attended the School.

The first graduate of the school was Minnie French (Wiseman), in 1919, though she first attended in 1916. Her parents were with The Salvation Army.

Ruth Thomas (Godbey) (father, John Thomas of the Oriental Missionary Society, who was badly beaten up by the Japanese police, at the time of the 1919 Independence Movement) recalls "Our

paper-chase, which took us all over Seoul and occupied a whole day." She graduated from eighth grade the same year that Minnie French graduated from high school, having started in 1912.

Carter Clark (Settle) (whose father, W.M. Clark, was General Secretary for the Christian Literature Society) attended until 1916. She says, "The school had about 95 students, kindergarten through 12th grade, and my class had four. The grade above had two and we called ourselves the Super Six. On Saturdays, we used to hike out to the college (Chosen Christian College) for Physics lab, one year, and Chemistry lab the next. We went to Pyongyang to play the students there in basketball and tennis."

"You mentioned Father Hunt and Shakespeare. I can remember doing a play in which Katherine Smith was supposed to faint but was not doing it very well, so Father Hunt showed how. Martin Zuber and a couple of the boys had to help him get up again."

Katherine Smith (Bolt) herself describes her class, which was an outstanding one. (Her parents were working with the Japanese church in Seoul.) Glenn and Elmer Noble (twins) later completed Ph.D. degrees in zoology. Another of the class became a Rhodes scholar. The Smiths lived next door to the school, which was a great trial to the young Smiths, who had to go home to eat and could not enjoy exchanging sandwiches with the rest of the noon lunch crowd. "I remember the frightening day in March 1919 (Independence Movement time), when the Japanese police took over the school. I recall our relief and joy when we were permitted, after a long day, to go home, and how indignant our parents were. I remember my awe and surprise at being awarded the first Girls' Cup, in 1926, an honor only paralleled by my Phi Beta Kappa in college -- and perhaps not quite, at that. The value of my preparation at SFS was pointed up by a record of all A's (except for a shameful B in Cooking) during a transitional year at Berkeley High."

"As for professional work, honors and so forth, I appear in *Who's Who of American Women*, listed as an author. This is accurate as far as it goes, though I have done a good deal of editorial work and have long enjoyed an affiliation with the music department of Ginn and Company, working as a lyricist as well as well as author and editor. My SFS training in Shakespeare has brought me a great deal of pleasure, for I have been in several amateur productions, and back in radio days, even played it on the air. I am most grateful for the excellence of my early education, especially in the Humanities."

Paul Rhodes was at SFS 1920-29. (His father taught at Chosen Christian College and was author of the *History of the Northern Presbyterian Mission*.) They lived out at the college, then quite a distance from the main city and Paul says, "This necessitated a three-mile walk into the city, each day, to attend school. The school then had a total enrollment of 50-75."

"I recall starting first grade at the little red school

house near Paichai. While the school was there, the older boys took delight in terrorizing the small fry (including me) by daring them to descend into the dark cellar of a nearby vacant house which they claimed was haunted."

"All of us were greatly excited when the school moved to its new location behind the J.H. Morris garage. My first speech-making was at the Christian Endeavor meetings held in one of the school rooms on Sunday afternoons. Also, the gathering for Sunday afternoon worship in the upstairs auditorium. I can still see Dr. Koons' head nodding all through the sermon, but when he awoke at the end, he could tell you everything the preacher had said!" He adds, "My brother Howard was one of Father Hunt's star performers." Both Paul and Howard have been pastors for many years.

Richard S. Pieters was not an alumnus, but returned to Korea with his brother Reuben and Evelyn Becker (McCune) to teach 1930-31. The personal publicity sheet which he enclosed reads: "Teaching Experience: Seoul Foreign School 1930-31," etc., which indicates the enthusiasm of his recollections. He says, "We had all graduated from college that spring and none of us had ever taught before, so I am sure the community was in some doubt as to how the school was going to function. As I recall, Mrs. Underwood was principal, Dr. Becker taught a class in Chemistry and Mme. Heftler had one or two French classes and that was about it. The three of us were the faculty for the Junior-Senior High School. There were no seniors. Gail Genso (Kinney) -- who later returned to teach, and married the principal, Robert Kinney -- was a junior. Joan Davidson (Underwood) was a sophomore."

"I remember the trip the school took to the Diamond Mountains, that fall. Mrs. Underwood declared a week's holiday and we all took off for the mountains and spent the week hiking, spending nights at Korean inns or monasteries. The other special memory is of *As You Like it*, directed by Father Hunt, with Reuben and Evelyn playing the leads. I was Jacques. It was quite a play and I still have and treasure the Korean painting that Father Hunt gave me as a memento. I was scoutmaster and remember taking some winter hikes with the scouts."

Everyone seems to remember Father Hunt and Shakespeare. Mary Billings (Kiefer) (graduated 1932) (parents in the Methodist Mission) says, "During my high school days, there was an over-abundance of girls and very few boys. So, being a tall girl, I was always tapped to play boy parts in Shakespearean plays. I yearned to have a girl's part, but managed only to get the part of a fussy, neurotic old lady who fainted, in a comedy we presented my junior or senior year.... Our senior class was the largest in years—five."

Her sister Portia (Foster) (graduated 1936) says, "One of the most interesting things for me was the course in Oriental culture which was taught my senior year and ended up with a field trip to Kyungju, where we climbed the ancient astronomical observatory and also saw the sun rise from the



stone cave temple. I also remember Father Hunt's Shakespearean plays."

Another sister, Alice Billings (Wooster) (1940) says, "I guess that the thought of 563 students in good old SFS is sort of staggering to me. Part of what was special to me was the small intimate atmosphere. Maybe you have managed to preserve that." (We think we have.)

Letters from two nieces of Edward Avison (see above), daughters of Douglas Avison who took his pre-SFS schooling over in China, as was then necessary, and later returned to Korea to work at Severance Hospital:

Helen Avison (Crawford) (1939) says, "Foremost in my memories are the Shakespearean plays directed by Father Hunt. I also recall with fondness the instruction in dances by Mrs. Tcherkine, a white Russian who lived in the Russian Orthodox compound back of the school. The Russians in that compound were extremely talented. Most of them spoke several languages fluently." (White Russians were the opposite of red Russians, being those who had fled Russia at the time of the 1917 Revolution.) Helen, now living in Atlanta, adds, "Incidentally, we had a Mrs. Yun in Atlanta for the past two years. She was a secretary at SFS before coming to Atlanta. She speaks with special fondness of Dick Underwood." Those at SFS knew her as Miss Key. She is expected to rejoin the staff, this year.

Helen's sister Joyce Avison (Black) (left Seoul in the 1940 evacuation) writes, "It is hard to isolate memories, but I remember how much we loved Mrs. A.W. Taylor's dramas and how great at acting she made us feel. (The Taylors were in business in Seoul for years.) Also the orchestra under Mr. Huss. What I value most of all were the many nationalities that enriched each other. When I was in Leningrad in 1968, I wondered about Vova Sisin; and when I read of Turkey, I wonder about Fader Batershin. And does anyone know what happened to Lillian Min and Lucy Crowe who stayed in Korea when everyone left at the end of 1940?"

Coming down to more recent times, Edwin Kilbourne (1962) recalls studying in the smaller of the two buildings on the Morris Hall property (second SFS location). "Memories come in large doses. Soccer in combat boots... climbing through the underground heating system between the buildings at Chung Dong... the ghost-like ruins of the old Russian embassy overlooking the playground... graveyard vistas from every desk in the new building (i.e. after the move to the third location) the senior trip, with commentary by Dick Underwood and music by the Untouchables... Mrs. Diffenderfer, the most unforgettable teacher I have ever met... These are a few of my favorite things. My junior year of college, I recorded an LP album entitled I know where I'm going! This began a recording and performing career that has taken me well over 300,000 miles, through 1500 performances. During this time, I have recorded four more albums. I have an appointment in the United Methodist Church as a minister at-large, working in new forms of worship,

contemporary music, and the Church and the arts."

Alice Baker (Sarvis) (1964) recalls the Sadie Hawkins Day races, musicals, Shakespeare plays, intra-mural volley-ball and a goat that liked to have Shakespeare read to him. Since leaving, she has become an R.N. and married. Ben Torrey (1964) remembers the incomplete new school in 1958, graves outside the study-hall window, arriving at school to find that classes had been cancelled by the Student Revolution of 1960.

Ben has been working as Director of Special Ministries for Yokefellows Service Organization in North Carolina, on a half-way house for alcoholics, and on a low-income housing project, as well as with the Performing Arts Guild. He plans to enter Sarah Lawrence College in the fall of 1972.

### And now to more recent History

Originally, the Seoul Foreign School, though always serving the entire English-speaking community, was a school primarily for children of missionary families, who made up the majority of that English-speaking community. The past few years, this has been changing. At present, about 30% of the students are from missionary families and about 70% from families in business, diplomacy government, UN and Peace Corps. In 1972, there were 23 countries represented, including nearly a dozen embassies.

The school has grown phenomenally in the past eighteen years, from 18 students in 1954 to 120 in 1961 and 260 in 1965, and with 600 expected for the fall of 1972. This has required a non-stop building program to keep up with the student body. In 1958, when the school moved to its present location, it had 285 "pyong" of buildings (a pyong is 36 square feet). In the fall of 1972, there are 2385 pyong, including teacher housing, but not including the new gym, which is under construction. This is a \$280,000 project, half of which is to be completed in the 1972-3 year.

In 1961, there were several combined classrooms in the grades (as grades 3 and 4 in the same classroom). Today, there are 15 sections of grades 1-6. Three large school buses are owned and run to service different sections of the city.

For several years, a dormitory was maintained to care for students from distant places, but this has been discontinued and this space remodelled for teacher apartments, in addition to other teacher accommodations.

The school is the only such school in Korea which operates without subsidy of any kind. The annual operating budget is \$594,000. All teachers' salaries are paid by the school, either directly or through mission appointments. A few of the part-time teachers do not accept pay, but in such cases, funds are set aside and listed as contributions from the teachers. These total about the equivalent of one full-time teacher's salary.

The curriculum is in step with major educational systems of progressive, but not pioneering, schools in the States. Text books are reviewed and replaced as necessary to maintain standards. The school Board has ruled that any class of over 30 is to be



SFS at present campus

divided, so as to maintain a favorable teacher-student ratio. Bible is required through eighth grade and church history and world religions in the senior high school.

Throughout the grades, the school places emphasis on Korea and the Far East. Korean culture and language is taught through the elementary grades and offered as a full regular language course in the high school. In high school there are courses in Far Eastern History and related subjects.

More recent developments are courses in typing and electronics, Junior and Senior High Home Economics, special courses in Drama, Speech, Journalism and Creative Writing. A new team-teaching learning center has been instituted for grades 5 and 6. There is an athletic program which involves three full-time athletic instructors. Cement tennis courts have been laid out and are in constant use.

There are now forty teachers and a full administrative staff, including a Superintendent, Secondary and Elementary principals and a Business Manager. There is a rather full guidance department with three counselors: Admissions Counselor, Mrs. Ian Robb; Religious Counselor, Rev. Arthur Stanley; and Guidance Counselor, Miss Margaret Jacobs.

The school maintains a modern cafeteria. There is a telephone switch-board with seven lines coming in from the city. Application has been made for formal accreditation by the Western Association of Schools and Colleges in the United States. It is anticipated that this will be granted in 1973.

There were 21 high school graduates in June 1972. It is probable that there will be 35 in 1973.

One of the interesting items is the geographical situation of the school. Although the School itself has not moved since coming to the present location in 1958, the relation of the city to the campus has changed considerably. The first and second campuses of the School, in 1912 and 1923, were at the edge of the old city, just within the old city wall. At that time, the present location was three miles out in the country and those who lived at the Chosen Christian College (Yonsei) had to walk the three miles to and from school. In 1958, when the School

moved out, it was within the expanded city limits, but surrounded by open land and rice fields. The main road through the valley below was a mud hole that few cared to navigate, and all access was through the campus of neighboring Yonsei University. With the construction of the Second Han River Bridge, roads were paved and the entire area has rapidly built up. The School is now well within the rapidly expanding city of 6 million.

The control of the School is in the hands of the Seoul Foreign School Association, membership in which is open to any interested English-speaking person, resident in Korea, approved by the Association. The course of study is aimed at preparing the students for college entrance in the States and standard Achievement Tests are given each year to check on the quality of the work done. The regular College Aptitude Tests may be taken in Seoul. The record of those who have gone to the States to college has been most satisfactory. The school maintains a high standard of Christian character-training. Teachers are selected for effective Christian influence on the students, as well as for professional competence. Bible courses are given at every level and there are frequent chapel and classroom devotions.

In and out of the classroom, Seoul Foreign School continues a proud tradition of excellence in education for English-speaking children from abroad. Students returning to their home countries usually find that they are ahead of their classmates and almost all of the graduates of the regular high school program continue on to higher education in college, with no evidence of handicap. By providing this educational service the Seoul Foreign School continues to support the work of the Christian missions in Korea, and to facilitate the life of foreign businessmen investing and working in the future of Korea, by making it possible for men and women with families to devote their efforts to the work of their calling, with a reduced burden of care for the education of their children far from homeland schools.

Richard F. Underwood  
Allen D. Clark

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea

Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 9

OCTOBER, 1972

## HLKX FROM KOREA TO RUSSIA

(Ed. Note: Several years ago, we published an article on the Russian broadcast ministry of HLKX radio station. HLKX can be heard clear across Siberia and contacts have been made with listeners, through a postoffice box maintained in Japan. Recently, we asked Mr. Winchell to bring us up to date on this avenue of Christian witness.)

Aboard the M/S Baikal, we sailed to Nakhodka, USSR, a two-and-a-half day voyage. On the final day, as we entered the port, customs officials boarded the ship and we went through these formalities in our cabins. Our inspection was light, just the checking of papers and counting our money. Then we were allowed to leave the ship. We were taken to the train by bus.

Upon arriving at Khabarovsk, lunch was a new experience. An average meal can take two hours to complete. You might wait fifteen minutes for the menu. Then ensues a lively conversation, not as to what to have, but what do they have to serve us. In due course of time, the food arrives but one has to be content to wait.

That first night was Saturday and we went to the evening service at the Baptist Church. It was from 6 to 8 P.M. and we arrived a little late and were placed in the front row. A little while later, a young man came in and sat in front on the other side. After a few minutes, he left the service. A church leader came and asked if he were in our party and we said we didn't know him. In fact, no one in the church knew him. Late that night, a government official visited the pastor and wanted to know who the strangers were in the meeting, what did we represent, why did we come, and what did we say and what did we ask, etc.

The service itself was an experience that I will remember for a long time. There were three sermons and five choir numbers after we arrived. There was, of course, congregational singing and prayer. All the songs were in minor keys. I saw for the first time hand-written choir books, laboriously copied out with the notes, staves and words, etc. I saw only two or three Bibles and as many hymn-



William S. Winchell

books in the congregation.

Several walked us to the center of town, including one man and his teen-age daughters. I showed him our family picture and his first question concerned our children. "Do they love the Lord and go to church faithfully?" This is the foremost burden of the Christian parent in Russia.

We met with the leaders for prayer and learned at that time that there were 20 preaching brothers and that each meeting just before the service begins, four were chosen to preach. This means that all twenty come to each service prepared to speak. They, of course, have no libraries and many do not even have a New Testament. Yet in this meager situation, they try to share what they can. We found that they depend on our broadcasts to feed the preaching brothers so that they, in turn, can feed the people.

We visited the Baptist Church of Novosibirsk and found that it had been in the center of the city, some years ago, but that the land and building had been taken by the government and they had been given a building quite a distance from the city. The average member has to travel two hours to get to church. It is situated a half mile beyond the last bus stop at the end of the line. The church itself seats 500 and, as the pastor explained, can accommodate 700 if many stand to make room. The membership is 1400 and they have three choirs. The church building was immaculate and well kept. Although there is a built-in baptistry, they prefer to use the river, which runs nearby, so that these services will be more of a testimony and witness.

At this point in our journey, we compared notes. One interesting thing that I copied down was the translation of some of the large billboard signs which were so prolific everywhere we went. Some of them carried pictures of Lenin and read like this:



Irkutsk City Center

Lenin, the light of our new world  
 Lenin, we are faithful to you.  
 He(Lenin) is the way, Children, you are on the  
 right way.  
 He hasn't died he lives.  
 Lenin lives forever.  
 Communism supplies our daily bread.

One of the speakers in a church was a young ex-soldier who had served in East Germany. He brought greetings from the Christians there. In his preaching he encouraged the people to witness and to bring their loved ones to church. His own mother is a medical doctor and a party member. He continues to ask her to church, but she refuses on the grounds that she would lose her job.

From Irkutsk, we returned to Khabarovsk by plane and thence to Nakhodka by train. In proceeding through customs on leaving the country, we were very thoroughly searched. All of our cases were checked for hidden compartments and for anything inside the linings. They tried to disassemble Edna's compact, to see if there were anything under the powder, etc.

And so we left the Soviet Union burdened for the Christians and for the youth being duped by a godless cult. On the other hand, we left encouraged that our radio ministry is definitely helping and that there are youth in the church.

William S. Winchell  
 HLKX Radio Station  
 TEAM Mission

## The Christian Taxi-drivers Fellowship

Did you know there was one? Neither did I until I heard a rumor of such and then proceeded to forget about it until one day when I took a taxi across town. I asked the driver where he was from and was he a Christian. Turned out that he was from Andong and had studied in the Bible Institute under Ben Sheldon before moving to Seoul, where he found a job driving this taxi. But the taxi hours, etc. etc...he just couldn't get to church, though his wife and children attended. Well, he had an alibi, for taxi-drivers work from 5 A.M. to near midnight and are too dog-tired on their days off to be interested in church or much of anything else. I asked him if he knew of the Christian Taxi-drivers' Fellowship. He did not, so I took his name and said I would find out and put him in touch with them.

I recalled that the group had something to do with Saimoonan Presbyterian Chrch. A few days later, I ran into the pastor, Rev. Simeon Kang, and asked him about it. Yes, there was such an organization meeting monthly at the church, and he gave me the name of the one on the church staff to call.

I called and found out about them and gave them the name of my taxi-driver. They said they would call on him and try to get him interested. Later, I found his name on their roll. A short time after

that, I attended their meeting, the second Sunday afternoon of the month. There are about 90 in the Seoul group and others in other places. They get in touch with the employers and try to arrange exchange of hours to make it possible to attend church.

And now to go back to the beginnings. The group was formed in December 1969. The Korean name is 크리스천 운전사 신우회, It came about through the meeting of two men, Yoon Tac-Ee and Kim Chang-Sik. Their stories are worth knowing.

Yoon Tac-Ee was born in a village down toward Inchon, the oldest of six children, in a very poor family. His mother ran a small wine-shop on the edge of the village. The boy became quite ill and the mother followed the normal practise of calling in the local "mudang" (sorceress) for a seance, to drive out the spirit causing the disease, paying more than she could afford, with no helpful results. There were Christians in the neighborhood. They came to call and urged the mother to send the mudang away and prayed with them. The family decided to attend the friendly church, the boy got well and began to attend Sunday School enthusiastically. The family situation began to improve. The boy finished primary school but lacked the money for high school (which is not free, in Korea). He was



baptized in the local Methodist church and, when the congregation built its new church, he worked on the building and later became a teacher in the Sunday School.

So far, so good. He got a job with the U.S. air force near by and was soon earning well. By now he was 18. He married a Christian girl and a son was born to them.

At 21, he went into the Korean air force. Here he began to drink with his new army friends. Out of the army at 25, he did not go home but went to Seoul and worked as an auto mechanic, but was unable to save anything. The drinking continued. At this point, as he says, God gave him his first warning. The youngest child took sick and died. Later, the house burned down and the second child died. He sent his wife and remaining son to the country and took the jeep which he had bought to the mines on the east coast, but his behaviour there was no better. Word came that his wife was dying and he hurried home but got there too late. Then he himself got sick, tried various hospitals, but got no better. One disaster after another.

He finally yielded to the urging of Christian friends and went back to church and found a new experience of God. He was admitted to the Ewha Hospital with lung cancer. The pastor of his present church came to see him frequently and to pray with him and he presently recovered. He determined to spend his life witnessing for Christ. He became a deacon in the Tong-bu Holiness Church of which he is now a member. He re-married and now owns his own taxi and witnesses to his passengers about the Gospel.

So much for Yoon Tai-Ee; what about Kim Chang-Sik? His great-grandfather was in the third graduating class from the Pyongyang Seminary, back in 1910. His father was a former associate pastor of Saimoonnan Church in Seoul. He himself graduated from Tai-kwang Presbyterian Boys' High School and started college but dropped out to learn the chauffeur's trade and worked at this for a year and a half, much to the family's unhappiness. Finally, he entered Soongsil College, then went into the army, then to work in a factory.

Then, to the amazement of the family, he entered seminary and worked in the Industrial Evangelism Center in the Chunho Dong section of Seoul. But he wanted to do something for the taxi-drivers in town, having been himself a driver. Somewhere, he heard of Yoon Tai-Ee and the two of them got together in a tea-room. When they prayed together, there were snickers all around them. They started looking for a place to meet and their search led them to Rev. Simeon Kang of the Saimoonan Presbyterian Church. Dr Kang took the matter to the next monthly meeting of the Seoul pastors' association, explained what was planned, and asked the others to announce the time and place so that any

Christian taxi-drivers in their churches would be encouraged to attend. About fifty came to the first meeting, a name was selected and plans made. There are over 40,000 drivers of trucks, taxis, buses and private cars in Seoul. Plenty of room for evangelism, here.

The purpose was to be: 1) to give out the Good News; 2) to encourage service and moral action; 3) to help each other; 4) to endeavor to improve their life. There are now branches in other cities. There are 90 members who meet at the Saimoonan Church in Seoul; 30 at the Namsan Presbyterian Church in Taegu; 40 at the Nam-kyo Methodist Church in Pusan; and 30 at the First Presbyterian Church in Taejon. There is also a group in Kwangju. Meetings are held on the second Sunday afternoon of each month.

There are also lunch-hour meetings held weekly at Sin-sul Dong; Yonhi circle; Youngdeungpo circle and at Ton-am Dong. The group prints its own tracts, uses others received from the Bible Society. These are stamped with the name and address of the organization and an invitation to accept Christ. Each driver has up in front of him a small sign which says, in general, "I am a Christian. You need Christ, too." Each of them carry 80 to 100 passengers a day. They give a tract, with a card offering a Gospel. A call is made on those who write in for the Gospel and the person is urged to accept Christ and start attending the nearest church. At the next monthly meeting, announcement is made of the one who led the person to Christ, and this one is told to pray for the new Christian. The group writes to him and checks with his pastor as to his Christian progress.

One of the old rules of the famous Nevius Plan reads: "Let each one abide in the calling wherein he was called and witness for Christ there." These men are doing that. It is a helpful Fellowship.

Allen D. Clark

United Presbyterian Mission

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## International Medical Stew

The public health program of the Kwangju Christian Hospital is in a stew—a great, bubbling, international stew, full of hearty and heartening ingredients.

Besides the busy and excellent Korean public health nursing team, headed by Chin Chung-Cha, there are two Canadian nurses, Marion Pope and Margaret Storey. Together, these women are responsible for maternal-child care clinics, family planning, TB and counseling programs daily at the hospital. In a typical month, this means something like 89 interviews with new TB patients and 970 interviews with former ones; 646 injections for TB patients; 65 pre-natal examinations; 67 post-natal examinations; 210 family planning counseling sessions; 345 children seen; 904 DPT shots given; 77 TB skin tests for children; 161 BCG injections; 91 polio; 20 measles and 292 DPT-polio injections.

These figures can be doubled to include the children, mothers and TB patients seen outside the hospital. Each Tuesday and Thursday, the nurses are in country villages for clinics. Once a month, a village for patients with arrested leprosy is visited. There is a Roman Catholic and a Protestant church in this village and the public health nurses work with the nursing brothers of the St. John of God Hospital. There is also a monthly pre-natal, post-natal and child health clinic at the St. John of God Hospital in Kwangju.

The addition of the St. John of God brothers makes our public health stew an Irish one. These brothers from Ireland are qualified nurses and one of them, Brother Brian, is also a doctor with specialties in gynecology, obstetrics and psychiatry.

In Kwangju, for many years, the Kaeng-Saeng Won home for the poor has been little more than a shelter for homeless human beings. It has had no more amenities than a dog pound. Brother Brian and two other Irish nurses and young Korean men who are candidates for the priesthood, with the patients themselves, built the first separate building for the psychiatric cases, those who live at the Kaeng-Saeng Won. The New building is clean and adequately heated, with bath-rooms and shower rooms. Here, 42 patients are receiving loving help. Stimulation for the mentally retarded and mentally-ill children, occupational therapy (knitting, making Korean bedding and sewing) are part of the program. Kwangju Christian Hospital student nurses do their field work here under the direction of Miss Pope, as part of their psychiatric nursing course.

Student and staff nurses also make many TB home visits. The idea is to keep contact with the patients, to find out their problems and always to encourage them to continue the long treatment necessary for their recovery.

"We go to see an 18-year-old girl who came into the hospital several months ago and learn that she had advanced tuberculosis. Why hasn't she returned to the hospital? "In a home visit," says Marion Pope, "we find she is frightened by so much medicine and so many pills. Her mother drinks. The family has financial problems. The girl fought physically

with her mother in an argument over whether she could continue treatment. The only way to treat this girl physically is to find out these things and continue constant, encouraging support, urging her to get well.

"Many, if not most, TB patients just plain cannot afford the long treatment necessary. If they come to the Kwangju Christian Hospital, they get it free of charge. But they need to come in. Sometimes, we have to go to them. For example one lady in an old-folks' home cannot come for her medicine and no one there thinks it important, so we take her medicine to her.

"In Korea, right now, an obvious priority is economic development. Preventative health programs are often at the bottom of the list. We hope that the government will come to realize that putting funds into public health work will eventually contribute the most to economic development. Government insight into the need and what can be done, and then assignment of money and personnel where the need is, this is what we hope for for Korea."

The hospital, founded by the Southern Presbyterian Mission, and its director, Dr. Ronald Dietrick, have been cited by Church World Service for work done in family planning. The program provides counseling and contraceptives to those interested. The loop is easiest, and effective but has had a bad reputation in the past, in Korea. The "pill" is more expensive, though the hospital will give it free (a month's supply in a Korean drugstore costs 30 won). Contraceptive cream is also given. Tubal ligation is good but expensive. Some vasectomies are being done, "but the trouble is that men who have them and like them never talk about it," says Miss Pope.

TB Peace Corps volunteers, Irish Catholic brothers, Korean seminary students, nurses, doctors and medical students, Canadians and Southern Presbyterians are all involved in the public health work here in Kwangju. It's a robust stew, all right, that's simmering at the Kwangju Christian Hospital.

Mrs. Martha Huntley  
Southern Presbyterian Mission

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea

Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 10

NOVEMBER, 1972

## INTRODUCING A DAUGHTER OF THE KING



Mirr Willa Kenren

An article in the Korea Times announcing the death of Prince Yi Un, on May 1, 1970, stated that this marked the end of the immediate family of King Kojong. It wasn't long after this that I learned that this statement was in error. Of course many could have reminded them of Princess Tokhye, who lives at the palace in Seoul, who is mentally incapacitated as a result of the treatment she received at the hands of her Japanese husband on her wedding night. But I learned that I was personally acquainted with another sister of the prince, Yi Moon Yong. She was born of a concubine of the king in October of 1900. Through court intrigue, the young mother was given poison, and it was apparently assumed that her child was also destroyed. In fact, however, another concubine took the day-old baby and ran away. This was "Halmoni's" story, but it has been authenticated, and she has been recognized by the living members of the family, and has been received at the palace.

This tiny white-haired lady (she would have to stretch to measure 4'10") living in one room with a kitchen attached, in Iri, is the image of King Kojong, which adds credence to her story. You would look hard to find a woman of her character, sense of humor, industry and independence of spirit, with an overpowering impression of serenity, added to a beautiful and strong, as well as mature Christian faith. It is a pleasure and an honor to know her—how much more to be considered one of her "daughters."

We met Halmoni in a most unlikely place—the women's prison in Chonju—in 1962. She was in the dull blue baggy trousers and plain top of the prison uniform, her hair in the traditional Korean bun, one of some forty women prisoners. What there was about her that made her remain in your mind and heart after you left the place following a brief hour of worship, we were never sure. But it was

indisputably the case. I wasn't doing prison work, but went along, first with Miss Ada Sandell, and later with the Rev. Romona Underwood. Each time as you entered, you found yourself looking for Halmoni, and remembering her when you left. Romona got a Korean woman evangelist, Mrs. Bong Sim Han (In English usually called Mrs. Kim—her husband's name) to work with the women an hour a week, and she, too, immediately felt drawn to Halmoni. None of us had any doubt but what this woman didn't belong in prison, and soon learned that her crime fitted her personality—she had fed a Communist soldier, was the way we first heard it, and her sentence was ten years.

As the end of the ten years drew near, we all worried more about her. She hadn't any family, and so no one to go to when she left prison. What was to become of her? I will always regret that we let the time slip up on us without knowing the exact date of her release, and were not there to welcome her out. By this time Romona was not in Iri, and Mrs. Kim was not working at the prison. Romona looked Halmoni up, however, to say good-bye before she left for Canada, not expecting to return, and fortunately I went with her. We found her in a "half-way house" where prisoners can stay for few months while they get adjusted to life on the outside. Because of her age (Halmoni was then 70) she was to be kept there as long as she lived. She was a servant in the house, with no rights, no real freedom, and with no one with whom she could talk. She had a roof over her head and food to eat, and was not mistreated.

When we visited her that day, we could sense her deep feeling of loneliness at the idea that Romona was about to leave, and that I would be leaving for furlough within a few short months. She inquired about Mrs. Kim, and I promised to bring her for a visit. A few days later, Mrs. Kim and I went and took Halmoni for a drive and a visit. It was a beautiful May day, and it was on the shores of a little pond at the edge of Chonju that she told us her amazing story. She had two main desires: one that she might go to Haein Sa where her foster mother



Yi Moon Yong

"the Lord would soon take her."

Her story is too long to recount here in detail, but a few important facts were that she learned, later on, that the king, her father, had known of her existence, and had had her pointed out to him as a young girl, and then later had her married to the son of a courtier. The young husband was drowned in a boating accident before their first child, who died in his first year, was born and she practically raised some twelve brothers-and sisters-in-law. The family had to flee from the Japanese, and lived for a time in Wonsan, as well as spending a year or so in Nanking and Shanghai. Some of the family remained in north Korea. A brother-in-law visited her from the North several times and he was found to be a spy. This was the Communist soldier she "had fed." Again she fled, this time from the police, but was finally captured in the mountains of Kang Won Do by the CIA, and her two years with them were most difficult. It was in this unlikely period that she became a Christian.

To make a long story short, she did go to Hae-in Sa, and remote as the chance seemed, 43 years after the woman's death, they did remember the mother and knew of the daughter and treated her with the reverence due royalty. We got her out of "half-way house" and into a room of her own, near enough to Mrs. Kim for them to go back and forth once or twice a day, and where she is comfortable and content.

Halmoni's story is in the hands of the well-known historical novelist, Yu Ju Hyun, whose book should be out soon. When it appears, hopefully it will help provide Halmoni with a decent living without having to depend on the kindness of others for her daily necessities. Perhaps you will have an opportunity to read the book, or maybe see on film the whole fascinating story, and if you're really lucky, maybe you'll even get a chance to meet this wonderful little lady!

Miss Willa Kernen

United Church of Canada Mission

## Innovation—A Symposium

As Korea came into the decade of the 70's a new mood started to make itself felt in Korean education. After 25 years of bending every effort towards expanding its system there started to grow a consensus that the time had come to take a new look, to re-evaluate what was going on. Several of the institutions started an informal association to work together for improved quality, joint projects were initiated among the Sinchon Christian Universities of Ewha, Sogang and Yonsei, a spate of Master Plans were announced, and the Ministry of Education itself started to take a hard look at quality factors.

As one of the leaders in the movement, Yonsei University in the Spring of 1971 started planning for a conference on innovation. A number of possible formats—workshop, seminar, congress—were considered and by the winter of 1971, it was agreed that we should hold a symposium of about one week's duration, inviting experienced university innovators from all over the world to present papers sharing their experiences. The over-all title was International Symposium on Innovation in Higher Education, which was divided into four sub-themes: Forces Affecting Innovation, Modern Patterns of Governance, Directions in Educational Reform, and Cooperation for Innovation. The date was set for the first week in October and invitations were sent to eminent educators in Europe, the United States and Asia. The Symposium as held had sixteen major speakers, twelve panelists, and eighteen group discussion leaders from eleven countries. Twelve persons came from abroad at the invitation of the Symposium.

In the meantime, the Ministry of Education had been holding a series of ten consultations in major cities around the country on the subject of technical and vocational higher education, seeking the opinions of those involved on ways to improve such education. The Ministry, therefore, was highly enthusiastic when approached to be co-sponsors of the Symposium. They readily agreed to cooperate, granted a generous subsidy, and strongly encouraged the heads and administrators of all post-secondary institutions in Korea to attend. It even arranged for the Prime Minister to host a dinner for the major speakers, as an indication of the importance of the gathering. Their main request to Yonsei was that a series of group discussions be added to the schedule, where the participants could go into areas of Korean education specifically needing innovation: role differentiation among institutions, curriculum planning and development, the role of junior colleges, cooperation between education, research and industrial institutions, student guidance, and autonomy



for quality. Over 1200 educators registered and attended one or more sessions, and the average audience at any given session was about 400.

Each major theme included three or four addresses, followed by panel discussions. At the final session on Saturday afternoon, a summary and series of recommendations was presented. It was pointed out that the problems of change and innovation for higher education clustered in four main areas: In the relation of the institution to the "society"—local, ethnic, class, national, etc.; in curriculum and educational organization; and in management attitudes. In meeting these problems the first and essential condition was what Dr. Tac Sun Park of Yonsei called a spirit of innovation, particularly on the part of administrators. However, the spirit alone is not enough, and everyone emphasized the need for detailed planning and objective measurement of results. Other factors needing strengthening were institutional autonomy and individuality, but under some system of quality control, and greatly increased cooperation.

It was recognized that the content of innovation depended upon the situation in the institution and in the society—innovation in one place might be reaction elsewhere. However, six recommendations were made which seemed widely applicable not only to Korea but everywhere.

1. To achieve innovation, the head of each institution must exert for innovation positive leadership by such means as recognizing and rewarding innovative persons through personnel policies, changing regulations that stand in the way of experimentation, allocating resources for new projects, and otherwise building a climate of innovation.
2. The university must be IN the world, a part of national and many other societies, responsive to their needs, serving them by direct participation and by social criticism.
3. Each institution, with the help of its publics, must clarify and state its objectives in fairly specific terms and determine its role, its unique institutional identity, in attaining those objectives.
4. Systems of quality control, such as an accrediting system, must be established. They may be national, regional or professional (even international) but must be concerned solely with quality.
5. There should be wide cooperation to avoid duplication, to bring maximum resources to bear on given problems, to meet specific local situations. Cooperation can of course occur on a number of levels—local, national, international, institutional, and social.
6. Innovation is not revolution and innovative projects should be of definable, limited scope, initially of a pilot nature, with specific measurable objectives arrived at and carried out through planning.

The entire proceedings of the Symposium are to be published (in both Korean and English) in the near future, and anyone interested in obtaining a copy should write to me at Yonsei University. We believe that this Symposium has been a significant contribution to Korean education, and particularly that it came at a moment in the history of Korean higher education when it could have a major impact on the spirit and direction of Korean educational institutions. As Dr. Park stated in his closing remarks, Korean educators for the first time realize that their problems are not unique and are not insoluble. Rather, they are a part of a world-wide pattern of growth to meet the rapid changes in our societies, and we are all working together for their solution.

Horace G. Underwood  
Yonsei University

## *The Kakyo Kukdan*

Modern Korea is caught in the spin of mass communications, as are the other modern countries of the world. Daily, one is bombarded with news and advertisements, music and secular drama, by radio, T-V and films. To keep pace with such dazzling fare, the sermon alone is no longer enough to reach the Korean mind for Christ and His Kingdom.

Because of this, religious drama, or secular drama with moral impact, must rise to the challenge of educating, of inspiring, of undergirding with spiritual strength the people of these times. The problems of affluence, and all the other ills of modern society are evident in this dynamic growing nation.

With this in mind, the Christian Drama Committee of the Korea National Christian Council was formed in November 1958, under the Audio-Visual Department with the Rev. James H. Moore as director. During the past twelve years, through Drama workshops, provision of costumes and scripts, and through demonstration performances of drama, this work has grown tremendously. One measure of the fulfilment of its purpose is the increased production of plays, pageants and dramatic worship services in the local churches. The Committee provides costumes for as many as forty-five productions in a season, especially at Christmas and Easter.

Outstanding Korean Christian drama teachers and playwrights serve with the missionaries whose work is in this field. Through playwright Lee Kun Sam, the "Kakyo Kukdan" or "Bridge Drama Group" became a vital part of the movement.

This group of young university students agreed

to do religious drama as well as their own secular dramas. With the backing of the Christian Drama Committee they have produced an amazing number of plays.

Their first play was *Aria da Capo* by Edna St. Vincent Millay, and has since been done more than three hundred times by request. The group travel to churches, orphanages, factories, tea-rooms and beer-halls. They also go to hospitals, prisons and rehabilitation homes. They have performed in small Korean rooms on radiant heated floors, as well as in the new Chosun Hotel. Their big productions are done at the National Theater, the Drama Center and at the Sogang University Theater. They have also done health plays in traveling productions; one on parasites and one on leprosy. They have received several awards and citations.

As the team goes about doing its performances we hear these comments: from ministers, "It was better than a sermon!" "It was a hundred times better than a sermon!" from two different school principals after seeing a chapel performance, "Bring us every play you produce."

After a Christmas performance at a prison, a man said, "The guards with their guns and the shaven-headed prisoners were one as they watched!" Wounded veterans from Vietnam at the 6th Army Hospital wept openly as they watched "The Sacrifice of Abraham" from the English Brome cycle. Then they burst into applause when the angel stayed the sacrificial knife.

At a prostitute rehabilitation home, dirty unkempt girls were chasing each other through the halls before the Easter performance. When a large cross was put up as part of the background a hush came over them. Afterwards a girl told me, "I have worshiped. I don't want to do anything to disturb this holy feeling." And so, in the best Korean drama tradition, the audience is wrapped in the events of the play—the give and take of actor and audience. Completely unaware, that same audience has been fed spiritually. As Stanislavski has said, "Theater is the best pulpit."

Margaret Moore  
Chairman, N.C.C Christian Drama Committee

## Dr. Charles A. Sauer

We do not include memorial notes on all our friends, but Dr. Charles A. Sauer has a special relationship to *Korea Calling* and we feel that some comment is in order. A few days ago, there was a memorial service in the Chong-gyo Methodist Church in Seoul, at which time, the retired General Secretary of the Christian Literature Society, Rev. Kim Choon-Pai, was one of those who spoke of his long association with Dr. Sauer in the work of

the Society and of their warm friendship. Dr. Sauer had been Associate General Secretary of the Society for eight years before his retirement in 1962. It was largely due to his encouragement that the *Prayer Calendar* was revived in 1954 and has proved a blessing to the Christian community in Korea ever since. He and Mr. Kim were the ones who, after many discussions that had always ended up on impossibilities, finally made it possible to get *Korea Calling* started in 1962. Our readers, therefore, owe them a special vote of thanks. He is also the one responsible for starting the Korean edition of *The Upper Room*, the bi-monthly devotional magazine. This was first operated from his own home and was later transferred to the Christian Literature Society, where it is still carried on, some 30,000 of each issue being sent to the chaplains of the Korean armed forces. We are grateful for his bustling activities of past years, which still bear fruit.

Allen D. Clark

## Christmas Cards



Sample 1



Sample 2

(The Coming of the light)

Two 1972 cards have been printed at 60 won each (with envelope); for 100 or more, 50 won each.

Cards from previous years are available while they last, at 50 won each; for 100 or more, 40 won each. First come, first served, on these.

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society of Korea

136-46, Yun-chi Dong, Seoul, Korea

Tel. 74-3092; 1792; 32-0160



# KOREA CALLING

VOL. XI. No. 11

DECEMBER, 1972

## *Korean Christmases I Have Known*

My first Christmas in Korea was spent in Pyongyang, which is unfortunately now called "North Korea" by many people. It was in 1903, then the days of the the old Korean king, seven years before Japan annexed the country. I don't remember anything about it, though I must have spent most of the day in the arms of my mother, who had only one more Christmas on this earth and now lies in a cemetery near the city of my birth, in North Korea.

"Korean Christmases" calls up many memories. There was one when my fundamentalist father sent me out to the country with a Korean laborer to cut down and bring back some mistletoe, so that we children might taste a bit of our mother-land culture, some of which had pagan roots, for Father enjoyed catching someone under the mistletoe. Or there is the time when we made colored paper chains to decorate the crooked Korean pine, cut from a nearby hillside: Or the days we spent shelling the sharp-pointed pop-corn that Father had so painstakingly and thoughtfully raised the preceding summer just for this occasion; and the hours spent popping it, and then the fun of making it into generous pop-corn balls, a ceremony at which Father always officiated; or the big "pagoonies" (split-wood baskets) that had been carefully filled with goodies, plus one special gift for each person which had been specially ordered all the way from America, in the days when missionaries almost lived out of the Montgomery Ward catalogue or the Amocat catalogue (except for what they could raise in their gardens). There was also a basket for each of our servants' families (and we had several, in those days of cheap labor). We children had to carry them through dark alleys before daylight, to the straw-thatched cottages where those who are now euphemistically called "the help" lived. This must be done before we could go into the room which had been kept locked until Christmas, to Oh and Ah over the Christmas tree with live candles burning on the many branches. There were chairs set out for each of us, instead of a fireplace mantel, and across the back of each chair hung a pair of huge black stockings, the kind we used to wear in those days. The stockings bulged with nuts and fruit and small gifts, while the larger presents were piled on each one's chair-seat.



Rev. and Mrs. Bruce F. Hunt

Then there were the churches crowded for the Christmas service that we always attended. They were decorated with "Man-guk kees" "the 10,000 nations' flags". Dr. Swallen used to say, with what proved to be prophetic foresight, that if they continued using such flags to decorate the churches, the time would come when they would have to worship flags in their churches. (This time came shortly before World War II.)

There were the churches packed to overflowing for the annual Christmas program, with their theatrics which must have been much like the miracle plays that used to be given in Europe, long ago. I remember Mr. Will Kerr, at that time my youthful bachelor missionary hero, sitting on the platform as Herod, dressed up in Korean ceremonial robes, including a "chang ja kwan" (the headpiece used by scholars and others at weddings).

But the first things that came to mind when the request came for this article were two incidents on the Christmas Eve in Pusan, in 1946.

Following the end of World War II, only men missionaries had been allowed by the American military government to return to Korea, up to this time. I was billeted with U.S. Army officers in a former Japanese home and was taking my meals with the officers and a small group of enlisted men,

who ate in a mess hall set up on the ground floor of the provincial capitol building. We missionaries had been allowed APO privileges and already a trickle of packages began to flow from friends in America who had heard of the starvation and malnutrition of orphans in the one or two orphanages which had been set up by Christian people who had themselves been recently suffering in prison for their faith, under the Japanese.

The APO room was just a little space partitioned off at one end of a quonset hut, and was full of packages from home for the boys' Christmas. The mail clerk, who normally didn't have much to do, was working frantically to keep up with this, for him, unusual flow of business, when something happened to one of the parcels addressed to me. It contained Karo syrup to be used in making up babies' milk formulas. Several of the cans broke, spreading the sticky syrup over the floor and packages. It was certainly enough to try anyone's patience, but the GI took it in stride without a murmur. After all, it was for some poor post-war starving youngsters. For him, it may not have been the merriest Christmas, but it has always remained in my memory as an outstanding example of the true Christmas, or I prefer to say, the Christian spirit.

That same year, I had agreed with some of the Christian GIs that we should try to overcome our loneliness on Christmas Eve by getting together for a carol sing. But before I could meet with them, there were some parcels of relief clothing that I wanted to take to some lepers who were living under the drawbridge leading to Young-do Island. (The pre-war leper colonies had not been reorganized.) It was already dark when I got to the little group of lepers, huddled on a part of the cold cement foundations of the bridge, at the very edge of the water, protected above by the high bridge and beneath by a few mats. They had tried to shield themselves from the cutting wind by some mats suspended as wind-breaks.

When I told them that I had some bundles of clothing that I must drop and run, they said, "Oh, but tomorrow is the Saviour's birthday. You must stay and have a service with us before you go."

They didn't even seem to be interested in the packages that I had brought- but piled them up and placed on top of them a little carbide lamp, made of a couple of cast-off Army beer cans. I had not come prepared for a service, but a Bible and hymn-book were produced and, for a time, I had to forget about the carol sing with the GIs. With them holding the light for me, when I needed it, and one of the deacons to lead in prayer, the service got under way. It was, perhaps, the most impressive Christmas service I have ever had part in and again helped me to be aware of the true meaning of Christmas. "The people who sat in darkness" had indeed "seen a great light; they that dwelt in the land of the shadow of death, upon them had the light shined.

Rev. Bruce F. Hunt  
Orthodox Presbyterian Mission

## Christmases I Remember in Korea



Rev. John Talmage

In our childhood in Kwangju, Christmas was a very exciting time. We were a large family and Christmas morning became a contest to see who could wish the other members of the family a Merry Christmas first. As I look back on those days, I cannot help wondering at the ingenuity of our parents in surprising us in different ways. Not the least was the time we awoke to find a whole flock of chickens on the front porch, on Christmas morning. While, my father always insisted that we have breakfast before we looked in our Christmas stockings, that was one present that didn't have to wait that long to be discovered!

Kwangju station gatherings on the evening of Christmas Day for the singing of carols, followed by the arrival of Santa and the opening of presents was also a high-light of the year. There were about 35 children of missionary families, so there was plenty of opportunity to generate enthusiasm.

But perhaps the Christmas that I remember best was in Kunsan, the first one after my wife and I came back as missionaries. War clouds were heavy. The Japanese had already begun the so-called "China Incident" and were pushing deeper into China, after taking the main ports. All schools in our Mission had been closed rather than submit to the order to send the students out to bow at the Shinto Shrine, with the exception of the two little schools in Kunsan, which had not been molested. These two were not taking in any new classes but were phasing out. Hitler was on the move in Europe and had already begun the recovery of German territory. Anti-American feeling was beginning to rise among the Japanese and the harassment by police and military secret service men was being intensified. (From the time we left Kobe, Japan, by train until we arrived at Kunsan, in October 1937, we had been interrogated fifteen times by railroad detectives, military police and local police.)

Then, early Christmas morning, a carolling group stood under our window and sang "Joy to the world, the Lord has come." It was the most beautiful music I had ever heard. It truly seemed as though the angel choir of Bethlehem had returned to earth!

How long ago that now seems! How soon the terrifying thunder of the seemingly invincible military machine of Germany and Japan that was threatening the nations and defying God were to fade into oblivion.

Once again, today, a realignment of nations is



going on. What will the future be? Isaiah tells us that all "the nations of the world are as a drop in the bucket before God." So we can continue to sing with peace and confidence, "Joy to the world, the Lord has come" this Christmas, too.

Rev John Talmage  
Southern Presbyterian Mission

## CHRISTMAS IN KOREA

I remember Christmases as a child in Pyongyang; getting up early to sing "Merry, merry Christmas bells" outside Mother and Father's room so they would wake up and we could open our stockings, after breakfast giving presents to the servants and their children, and then the ecstatic moment when the screen was removed from before the Christmas tree and we saw it in all its splendor, stacked high with gifts; and in the afternoon, or sometimes the evening before, going to the community dinner with a program and Santa Claus distributing presents; and I remember thinking at the end of the day, "Oh dear, do I have to wait a whole year for another Christmas?"

Then there were the Christmases with our own children, planning months ahead, hoping the packages from America would arrive in time, wrapping gifts until the early hours of the morning, and barely getting to sleep before being aroused by carolers, and then hearing "Merry Christmas" sung at *our* door, and the fulfillment of sharing in the happiness of our children, as well as with Korean friends and neighbors.

I think of another Christmas in Harbin, Manchuria, when my husband was in prison (i.e. over the Shinto Shrine matter) and there was no contact with America, and all the other missionaries were in concentration camp. How could this be a happy Christmas? But I managed to fix a few presents for the children and on Christmas Eve, Luba Makashnova, a Russian friend, brought over a big Christmas tree and her own beautiful decorations, and in the afternoon we were invited to the home of a German neighbor (a member of the Gestapo). where we had a little party and sang "Silent Night" and other carols.

Now the children are gone. What is left of Christmas? Much. In some ways, it is more satisfying than ever. The days before Christmas are busy getting ready the packages sent from America for orphanages (now not very many, but a few years ago about 200); then we go out to the Old Folks' Home and two homes for mental patients, taking clothes and bedding and usually stopping for a brief service. The day before Christmas, there is a party for the neighborhood children, about which they have been asking for weeks. Sometimes, we have as many as 200 sitting on our mat-covered floor. Though



Rev. and Mrs. Bruce F. Hunt

most are from non-Christian homes, many have come to my vacation Bible class and sing "Watchman, tell us of the night" at the top of their voices. After the Christmas story and a short program, there is a frantic search for shoes dropped at the door, as they go out, each carrying a package of goodies.

Before Christmas, the door bell rings frequently as callers bring us gifts: a box of apples from the seminary, a basket of precious oranges from an orphanage (though we wish they wouldn't), handmade cards from some of the Bible class children, an embroidered bag from the daughter of an opium addict whom we have helped a little.

We don't stay up so late any more, on Christmas Eve, so we are more ready to welcome the three or four o'clock carolers. Then Christmas morning, we usually go to some little church, where Bruce has been asked to give a message, and we join in the wonderful fellowship of praise to God for His great Gift. In the afternoon, we relax with other missionaries and, perhaps, a few GIs or other guests, as we exchange gifts, enjoy special Christmas goodies and sing again the beloved carols. Again it has been a joyous Christmas as we remember the love of God in Christ Jesus.

Mrs Katharine Hunt  
Orthodox Presbyterian Mission

## BOOK CHAT

If you have not yet read the new edition of *The History of the Korean People* by James S. Gale, with the revisions and notes, together with a biography of the author by Richard Rutt and published by the Korea Branch of the Royal Asiatic Society (price \$8.00), you have a treat in store for you.

The *History* first came out serially in the old *Korea Mission Field* magazine, from July 1924 to

September 1927, Later, pages from these issues were bound together and the *History* was made available in book form, published by the Christian Literature Society. Copies of this edition are now a collector's item.

The biography of Dr. Gale which Bishop Rutt has written is about half as long as the *History* itself and is a masterly piece of reporting on the life of one of the greatest missionary scholars to come to these Korean shores. He was a Canadian who came to Korea in 1888 as representative of the student YMCA of the University College, Toronto, of which he was a graduate. He was not then an ordained minister, though he later became one. A few years later, he joined the Korea Mission of the Presbyterian Church in the U.S.A. and worked with that Mission until his retirement, many years later.

His translation of *Pilgrim's Progress* (with delightful line-drawings in the old Chinese style) was the first Christian book of any size to be translated into Korean. His *Korean-English Dictionary* (several times revised and enlarged to 1776 pages) is still one of the finest bi-lingual dictionaries ever compiled and still useful, particularly for old terminologies. His *Korean Grammatical Forms* was a standard language text for generations of students, illustrated with Korean proverbial sayings.

When the Korea Branch of the Royal Asiatic Society was formed in 1900, Gale was elected Corresponding Secretary. Several papers were written by him for the Society, of which one of the best-known is his excellent one on Seoul, called "Han-yang", which is still a mine of information about the city. He was later president of the Society 1911-1914.

His only novel, *The Vanguard*, makes delightful reading, giving thinly disguised pictures of the early missionaries, particularly those in Wonsan and Pyongyang. Other popular books followed, serving to introduce Korea to the West.

His most important work was undoubtedly in the line of Bible translation. He was a member of the Bible Translation Committee for some thirty years. As time went on, he immersed himself in the literature of China and Korea. He came to feel that a too literal translation failed to do justice to the genius of the language and that there was need of a freer translation than that in general use. The result was a modern-speech translation, often compared to the Moffat translation in English, and this was published in 1925. It was printed in mixed Chinese and Korean script, aimed at educated readers. Today, this would be a handicap, but every educated person was then thoroughly grounded in Chinese characters. The edition was privately published because the rules of the Bible Society would not permit such a free translation. He was ahead of his time. It was not until the publication of the 1967 New Testament that a truly modern-speech Testament was made available, published by the Bible Society, no less, which has since come to realize the importance of clarity and readability in the presentation of the Word of God in the modern idiom.

*The History of the Korean People* is just what the title implies. If you want a history of Korea centering on historical facts, there are other books. Not that there are no historical facts to be found here. There is a sufficient framework of historical facts here, but one sort of drifts through the centuries with the author, stopping to talk with writers and great men along the way, who express the feelings of the Korean people of their time. We are likewise oriented in time by references to what was happening in Europe at the time that So-and-so lived in Korea and are often reminded of the similarity of events and of ways of thinking on the two sides of the globe. It is as if the author were introducing us to his literary friends, as he strolls through the centuries with us, quoting from their writings as we go. It is a History with a flavor all its own which will delight you as you read.

Allen D. Clark

## Christmas Cards



Sample 1



Sample 2

(The Coming of the Light)

Two 1972 cards have been printed at 50 won each (with envelope); for 100 or more, 40 won each.

Cards from previous years are available while they last, at 50 won each; for 100 or more, 40 won each. First come, first served, on these.

## KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription: \$1 a year (\$1.25 abroad)  
\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 1

JANUARY, 1973

## SO WHAT'S NEW?



Mrs. Carroll F. Hunt

(Ed. note: The Everett Hunts have recently returned to Korea after an absence of several years in the States. We asked Mrs. Hunt to give us an article commenting on her reactions to Korea, after the changes of the intervening years which those of us who have been living here probably take for granted.)

Dog houses and toy stores. Sky-scrappers and tunnels. Do you see many changes here? they ask, and my head is swivelling at such a rate that there isn't time to sort out an answer.

We had been gone for three years. That is a very long time in the life of a country like Korea, now experiencing the big economic push. Before we left, I could count ten or a dozen construction cranes out across the roof-tops of Seoul. Now her entire outline has changed and buildings unfamiliar to me intrude into the autumn sky. How can they do that, when I'm not here to supervise!

Tunnels, over-passes and free ways maneuver vehicles through Seoul in ways that I have not learned and someone must guide me like a newcomer tourist. Humiliating! And some well remembered features are missing from the restless traffic. The first few days after we returned, late in August, I looked in vain for a plodding ox pulling his load. Whatever happened to the pony that always wove his way along the street, doing his assigned duties and ignoring the abuse of his driver, not to mention the honking of the buses? (Oh, I've since spotted a few, but it isn't the same as when they could tie things up right in front of City Hall.)

The products and services for sale show me something about the amount of money there is in pockets and purses of Seoulites. Elegant dress-making shops are in every block. You can't go far without seeing dog houses for sale and stores devoted exclusively to toys for children. There are shooting galleries and



golf driving ranges. It seems to me as if more people are not only making ends meet but even have a little left over to tie a bow.

Within a month after we arrived in Korea, there was a tour group visiting our Mission. I was allowed to accompany them south to Kimchon, back up to Taejon, and from there to Seoul. The poor visitors received little benefit from me as a tour guide, I'm afraid, aside from my ravings about the wonders of the new turnpike as opposed to the old days when we whammed our way across the ruts or slithered through the mud. But it was a delightful treat for me and quite a change to renew acquaintance with Korea's changeless beauties from a station wagon smoothly tracking down a four-lane highway rather than careening between the mountains, imprisoned with the deafening roar of a diesel Land Rover.

But, thank God, (and I say that reverently) some things never change. We counted more heavily than we knew on the familiar warm welcome at Kimpo airport. And it didn't fail us. Friends, eastern and western, made us feel that they were glad we had come back.

Christian churches are still a part of nearly every bit of scenery. I suspect some sort of decree has put a partial damper on those enthusiastic electronic bells and their dawn hymn-ringing, but one can still hear them if one tries, albeit more subdued.

Some acquaintances have left Korea and many new faces have taken their places. Often, we feel like strangers in familiar situations, peering at people



next to us at church or in the commissary and wondering who they are. But then along will come someone whom we've known for a decade or more and they seem exactly the same. (Never mind that their children are beyond our ken. Probably mine is to them, as well.)

Yes, we see changes. Is not the ubiquitous Japanese tourist quite a change? And the growing variety of consumer goods? "On the other hand", as Tevye would put it, in *Fiddler on the Roof*, there is that indefinable and elusive essence that is exclusively Korean. It seeps into your bones and more, into, your heart. It doesn't change. And thanks to it, we're home again.

Mrs. Carroll F. Hunt  
Oriental Missionary Society

## CHILD EVANGELISM FELLOWSHIP LEADERSHIP TRAINING INSTITUTE



Child Evangelism Fellowship

For years we have tried to do child evangelism work with just a few trained workers. Beginning this September, authorities on different aspects of child evangelism have come to Korea from the United States, Japan and the Philippines for three months to train Korean church leaders.

We have felt very fortunate to be able to have for our Korean teachers this valuable training program.

Now for three months, nineteen students, most of them college graduates, have been studying together five hours a day on some thirty different subjects related to child evangelism. We are thankful for each one. Each student is different, many coming

from different denominational backgrounds. Besides the students from Seoul, we have some students from Taejon, Chinju, Suwon and Pusan, nineteen students in all, for our first school.

This school is a leadership-training school for church leaders in child evangelism. Although a few of the courses have been taught by some of our Korean staff and me, the majority of the subjects have been taught by leaders in the world-wide organization of the Child Evangelism Fellowship who are specialists in their fields. As a result, most of the teaching was by interpretation. In the picture is the Reverend Mr. Hovey from the Philippines who, along with his wife, taught subjects on child evangelism orientation, visual aids and history of child evangelism in Bible and modern times. Other visiting teachers were Mr. Alan George, Director for Child Evangelism Fellowship in all of the United States, who taught much appreciated courses on public relations, organization and administration and promotion; Miss Wanda Nuhn and Miss Wilma Wilkerson who taught on child study, and visual aids. These ladies have taught the same subjects in many countries around the world, some of them even behind the iron curtain. Mr. Ken Attaway, Orient Area Director, gave us special detailed teaching on some of the major Bible doctrines. Mrs. Shirley Wisner, who for many years has traveled all over the world speaking on child evangelism, is coming to conclude the teaching with subjects on visuals and on the victorious Christian life.

The students have worked hard, and will receive their diplomas when they arrive from the United States, though perhaps not before the school closes. With the training received, the graduates will be just as well qualified to begin in the worthwhile and qualified profession of child evangelism as I or any other Child Evangelism Fellowship leader in the world, though of course they will still need experience. All have received training that until now has never been available to anyone here in Korea.

As the day for graduation comes closer, we have already begun to meet with and interview each student individually. Some we know had previous commitments concerning their training. Some will go back to their churches and missions and work in different capacities. There are a number of especially well-qualified students without other plans or obligations whom we hope to see called of God to join us in our work here in Korea. We are grateful to God for each man and woman who has been trained. As we look around us and see the millions of children both in and out of our churches, we are thrilled to offer to the Korean Church and its people these nineteen trained workers. Please pray that God may use them mightily, each one.

John W. Cook  
Korea Director  
Child Evangelism Fellowship



## SOONCHUN TUBERCULOSIS CENTER

Bright blue skies and a bright yellow windmill looked down on the dedication services of the Soonchun Tuberculosis Rehabilitation Center.

Three hundred guests from several nations participated in the service which opened the two gleaming new brick buildings to eighty terminal and contagious TB patients. The one-story buildings of simple construction were erected with gifts totalling \$68,290 from concerned Christians in Norway. Eighty two year old Catherine Hambro, M.D., one of the dedication speakers, was responsible for raising the money and sending building supplies from Norway.

TB work in Soonchun began in 1960 as part of the outreach of the Kwangju Christian Hospital, when Mrs. Hugh Linton, Presbyterian missionary, founded the TB clinic which serves thousands of people each month. The new center will be a home for patients who have no other place to live.

Through an occupational therapy program, patients will learn commercial embroidery and poultry raising.

Dr. Kim Hyung-Mo, chairman of the Kwangju Christian Hospital board of directors, said in his dedicatory address, "We dedicate this building today for three reasons: First, to glorify God; second, to serve suffering man; third, as an example, a pilot project, in our country to show that present hospitals in Korea can extend their treatment of TB to reach thousands of the poorest patients by use of inexpensive annexes."

The buildings were designed by a Norwegian architect who had served previously as a missionary in China. Homey and cheerful, the Center has bright yellow roofs and woodwork, many windows, sparkling clean tiled shower-rooms and toilets, and each room is painted in bright colors with contrasting curtains, different in every room. The floors are heated in Korean style and patients use Korean-style bedding.



Soonchun TB Rehabilitation Center opens

The windmill came from Iowa, a gift of Church World Service; it pumps water for the Center. The city of Soonchun is donating electricity to the patients. Mayor of Soonchun, Nam-Sup Kim, spoke at the dedication, citing Mrs. Linton and Dr. Hambro for their compassionate service to the sick and the poor of the city. Many Soonchun and Yosu businesses and churches sent flowers and mirrors.

Norwegian missionary nurse, Astrid Kraakenes lives with the patients as a staff member. Dr. Kim presented the key to the new building to Dr. Ronald Dietrick, director of the Kwangju Christian Hospital.

**Martha Huntley**  
Southern Presbyterian Mission



Kwangju Christian Hospital

## Local Girl Plays Role In American Television Production

Dressed in her blue, pin-striped student nurse's uniform, 22-year old Kim Young Sook is typical of most of today's modern young Koreans. "This," explains movie producer Russ Reid of Los Angeles,

"is why we chose her for the most important role in our new movie called *A Billion and Three*."

A color documentary that Reid says "will show the progress Korea has made in illuminating its social problems," it is scheduled to appear on about 200 American television stations this fall.

Young Sook was chosen for the role because she was a typical orphan from the war years. Now, twenty years later, she has matured into a beautiful young woman whose principal ambition is to become a public health nurse.

Training at Kyung Hee University, she is a serious student whose idea of relaxation is reading translations of classics by Victor Hugo and John Steinbeck.

*A Billion and Three* shows a typical day in her life, showing her in class and treating children at one of the World Vision baby homes here. In the film, she is interviewed by American television star Art Linkletter and meets Dr. Stan Mooneyham, President of World Vision.

Born in Kyung Sang Puk Do, she lost both her parents as an infant and was then cared for by World Vision. Later, as a student at their Institute in Kimpo, she traveled abroad twice with the Korean Children's Choir. In 1962, she made an around-the-world tour that whisked her through fourteen nations.

Although she thinks she would like to travel again, this time for advanced medical training in the West, Young Sook says she has no desire to leave Korea permanently as many have done. "I want to remain here and help my own country," she explained in an interview.

Pediatrics is her major interest and the attractive young woman feels that eventually she would like to work in rural Korea with some kind of mother and child care program. She believes that there are great needs in Korea for preventive medical care in rural areas.

Although Korea is solving the "orphan problem" that was so prevalent during the war years, Young Sook said that she still feels World Vision programs are important there "because many children are still growing up without proper care." She said that she hopes the film will be helpful in promotion of these programs, not only in Korea but in other nations that need help. "I'm very happy to have a role in this film," she said, "because I think God had shown a lot of love to me and I hope that other people will come closer to God by seeing the story of my life."

Even romance plays a secondary role in Young Sook's life. She does have a boy friend, who is now serving in the ROK Army, but doesn't even contemplate marriage until she is twenty-six!

Produced by the Atkins-Gilbert Company of Hollywood for Russ Reid, *A Billion and Three* is sponsored by World Vision to help with the 15,700 needy children receiving special help from them.

Bill Bray

## Prayer Calendar Corrections

p.183 Soonchun (phones)  
delete (homes 3301) read  
Linton 3301  
Durham 4287  
Topple 2981

add OMF  
Wallis, Rev. John 4286  
Wallis, Mrs. Kathleen

p.153 and 196 Neil 74-0064

p.161 KBM phone  
change 22-3837 to 32-3837

p.163 KLM (and 198) Myers 68-4711/9; Ext.2780  
insert Riemer, Rev Hilbert 32-5195  
Riemer, Mrs. Joan  
LUTH Dale 54-6274

p.174 Krauth 32-5037 (insert p.201)

p.186 Grubb address 2542-12 Taemyong Dong  
phone 2-2564

p.176 Keel 32-4190

p.177 Dignan 33-5392

### KOREA CALLING

Editor: Mrs. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul. Korea

Subscription: \$1 a year (\$1.50 abroad)  
\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII, No. 2

FEBRUARY, 1973

## A THORN IN HER SIDE



Dr. Lenna Belle Robinson

(The Story of the Rose Club Movement for Epilepsy)

"It can't be done. Impossible!" The words were pronounced with authoritative finality. On the basis of his professional experience and knowledge of the contemporary Korean social and medical scene, Dr. Kim was certain that Dr. Lenna Belle Robinson's plan for a country-wide system of epilepsy clinics served by a mobile team could not work.

"I know it is a dream", replied Dr. Robinson, "But these people need help. They are so desperate, so sad. And they are so grateful when we show them that they can have a new life, can be born again." Her eyes glistened with faith that the impossible could be done.

The Rose Club Movement for Epilepsy was conceived in the sadness of a young Korean girl, made hopeless by the curse of epileptic seizures.

"Chae-joon, come and play with us." Chae-joon did not move. In spite of the urging of the two girls, she stood with shoulders slumped and head down, making no move to join them. Finally, the two girls took her hands and pulled her into the playground. Reluctantly, Chae-joon joined her schoolmates at play.

Chae-joon Yu is an epileptic. Her only friends at school were these two girls from Christian families. Rejected at school, generally despised by the neighbors, treated with contempt by almost everyone outside her own family, she had become withdrawn, moody. At times, she felt that she was something less than human.

However, her parents were Christians. From their faith, a faith of her own began to develop. She attended church regularly and there learned that Jesus, who was despised and rejected of men, understood her sorrow. She found comfort for her troubled soul through His Spirit. Chae-joon grew in strength in spite of the seizure attacks.

Time went on and, one day, Miss Yu asked her pastor to help her enter seminary. He was appalled. "Chae-joon", he said, "With your condition, you can



Medicine at cost

never be a church worker. How can I recommend you?"

"But Pastor," she pleaded, "I don't want to be a church worker. I just want help on my own faith. I think I could get it if I could study at the seminary." The pastor helped her.

The Rose Club Movement was born in a stable-like church of a rural refugee village outside of Inchon. Miss Yu had attended seminary and graduated with distinction, but because of her "condition", could not look forward to ordination. But her saintly spirit led to her assignment to the poorest community in the district. She started a congregation in a shed in this isolated shanty village, where she was happy in her work.

At first, she tried to hide her affliction, a thorn in her side, from the increasing numbers of hard-pressed, struggling members of her little flock. She feared that they might reject her, but as time passed, she could hide it no longer. To her amazement, these friends in Christ did not desert her. The bonds of suffering, which took many forms among them all, were countered by an awareness that Christ loved them, making even this burden bearable. Following a prayer for healing, Miss Yu learned from a concerned friend of the possibility of physical relief by the use of a drug called Hydantoin (Dilantin). She tried it; her condition was controlled. She was now radiant in her new health. She could work and serve her people for longer hours without



fatigue. Presently, she found another epileptic in the village. She told the family about her medication and invited them to join her in a prayer of thanksgiving. That tried it and the result was miraculous. This gave her an idea. Her Christian concern for epileptics could be her ministry! A very special one indeed.

In the summer of 1965, she asked the pastors of the Inchon area to announce a meeting for all epileptics, to be held at the Inchon Christian Social Center. Would they come? Fear of revealing a closely guarded family secret would keep many away. Fourteen came to that first meeting. At first, she did not tell them that she herself had suffered from epilepsy. They might not listen to her, if they knew this, at this time. She told them of a new hope for their lives, through Christ. She offered them medicine to try. At the second meeting, surrounded by fourteen smiling faces and six more expectant ones, she revealed her own secret and all gave thanks together.

The Rose Club Movement was nurtured at the Inchon Christian Social Center and the Inchon Christian Hospital. Miss Yu had sought out Dr. Lenna Belle Robinson of the Methodist Mission, at the Inchon Christian Hospital. Working in consultation with Dr. Robert Roth of the Wonju Union Christian Hospital and with Miss Dae-hoon Kim, a medical social worker who was also an epileptic, Dr. Robinson established a program of group therapy, group education and supervised drug therapy. "The Rose Club," as the group liked to call itself, burst into bloom. The membership grew from fourteen to two hundred and fifty. But Inchon is only one city in one corner of Korea. As news spread by word of mouth, patients began to come from farther and farther away, from Seoul, Suwon, Choonchun; then from Taegu, Pusan and Mokpo. Costs in money and the strain of one or two days of travel were being added to the already heavy strain under which these people lived. Miss Yu and Dr. Robinson prayed, preached and planned. Using limited mission funds, liberally aided from her own personal resources. Dr. Robinson set up a mobile team. Some neuro-surgeons, led by the capable and sensitive Dr. Kang, volunteered to hit the road with the team for a week at a time. A full-time registered nurse, a pharmacist, a secretary, and Mr. Kim, a dedicated driver, mechanic and Kim-of-all-trades rounded out the crew. The enthusiasm of Miss Yu and Dr. Robinson was contagious. All soon felt the need to reach people everywhere, wherever they lived. A new world opened for the team and for the hundreds and even thousands of recluse, secreted epileptic people who came out of hiding.

Five Rose Clubs, ten, twenty, fifty, one hundred; the numbers finally became an impossibility for one team. With inexhaustible energy which belied her sixty-four years, Dr. Robinson had faith in the mission which God had given them. She refused to know the meaning of the word impossible. With faith, she was sure they could move mountains, mountains of patients in the name of the Lord. She made an appeal and other teams joined the Movement. The Wonju Union Christian Hospital, the

Chonju Presbyterian Hospital, the Columban Sisters' Hospital each have two Clubs; the Baptist Church has one club, as does a Catholic Church; the Maryknoll Hospitals and Clinics in Kangwha and Chungpyong established clubs and some field teams in their parts of the country. The Anglican Church has several clubs and wants more. Peace Corps volunteers, here and there, saw a job to be done and also moved in. The harvest was massive and the laborers relatively few, but God always sent enough laborers to get the work done.



Clinic morning devotions

Today, the Rose Club network of clubs covers all of Korea, including Cheju Island and Chindo Island. They meet according to well-advertized schedules, on a regular basis. Medications are provided at cost, or given free to those unable to pay even the modest average expense of approximately 700 won (about \$1.75) per month. Today, there are 156 Rose Clubs, at least one in each major county, serving 14,000 member-patients. On the average, 70% of them are seizure-free, going back to school, returning to work, getting married, and living a more abundant life. Using a combination of Christian group-dynamics, education of members and public, and supervised medications including Hydantoin (Dilantin), Mysoline, Phenobarbital and Zarontin, 95% can be helped.

The beginning of each person's story is about the same, one of hopelessness, frustration, despair:

"My name is Chon Kwon-Soon. I'm really not much different from most guys my age. I have changed schools several times because the fellows made fun of me, 'Hey, Kwon-Soon. I hear you got a built-in twist,' and other funny remarks like that! You know what! You know what I'd like to do better than anything else in the world? I'd like to become a preacher. Doesn't that grab you? I was a straight A student, but was refused a chance to finish my education because they found out I was an epileptic."

A priesthood of concerned believers, the Rose Club has made a difference. Kwon-Soon is now back in school and at the top of his class. He walks



with a self-confidence that will make a difference throughout his life.

"Dr. Robinson, my husband never leaves the house. He hides when people come, because of his seizures. He hasn't had a job for years." Now, at each regular meeting of the Rose Club in their district Public Health Center, husband and wife, faces beaming, bow to welcome the team and to express their thanks. He has found work. Happiness in restored health is a permanent guest in their home.

Oh Sey-ja is a lovely Korean girl who has fallen in love with an admiring young man. He asks her to marry him. She hangs her head shyly and shakes her head, No. The young man is confused but persistent. Why? She bolts into the house without a word, in tears. He is sure she loves him and cannot understand. A neighbor's young daughter, watching them, giggles and tells him that Sey-ja is an epileptic.

The Rose Club Mobile Team visits their district Health Center regularly. Sey-ja is now seizure-free. She now gives her own testimony and offers prayers of thanksgiving. She is planning to be married within the year. The admiring young man accompanied her to the last meeting.

Multiply by twelve thousand, these tragic tales made triumphant in order to comprehend in part the magnitude of the joy in this mission. And we must not forget the other hundred thousand stories yet to be told. The teams could become discouraged, but they are not. Read and re-read Matt. 17:14-21

We are reminded that in healing (or controlling) epilepsy, the healing is not possible without the fullness of love, and that it is by the Spirit. Modern medicine steadily affirms the importance of the wholeness of man, the unity of body and spirit in the treatment of any illness. In Korea, the Rose Club Movement is a very special outreach of the Church to hapless men, women and children for whom an abundant life can be a reality.

Though beset with thorns on every side, the rose is all the more beautiful in His garden.

Dr. Robert F. Roth  
Dr. Lenna Belle Robinson  
Methodist Mission

## Physical Therapy

"Experience is the best teacher," especially when it comes to learning about physical therapy. Physical therapy (or physio-therapy as it is called in England) may be defined as the treatment of disease by physical and mechanical means such as water, heat and electricity. But to understand it thoroughly you must experience it. Come to the "P.T." Department in Severance Hospital, Seoul, with a painful shoulder, stiff neck or sore back, and you will very quickly come to understand at least a little of what physical therapy is. Ask me to explain it in words and I



Marlon E. Current

end up with a headache. In physical therapy (let us call it P.T. for short), activities range from giving carefully controlled electrical stimuli to damaged or non-functioning nerves (as in "facial paralysis") to teaching a three-year-old child with cerebral palsy how to roll over. And, believe it or not, the former is the easier of the two tasks. The rationale behind "heat, massage and exercise" may be relatively easy to understand, but that of proprioceptive neuromuscular facilitation is a different matter, though it may appear easy to the casual observer. But, whether simple or difficult, P.T. methods are most effective when administered by properly trained personnel.

The training of physical therapists in Korea is still very much in the developmental stage. And it is with that area of training that I, as a missionary P.T., am concerned. But first, perhaps, a little history will help you to understand the problem. P.T. is really a relatively new profession in Korea. While you can only read about the missionary doctors and nurses who introduced western medicine in this country as early as 1885, you can come to Severance Hospital (or Wonju Christian, Incheon Methodist Hospital, Ewha Woman's University Hospital or Hanyang University Hospital where she also works to upgrade P.T.) and shake hands with Miss Thelma Maw, Methodist missionary P.T. who pioneered physical therapy in this country in 1949, just before the outbreak of the Korean War. A more energetic pioneer would be hard to find. As in all new professions, it takes time to build up an image. When told that I am a P.T., people commonly reply, "Well, then, are you a nurse or a doctor?" More explanations and another headache!

But the scene is gradually changing as more and more hospitals open up P. T. departments. I even saw a sign "Physical Therapy" over a door in a Chinese medicine hospital, although whether or not the therapist was registered as required by Korean law, I could not find out. The main source of physical therapists has been the P.T. division of Woo Suk Medical College (now part of Korea University) which accepts high school graduates for a two-year-Junior College program. It began in 1963, graduating 30 to 55 students a year since the first graduation in 1965.

At Severance Hospital, we began a three year, post-high school training program in 1967. The first class of two students graduated in 1970. (A third student is now in his third year, having had his training interrupted by three years in the army.) The second class of two students graduated in 1971. Why the small numbers? It would seem that three-year programs leading only to professional licensing without the opportunity to continue on to obtain a degree are not as attractive to the caliber of student



**Instructor in Physical Therapy**

we require as the straight four-year university program. This fact, plus the fact that a higher level of training is necessary for *teachers* of physical therapy, has caused us to change our requirements to that of university graduation. By training university graduates, we hope to lay the groundwork for a four-year degree program under the Medical College of Yonsei University of which Severance Hospital is a part. In fact, a plan to establish a department in the Medical College which would include such para-medical groups as P.T., laboratory technology, medical record library science, dental hygiene and preventive medicine, is now under study by the Board of Yonsei. If the Board agrees, the only remaining hurdle is gaining approval of the Ministry of Education of the Government. In the meantime, we continue to prepare. Of the five university graduates who started to study last January, only one remains. The course was harder than they had expected. Hopefully the new year will bring more young men and women who have the vision and dedication to help build up this relatively little known profession. We need your prayers in this task.

One must be careful not to limit the field of physical therapy to the clinical and training areas only. Physical therapists have a responsibility to society at large. For example, we should be active in making the public in general and contractors in particular aware of the number of handicapped people who are unable to enter many public buildings because they cannot climb the many steps leading to the main entrance. It seems highly regrettable that in the past ten years or less, during which most multiple story buildings have been constructed, little or nothing has been done to legislate building standards which would eliminate such "architectural barriers to rehabilitation". Most new buildings have elevators, but a person in a wheel-chair often cannot get to them because of the steps that come first. As a Christian, I cannot help but note that most churches built during the same period exhibit exactly the same architectural barrier: steps. Jesus invited the sick

and the disabled to come to him; do our churches realize that they may be keeping these very people away from Jesus?

Another example is the field of education. In Korea, the difficulty involved in getting an education and following that, a job, may be compared to climbing Mt. Everest. It is a question of the survival of the fittest, a fact which the Ministry of Education helps to guarantee with its physical fitness test as part of the high school entrance examination. A handicapped person who must necessarily seek a more sedentary occupation has an even greater need of education than the physically fit. To prevent the handicapped from receiving an education may turn a potential contributor to the economy into a burden instead. It is most discouraging to spend all one's effort in rehabilitating a person only to have society shut the door in his face.

Through the years, a small group of people have been struggling both to assist the disabled and to educate the public as well. This group is the Korean Society for the Rehabilitation of the Disabled. One of its notable accomplishments is the Summer Camp for Disabled Children which it has been held for the past two years. But, like most other societies, it is hampered by lack of funds, and lack of membership. I should be most happy to provide further information to anyone interested. The 1970's have been declared the "Decade for Rehabilitation". Not everyone can be a physical therapist, but everyone can share in promoting rehabilitation through the Rehabilitation Society of their own country.

**Marion E. Current**  
**United Church of Canada**  
**Instructor in Physical Therapy,**  
**Severance Hospital.**

## Prayer Calendar Changes

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 Office 63-0071/3  
 Nelson 63-0072  
 Wood 63-0073

### KOREA CALLING

Editor: **Mrs. Horace G. Underwood**  
 Business Correspondence: **Rev. Allen D. Clark**  
**Box 1125 I.P.O. Seoul, Korea**  
 Subscription: **\$1 a year (\$1.50 abroad)**  
**\$6 a year for 10 to one address**  
 Published by **The Christian Literature Society**  
**of Korea**  
**136-46, Yun-chi Dong, Seoul, Korea**



# KOREA CALLING

VOL. XII No. 3

MARCH, 1973

## *Faith and Justice in Youngdeungpo*



Rev. R.E. Hoffman

Youngdeungpo, the main factory district of Seoul, calls to mind a forest of chimneys, gritty, sooty air, narrow alleys lined with the homes of the poor, and a spirit of bustle and optimism regarding the future. Though systematically neglected in the spending of city tax money for roads and water supplies, Youngdeungpo remains the only environment for thousands of workers.

While student evangelism brings Christ to the youth amid academia, industrial evangelism seeks to minister to industrial workers, who are mainly aged 18 to 28, in the places where they work. Many of these are well-salaried and will hold important plant positions in the future. Because the United (Methodist and Presbyterian) Youngdeungpo Urban Industrial Mission does minister to steady job-holders (although what are called jobs often provide little more than a bare subsistence), the situation lends itself to a slow, stable growth of the work over a period of years. Both from the aspect of self-support and from that of a relatively slow turnover of personnel, there is offered to the Church a major opportunity to influence strongly the social structures of Korea by putting Scriptural teaching into action.

As an example of what is going on in Youngdeungpo U.I.M., sixty-four girls from electronic components manufacturing plants were recently given free eye examinations by Dr. Son, ophthalmologist of the Paik Hospital, to determine more or less scientifically the degree of eyestrain and resultant harm caused by poring over microscopes for eight hours a day. The examinations confirmed the suspicion that hundreds, perhaps thousands, of young women are needlessly suffering physical handicap through their employment in these plants.

From the beginning of his ministry here, nine years ago, the Rev. Chi-Song Cho has sought to demonstrate the principle of preaching the Gospel through individual discipline and corporate action. Factory group meetings were not only for fellowship and good times but also for learning seriously the Christian message. Eighteen months ago, the number of such groups was about forty; now there are sixty-two groups and most of them financially support



Youngdeungpo Industrial Mission  
Miss Pak, Treasurer of credit Union

their own programs.

The formation of credit unions, and now a housing cooperative, under the sponsorship of the Mission, has boosted the morale of the workers. Miss Pak, formerly employed in a textile mill, is treasurer of the credit union, which has its headquarters in the Mission office.

Our theme of "Faith and Justice" is epitomized in the six-month struggle to obtain severance pay for scores of workers at a large textile plant (the very one in which Miss Pak had worked). Prior to the climax of the struggle, which ended last September 5 with the capitulation of the company, hundreds of hours were spent in training the workers in strategy and persistence in the face of seemingly insurmountable difficulties. Added to this success in obtaining the overdue severance pay for discharged workers, the installation of union officers elected by the workers themselves instead of by the company, as had previously been the case, signaled a major victory for the employees.

In addition to social action, social services are regularly performed, such as weekly dental clinics for check-ups and fillings. A fine dentist, Dr. Lee, visits the office of the Mission and uses the equipment purchased with funds provided by the Presbyterian Family Service Center Committee.

Industrial evangelism, in one form or another, is not new. As early as the 18th Century, John Wesley ministered to the miners of England and Wales. Bu,

in a developing nation such as Korea, one senses that, in the social concern of the churches which is being expressed in this ministry, there is the cutting edge of God's mighty acts. Already "graduates" of groups in Youngdeungpo have moved on to other places and to higher positions. They take with them the knowledge that the struggle for men's souls takes place in the workshop and factory as well as in the

sanctuary. Perhaps, too, in the facing of these challenges by pastors of urban churches and by seminary students, a new thrust in the evangelizing of the nation for Christ will come about, powered by the Holy Spirit Himself.

**Rev. Robert E. Hoffman**  
Southern Presbyterian Mission

## The Coming Korea '73 Billy Graham Crusade



Dr. Billy Graham

The long-awaited Billy Graham Crusade will open in Taejon on May 16, 1973, and will close six cities and nineteen days later in Seoul, on June 3rd. The schedule of meetings for Dr. Graham and his six associate evangelists is as follows:

|           |               |                                               |
|-----------|---------------|-----------------------------------------------|
| Taejon    | May 16-23     | Akbar Abdul-Haqq with Billy Graham on May 23  |
| Taegu     | " 18-25       | John Wesley White with Billy Graham on May 29 |
| Pusan     | " 20-27       | Grady B. Wilson with Billy Graham on May 27   |
| Choonchun | " 20-27       | Lane G. Adams                                 |
| Chunju    | " 20-27       | Howard O. Jones                               |
| Kwangju   | " 20-27       | Ralph S. Bell                                 |
| Seoul     | May 30-June 3 | Billy Graham and Team                         |

Virtually every Protestant church and organization is cooperating under the leadership of Dr. Kyung-Chik Han of the Young Nak Church, as Chairman, and Elder Chae-Kyung Oh of the Christian Broadcasting System as General Secretary. Several features of this evangelistic campaign make it unique in Korean church history.

1. It is a team effort by Dr. Billy Graham and six

associates. During the four days of May 20-24, the Crusade will be carried on simultaneously in four cities at once. And during the five days of the Seoul meetings, all seven evangelists will be speaking to various groups throughout the city.

2. Never has the cooperation of various denominations been so widespread nor the preparation for a campaign been so thorough. Although plans were made a year ago, active preparations have been in process since last September. Local committees have been hard at work in all seven cities and the enthusiasm and prayerful zeal is steadily mounting.

During March and April, counselor training classes in Korean and in English will be held in all target cities. These counselors, mostly laymen, will be prepared to deal with inquirers at the meetings and those making decision; they will also follow up each of these for weeks or months after the Crusade ends, in an effort to enroll the new believer in some specific church. With fifteen or twenty thousand trained personal workers gaining experience during the Crusade, they will remain in the church as a legacy of untold spiritual potential.

House-to-house visitation, coordinated with literature distribution, is planned to reach every family in the seven cities before the meetings begin. During these final months, hundreds of small group and church prayer meetings will be organized, in the belief that only concerted believing prayer can bring from God the lasting spiritual fruits so earnestly sought.

3. The costs of bringing Billy Graham and his team to Korea, and their stay here, will be covered by the Billy Graham Evangelistic Association; all other expenses will be raised in Korea. The Executive Committee expects that these local expenses will require a budget in the neighborhood of \$100,000.

4. Since no stadium in Seoul will accommodate one third of the minimum expected to attend, plans call for the use of the May 16th Plaza on Yoi Do Island in the Han River. An attendance in the neighborhood of between 100,000 and 200,000 is considered probable.

With concerted prayer on the part of all in Korea and abroad, this Korea '73 Billy Graham Crusade could prove a landmark in Korea's spiritual history.

**Rev. E. Otto DeCamp**  
United Presbyterian Mission  
member Crusade Committee



# METHODIST YOUTH CENTERS IN KOREA



Gene Matthews

Participation by young people in the life of the Korean Church is so dynamic and vital, that one cannot help a sense of dismay in thinking of how truly remarkable it might be if only the young people were really given a chance. Visits and encounters with young people throughout

the country confirm a suspicion that there few who have not had some past contact with the church. It would also appear that there are equally few who have not been rather abruptly turned off by the reception they have received in the church.

A very commonly heard expression among Korea's youth is, "I've graduated from church." When pressed as to what church means they will reply "no smoking, no drinking and church attendance." Pressed further, they claim to find nothing to stimulate them spiritually or intellectually in the church. They are aware enough of such elements of the gospel as love, peace and reconciliation to be terribly disturbed by the intra-and interdenominational fighting which goes on in the church. They dislike the authoritarianism of the average pastor who substitutes oppression for competence. They are dismayed by the lack of social concern demonstrated by the church.

At a meeting of pastors called to discuss the problems of ministering to young people, an elderly pastor began the discussion by declaring proudly that he had no problems with young people in his church because he had simply gotten rid of his young people!: "They came in at all hours," he declared, "singing songs, playing ping pong, telling stories. They bothered my rest and prayer and meditation so I told them to leave and not come back!"

This is certainly a neat solution, but one which we can only hope is not very typical. Typical or not, we can safely say that the general ministry which the church is rendering to its youth leaves a great deal to be desired. This is even more depressing when one encounters the great interest in the gospel message exhibited by the young people. The person of Jesus Christ, his life and ministry, holds tremendous appeal even for the "church graduates."

It is in an attempt to make the gospel message relevant to these concerned young people, that the Methodist Church has evolved a program of youth centers located in key areas throughout the country. Based on a concept developed by Jack Aebersold, the Methodist missionary who founded the Wonju Youth Center, similar centers of youth ministry now exist in Seoul, Incheon, Suwon, Chonan, Taejeon and Pusan. Future plans call for establishing work in Taegu, Kwangju, Cheju, and Kangneung.



Youth Center Group

As originally begun, the programs required heavy subsidies from abroad for the purchase of land, and for the erection and maintenance of a large modern building. This resulted in outstanding programs but required a heavy ongoing subsidy and, preferably, the continuing presence of a missionary fund-raiser and supervisor. A recent trend is to rent space in an existing, centrally located building with local churches providing more and more support.

The programs at the centers are multifarious and vary, as might be expected, from location to location. Basically, however, they attract young people to relevant presentations of the gospel message through drama, music, lectures and discussion. The commitment and dedication thus obtained, are then channeled to areas of service, both in church and society—but not necessarily in that order.

The center in Pusan, for example, began a program of visitation to the local prison. The prison warden was asked to select a group of fifteen model prisoners who might benefit from visitations and exchange of letters with a like number of young people from the youth center. When the list came back, it did not contain the minor criminals expected by the center director, but instead contained convicted murderers, rapists and spies. The least offender on the list was an armed robber. Through a program of ministry to these hardened criminals, three of the young people who had not been Christian, dedicated their lives to Christ.

In Seoul, a quartet of professional singers from M.B.C. T.V. has been organized. They sing a great variety of songs from American folk songs to Korean popular songs. They are in great demand in churches and school chapels. As part of their act, they take the words of Christian hymns and set them to

the music of old Korean folk tunes. The first time they sang together publicly, a non-Christian member of the group concluded a hymn sung in this manner with tears of joy streaming down his face!

Youth from the centers are, of course, channeled into the local churches and challenged to strengthen the ministries in the churches. Frequent seminars and leadership training conferences for church leaders are also held in the centers.

Although the centers are founded and supported by the Methodist Church, denominationalism is deliberately de-emphasized. Young people seem more interested in and concerned with Jesus Christ than with Methodist politics.

Gene Matthews  
Methodist Mission

## News of the Korean Church

### Appeal for Aid for Nicaragua Sufferers

The Korean Christian Social Service Agency has issued a call for donations for aid to the sufferers from the recent terrible earthquake in Managua, Nicaragua. There has been a lively response to this need on the part of international religious bodies and the Korean Christian Social Service Agency set the end of January as the date for gathering funds for this relief work. A good response was expected.

### Church Dedicated in the Veteran's Administration Hospital

In December 1972, the new church in the Veteran's Administration Hospital was completed. As a church set up in a national institution, this is an event without precedent. The dedication ceremony was conducted under the leadership of the Director, Chang Tong-Un, with many guests in attendance. In the future, this church will have an important work in helping the patients by comfort and the proclamation of the Gospel.

Rev. Lee Seung-Hyuk, who is in charge, had had ten years of experience here already and has expended great efforts toward getting this church built there. The Director of this national institution contributed 13 million won, the Chosun Ilbo contributed 100,000 won, Dr Pak Tae-In 370,000 won and the Korean Church one million won toward the building constructed in the best modern style.

## Christian Literature Society Major Publications

On Dec. 30, 1972, a special celebration was held in the Christian Building for the completion of three major publications of the Christian Literature Society, which have been in process for the past several years. The first of these was the New Testament Commentary series by Korean authors, the 16 volumes of which have been appearing, one by one, over the past 15 years. The second was the 14 volumes of the Old Testament Laymen's Commentary in translation. The third is the Christian Encyclopedia in two volumes, prepared by 54 Korean scholars over the past five years and published with help from the Theological Education Fund.

## Meeting of the Northeast Asia Association of Theological Schools

The meeting of the Executive Committee of the Northeast Asia Association of Theological Schools was held, Jan. 11-13, at the Academy House in Seoul. This third meeting of the Committee was attended by five members from Japan, two from Taiwan, five from Korea, a total of 12 members. Plans were discussed for a general meeting of the Association in 1974, to be held in Fukuoka, Japan.

## Korean Delegates attend Bangkok Meeting

On Dec. 28th, a meeting of the WCC International Missionary Study Group was held in Bangkok, attended by Korean delegates. This meeting was attended by delegates from some 300 churches around the world. In line with the theme, "Salvation Today," the representatives of the various churches presented their respective doctrinal statements relating to Salvation.

## The Tong-bang Kyo Problem

The Korean Church has been asking opinions on the former "Tong-bang Kyo." This body was registered, Oct 30, 1969, with the government as the "Christian Reformed Presbyterian Church." Since that time, pictures and articles by influential persons have often appeared in their publications, causing much confusion in the Church. For example, there is the recent statement addressed to "our four million members" and stressing the "purification of the Church." However, the heretical nature of this so-called "Reformed Presbyterian Church" needs to be pointed out. For example, there are cases of adultery, of heretical teaching, and of criminal charges levelled against it and the heretical nature of it. It should be made clear that between this organization and the actual Christian Reformed Presbyterian Church, there is no similarity in doctrine, rather quite the opposite. The development of this organization will bear watching.



## Introducing a New Venture

Some of our readers are familiar with the magazine "Christian Thought" (기독교 사상) which has been running for some years. Last year, it was hoped that a magazine could be started which would give some of the articles from the magazine in English for those interested. This English magazine did not materialize. Instead, it has been suggested that digests of some of these articles be presented in English in an enlarged *Korea Calling*, for readers whose facility in Korean does not make it possible for them to read the Korean magazine itself. It is felt that there are many who would like to know what Korean writers are saying and thinking. W. Ransom Rice, David Ross and Edward Poitras are the main ones doing the "digesting" of those articles. We should like your reaction to the idea. Does it serve a need? Is it worth doing? It will not affect the price of the *Korea Calling* subscription. This is an experiment. What do you think? The Editors...

## Charting the Course for the Korean Theological World

by Kim, Chung-Choon

Every year we try to think ahead and seek directions for our theological enterprise, but conditions make it unlikely that these projections can have much effect upon the actual developments. Yet it seems useful to look back at the last ten years of Korean theology in order to gain perspective on 1973, with the intention of anticipating the shape of Korean theology in the 1980's.

It seems to me that the Korean theological world began its active life during the 1960's. Seven historical developments have led me to this conclusion. There were theological leaders before the 1960's, but it was during these years that a definite quantitative and qualitative change took place. Then, theological schools appeared in the 1960's. Of the 9 government accredited and 6 four-year schools, few were thus qualified before the 60's. There is now a clear trend toward expanding the course of study to a six-year program or extending the normal course to include two years of master's study. Thirdly, many new theological publications and texts appeared during the 1960's. The various seminaries also have their journals. Theological lectureships have also been of

great influence during the last decade. Academic societies and their activities have developed in the 1960's. Then, the Korean Association of Accredited Theological Schools (KAATS) was organized in 1965 and has been of great service to the theological movement in Korea. Finally, research has appeared in many theological schools. In view of these developments we can say that Korea is now prepared to carry on full-fledged theological activity.

We need a sense of history in our seminaries. The Bible shows us how theological activity is closely related to a nation's history. The greatness of Israel lies in the fact that her people never denied or neglected the tradition of faith of Abraham and Moses. The Biblical writers always sought to interpret historical changes as the Lord Jehovah saw them. Christian theology must also adopt this viewpoint in interpreting national history.

The task of the theological world, within which is located theology proper, is centered in defining the ways of expressing the validity of the Church's faith. But one must always specify the place in which the world of theology is located, hence we say "the Korean theological world." As we look at 1973 and beyond to the 1980's, the following seem to be concerns which theologians should consider seriously as they pursue their specialized research.

### 1. The task of unification

The problem of the unification of the Fatherland is not a new one, but has become a more urgent and real concern since the July fourth declaration of 1972. The churches have been praying for unification for 27 years. But is prayer enough, or should the Church participate in more concrete action for unification?

It seems to me that the following subjects deserve discussion in the Korean theological scene:

The principles of unification have been proclaimed as: first, an autonomous solution with no foreign dependence or intervention; second, a non-military method for peace; third, a solidarity of the people transcending thought, ideologies and structures. In order to fulfill its task toward unification, the Korean theological world must provide a theological interpretation of these principles. Of course the authorities have a philosophy upon which they will proceed in trying to work out unification, but theologians have the right to think through the implications for thought and action of their grounding in Biblical faith.

The Bible permits no use of the concept of "autonomy" for selfish personal or party aims. The Bible also rejects an autonomy which submits blindly to an authoritarianism based on intimidation and control. The autonomy of which the Bible speaks is that stance which seeks to protect self-sacrificing concern for the God-given right of existence and human rights of others. It is the autonomy of persons who bear the image of God and act as free men. Knowing the purposes of God who rules the cosmos and world of men.

The Bible also has a clear view on peace. It does not define peace as eating one's fill, dressing well, and living comfortably without enemy interference.

The Bible says, "Righteousness and peace will kiss each other" (Psalm 85:10). A society which has a peace in which equity and justice are violated has no true peace. That is merely peace for the ruling few who violate others' rights and justice.

The Bible certainly has its say also on the problem of the meaning of nationhood. What is a people? Is it not a community whose fate it is to have the same language, customs, traditions and history? Yet how can this community attain solidarity? This becomes especially urgent in the case of South and North Korea, with their 27-year history of division, leading to differences in thought, ideology and social structures.

A strength transcending material power will be required if unification is to be more than a competition in which the stronger will eventually devour the weaker. This can be found in the Biblical concept of the "people of God." The task of Korean theologians toward unification of the Fatherland is the promulgation of the idea of the "people of God." It is the task of our three million Christians, whatever may be their calling.

A Vietnamese theologian has written that North Korea became Communist and anti-Christian in part because the Christians thought that politics was sinful and fled to the South rather than enter into dialogue with the Communists. In so saying he regrets that he also fled the North Vietnamese regime as a worshipper of freedom. I think there is something to this. Korean theology has often been indifferent or even negative about politics, but Korean theology can no longer ignore such a pressing issue as national unification. The leadership and membership of the Korean churches must together give direction here. Of course we acknowledge that a divided church has trouble speaking of unification. Unless an attempt is made to deal with this situation in the 1970's, the Korean theological community will face a greater ordeal than it has yet known. It behooves the Korean Church to enter into this historical movement with a clear vision of God's revelation and rule.

## 2. Korea's theological existence

The example of the Confessing Church in Germany under Nazi rule and the role played by Karl Barth provide the clearest example in the twentieth century of the need for theologians to have a historical consciousness. The German churches fought over three main issues: so-called German Christianity, the related church reforms, and the selection of bishops. In that situation Barth stressed "theological existence," by which he meant the state of being in which one confesses the revelation of God in Jesus Christ, acknowledging and submitting to the sovereignty of Jesus Christ made known exclusively in revelation. Barth maintained that it is a denial of the revelation in Jesus Christ to attempt to make religious such ideas as "the people," "the nation," or "the race."

## 3. A united theological college

There can be no clear separation of public and private functions in the task of unification. There is a danger that the Church will fall into heretical positions, as did "German Christianity," in trying to deal with this urgent task. Thus, it is essential that

the Christian Church in Korea today act as one body. The concern here is how to free ourselves from unproductive denominationalism. Our present problems in Korean Christianity stem more from the failures of the theologians than from the mistakes of the laity.

It would seem desirable in this situation to bring together our theological teaching facilities on one campus, allowing, if need be, for differences in theology and practice to be recognized and taught. In this way would we not stand a better chance of discovering what we can hold in common?

It would appear best to locate in an attractive place on the outskirts of Seoul, and to include eventually a liberal arts and education school as an integral part of the theological enterprise. Stress upon the training of teachers for secular and Christian primary and secondary schools would be strategic. Even though each denomination would have some of its own facilities, the maximum use of common facilities would be encouraged.

This overall process, then, directed toward our life in the 1980's, would bring a true revitalization to the Christian Church, going beyond the secular political reforms now in progress.

...summarized from *Christian Thought*, January 1973;p.29

☆Kim, Chung-Choon is

President of the Hanguk Theological Seminary

# The Role of the Korean Church in the Formation of Democracy

by Rev. Kim, Kwan-Suk

In this article the author looks back over the past 27 years of Asian history and comments upon the role which the church has played in the development of democratic institutions. He then looks ahead to offer suggestions on how the Christian church in Korea might act in the light of history's lessons.

The liberation of Korea from Japanese rule in 1945 was not won through the struggles of the people, but rather came through the efforts of other nations. The democratic form of government adopted in Korea after this, has survived up until the present time, but has been badly wounded through war, revolution, and internal political infighting. At the present time this "democratic infant" is in a precarious condition: much of the responsibility for this is shared by the church.

What is the nature of this responsibility? In part it is the result of theological fuzziness—the readiness of scholars to mark clearly the lines of separation



between church and government, but not the lines of relationship. In part it is the result of engagement in somewhat abstract argumentation while being blind to harsh political realities. One example of this is the fact that for the past 10 years there has been a vigorous debate in Korea about the question of the indigenization of Christianity, but no parallel debate about the question of the indigenization of democracy.

What should be the church's response to this realization? Rev. Kim suggests three things: (1) an attitude of confession and repentance; (2) awareness of the realities about us, for no matter how much we search into the past to rediscover the nation's unique traditions, if there is no concern for what happens in the present, our proclamation and activity will be meaningless; and (3) these first two actions must be carried out in the light of the Old Testament scriptures and of lessons derived from the history of western missions in Asia.

Regarding the Old Testament, Rev. Kim points to the model of the struggle of the people of Israel to build a nation and to develop a form of government which was unlike those of the great surrounding kingdoms. This struggle, which commenced when they stepped into the Promised Land, was one of resisting the temptation to be like everyone else. The form which was finally held to be correct was that in which the absolute sovereignty of God was basic, and in which the king ruled not as a deity, but as a man under God's anointing. The third element which was emphasized was the exercise of human responsibility. All through its history Israel continued to struggle to maintain this political structure. The prophets were in the vanguard of this effort.

Commenting upon the history of western missions in Asia, Rev. Kim points out that in both India and China the lessons of Israel's past were not well learned. In India Christian missions played an important role in her emergence as a modern nation, but failed to build a true democratic state.

In China the situation was ironical. The Taiping Rebellion (c1851-58), a peasant's uprising involving at one point some 100 million people, incorporated a religious system which was greatly influenced by Christianity as proclaimed by Protestant missionaries. This rebellion was a movement of reformation, involving considerable repudiation of Chinese traditions as well as rejection of western colonial policies and commercial domination. But when the rebellion was finally put down in 1858, it was done so with the assistance of British general George Gordon, himself a pious Christian. The final stroke of irony fell when Mao Tse Tung himself studied the roots and doctrines and dynamics of the Taiping Rebellion and incorporated them into his own brand of Chinese communism, which was independent of Moscow, and which resulted in the expulsion of all western influence from China (including mission influence) and the installation of a thoroughly absolutist regime.

Since 1945 many new nations have come into existence. A so-called "Third World" has emerged. But the democratic system has not taken root among

these nations. Examples of this are Taiwan, Thailand, the Philippines, Singapore, etc. In such a situation the church must learn from history. It must be ready to sacrifice for the sake of combating the myth that any system of government is absolute, as did the people of Israel. The church is the prophet in this time.

In addition, the church must learn that religious freedom cannot exist without the exercise of religious responsibility. That responsibility has been poorly exercised in the past, not because the church has been suppressed from without, but because it has weakened itself from within through internal power struggles and lack of mutual trust.

In this new year the church must begin to exercise its responsibility of guarding against the idolization of the kingship in any way. Learning from the teaching of history, the church must deal with the present situation in a faithful manner.

-summarized from *Christian Thought*, January, 1973; p.47

✧ Rev. Kim, Kwan-suk is  
General Secretary of the K-NCC

## Freedom of Speech Necessary for Dialogue

by Kim, Young-Ku ✧  
Ahn, Byung-Mu  
Cho, Hyang-Nok

The July 4, 1972, joint declaration by North and South Korea stated that the two nations are entering into a dialogue for peace on the basis of a common sense of nationhood, transcending the two nations' differences in ideology, thought and political structure. The joint declaration may appear somewhat naive in asserting that it is possible to "transcend" such opposing structures and ideologies. Ideally the attempt is noteworthy; practically it raises many difficulties. Yet the statement by the two nations served to break through the quarter century old walls which have separated them, and to establish initial contact.

Thus the July 4th declaration is a sign of progress, in that the two governments recognize the impossibility of coming together on the basis of existing ideological and political structures, and have begun instead to seek dialogue, interchange and possible unification on a basis which supersedes these existing structures.

The style of the dialogue is important. The basic problem in dialogue is how to draw on the wisdom and resources of *all* the people, and not merely those

in power. Just as Korea can no longer tolerate being a pawn in the hands of the great world powers, so also in the dialogue the whole populace cannot be permitted to become pawns in the hands of the few in power. The actual participants in the dialogue will be few, but their words must represent *all* the people.

To insure total representation, freedom of speech must be rigidly safeguarded. Otherwise dialogue will be meaningless. An abnormal situation exists at present in both countries. Freedom of thought is not permitted under North Korean communism. In the South, also, freedom has been restricted. The fact remains, however, that until the two situations begin to be normalized allowing freedom of speech, dialogue cannot become a reality.

Political systems have more far reaching influence on the life of a people than ideologies. When these systems allow for maximum social justice and expression by the people, dialogue between systems can become a reality. The best way to overcome a dictatorial system, or one which leans in this direction, is to insure complete freedom for young people to grow up in an atmosphere of free thought and expression.

The dialogue which has begun will be dialogue not only between two nations—South Korea and North Korea—but also between two systems—democracy and communism. It is in this latter aspect of dialogue that the Christian Church can contribute significantly. The reason for the Christian community's valuable contribution is that this dialogue can advance only on the basis of a true understanding of man, and not on the basis of opposing ideologies. Only the Christian Church goes beyond the realm of politics into the realm of the truly human. Indeed, the Church stands as a witness that dialogue between one human and another is possible.

Christians need, then, to prepare themselves for the forthcoming Christian-Marxist dialogue in Korea. This is becoming possible because of the government's increased emphasis on dialogue, and it is urgent that complete freedom for study and research be permitted. In the past Christians have adopted only an anti-communist stance. The time has come now for an encounter with communism, grounded in a basic theological understanding of what communism actually represents. True dialogue will become possible only as Christians leave their pre-suppositions behind and approach this issue as one of the human problems facing the world today.

The basic pattern of Christianity is Hebraic. However, the Christianity which Marx criticized was not Hebraic Christianity but rather a westernized form of Christianity. Likewise the only Christianity known by North Koreans is westernized Christianity. Consequently they have no idea of the wide range of interpretation possible within the Christian faith. Herein lies a task for the theological seminaries in Korea, to search for a truly Biblical Christianity which does indeed allow for dialogue.

Out of dialogue should arise interchange between the two Koreas. The interchange has in fact already begun, with visits of Red Cross delegates to both

P'yongyang and Seoul. In the near future, economic exchange, academic, and athletic exchange should follow. Here again the most important ingredient for genuine dialogue is freedom. The participants must be chosen wisely and be given freedom to study the situation in which they are placed.

Is it unrealistic to think of unification is connection with this dialogue? If so, it is unrealistic to engage in dialogue itself. Most people will become easily discouraged if unification does not become an immediate reality. But this cannot be so of the Christian. After all, is not the Christian one who, in spite of a seemingly impossible present, can dare to dream of a "new" reality? All Christians have the responsibility to dream—to dream of the possibility of a unified Korea, and to encourage all others to seek the assurance that it can become a reality. Even though the present political situation makes unification seem a dim possibility, the Christian must make clear to the world that we have deeper resources to draw from than human barriers of distrust and hatred. Indeed, the Christian looks with confidence to the "new heaven" and the "new earth." From this perspective, unification of the two Koreas will be not merely an extension of the two old Koreas, but will have as its object the creation of one "New Korea" with peace and justice for all.

summarized from *Christian Thought*, October 1972, p.66

☆Kim, Yong Ku is editorial writer of the *Hanguk Ilbo*

Ahn, Byung-Mu is a professor at the Hanguk Theological Seminary

Cho, Hyang Nok is pastor of the Cho Dong Presbyterian Church in Seoul

*A History of the Church in Korea* by A.D.Clark (\$5.00) was Published in English, a year ago and has been selling well. The Publication of the Korean edition of the revised, up-dated history, was delayed until this spring. 한국교회사(1000 won). It has become a standard textbook and reference book.

## KOREA CALLING

Editor: Mis. Horace G. Underwood

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul. Korea

Subscription \$1 a year (\$1.50 abroad)  
\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 4

APRIL, 1973

## EVANGELISM YEAR

With the Billy Graham Crusade and other special evangelistic meetings planned for Korea in the coming months, the United Presbyterian Mission decided to have a two-hour Conference on Evangelism at its recent annual meeting. In preparation for this, I interviewed friends in various Christian groups to find out what they were doing in this area. The report from this and from different members of our own group who spoke briefly on a variety of kinds of evangelistic witness was an inspiration to all of us. It was an eye-opening reminder of the many new doors for Christian witness which the Lord has opened for us all. If we have missed some forms of evangelism that you know of, please write in and tell us about them. It would be a blessing to us all.

First, I went to talk with the head of the Department of Evangelism of the so-called Tonghap Presbyterian General Assembly. Mr. Kim is serving in this capacity while on furlough from Sao Paulo, Brazil, where I preached in his church, three years ago. He pointed out that the Communists are strongly indoctrinated, know what they believe and are strongly committed to their program. The only thing that is strong enough to oppose it is Christianity. With the new north-south dialogue, of which we have been reading in recent months, it is clear that this is a place where there must be a victory of ideas. Laborers and students are the main groups which are most likely to be influenced by Communism. It is essential, in industrial evangelism, that we prove ourselves effective in showing the workers that the ideas of the Christian Gospel merit their consideration. This is not always easy for there are two groups involved in industry: labor and management. If the Christian worker appears too favorable to management, the workers suspect that he is on the other side and tend to turn him off.

On industrial evangelism, let us turn for a word from Rev. Robert Hoffman of the Southern Presbyterian Mission, who is engaged in industrial evangelism.

He began with the words "social awareness" or "social justice" as representing something to which industrial evangelism addresses itself in the name of Christ. These words are familiar to every student of the great prophets of the Old Testament and of many passages in the New. Inasmuch as the Church's purpose in being here is to present the Gospel and to provide nurture for new believers, it cannot ignore the distortions in human society which are caused by sin. In the case of industrial evangelism, it is specifically greed and the twin golden calves of profit and power.

The aims of the industrial evangelism program are twofold: 1) to witness to the righteousness of God in Christ and 2) to proclaim the message of grace, the righteousness which is by faith in Christ. The first emphasis is corporate, as well as individual in nature. To dress it in the language of industrial mission, it is to establish justice and human rights, to protect the weak (workers), to encourage "human development."

The second emphasis is upon the individual inner rebirth by faith in Christ. An entrance is gained through "social involvement." To bring hope to the hopeless is to involve one's whole being in the task and not to rely on the spoken word alone.

On-going projects of the Youngdeungpo Industrial Mission are many, but the chief ones are:

1) Center for Industrial Mission Training, set up in January 1972. This is a two-year training course for full-time staff workers.

2) Groups in factories now number 105, more than double the number that existed a year and a half ago.

3) The Credit Union, which now has 700 members and assets of 8 million won. Fairchild Semi-conductor Company now employs in their office, as treasurer for their plant-wide credit union, a young woman trained in our office.

(For an expansion of the above, see a recent article in Korea Calling by Mr. Hoffman.)

To continue with our friend from the Department of Evangelism, I asked him about prison chaplains.

There are now sixteen in service, of whom only two are full-time. The rest are on a volunteer basis. It is amazing that this form of Christian witness should be open, in these days. Back in the Japanese times, such contact was impossible. One serious problem relates to what to do about the prisoners when they come out of prison. About half of them are repeaters.

In regard to hospital evangelism, there are, of course, chaplains in all church-related hospitals. It is not so well known, however, that there are also chaplains in city, university and provincial hospitals, where these chaplains are well received, even in institutions having no Christian connection.

Later, I talked with the head of the Department of Evangelism of the "Kijang" (ROK) Presbyterian Church. He said that, in the rural areas, they were trying to make it more than a mere matter of just coming to services but that, whatever the method used, the center was the Church and the Gospel of Jesus Christ.

Asked if they had work on the off-shore islands, he said they had none, but that they were working in several fishing centers on the east coast.

In the cities, in industrial evangelism, they had a center in Inchon which includes a day nursery and a credit union, both very successful, and a program of training on labor-management relations in a Christian context. In Kwangju, a local minister uses his knowledge of Taekwondo (Korean version of karate) to open a center which is attracting many young men. He is also working with day laborers and shoe-shine boys.

In many places, clubs of various kinds have been formed, sort of a small-group movement, starting with Christians but reaching out to invite in non-Christian friends as well.

There are beauty-shop workers who are using their contacts with customers to talk to them about Christ. Also those working with bus girls, holding classes for them, which include Bible, and giving help on medical aid when needed or help when they get into trouble with the police or with the company.

In student work, they have one student hall. They have tried hostels for men and women, but have found them not too successful. This is a common experience, of course.

In regard to young men in the army, I asked his opinion on the mass baptismal services which have been taking place. He said that, although this was in response to a government policy, it was felt to be an important door for Christian witness. The chaplains prepare their men carefully and those who are baptized are deeply impressed by the whole experience. The chaplains use lists of questions that are sent to each man for preparation. They also visit and talk with each man personally before inviting him to come for baptism.

I also talked with Miss Willa Kernen of the women's organization of the same Church. She told of a coffee-house project which is planned for the center of the city and of plans for a telephone ministry. One church has a new building which aims at the needs of the neighborhood, with day nursery, gym and a supervised evening study hall for students. There is apartment house work near Yonsei University, with a study hall for students, which is used for worship on Sundays.

(to be continued)

Allen D. Clark  
United Presbyterian Mission

## *Apostles to Apartments*

Ten years ago, apartment buildings in Seoul could be counted on one's fingers. Now, over 2400 rise like concrete silos on the rocky slopes rimming Korea's capital. In a slum clearance effort spearheaded by City Hall, thousands of people have been relocated in five hundred apartment complexes called Citizens' Apartments.

But new surroundings can never heal the hurts of humanity. Every trip across town produced hammering reminders of spiritual need. And the Holy Spirit continually added His nudge.

But where and how should we tackle so many buildings and so many people? It became imperative to set some goals and to formulate some plans.

Goal setting was easy. The basic objective: to blanket the apartment complexes with a Christian witness and win their people to Christ. Planning was harder. But God is always faithful and never urges us toward a task in His name without providing the methods. Here is what is happening.

On Monday afternoons and Tuesday evenings, two-teams of seminary students knock on apartment doors requesting cooperation in a religious survey. After the survey questions have been asked, Campus Crusade's Spiritual Laws are presented. Many accept Christ personally at this initial presentation. Then a follow up ministry is conducted by these well-trained men, and many register for a series of Bible study lessons.

The apartment dwellers also receive a printed invitation to a Tuesday night meeting. Christian concerts, films and slides, and preaching are featured.



In the first few months of witnessing in the Keum wha apartments, 275 made decisions to follow Christ. Seventy-six percent of the families visited opened their homes to the Gospel. Hundreds requested further counseling. The Tuesday night event ballooned from less than one hundred listeners to 350 crammed into the basement assembly room.

In the following months, the survey showed that the overwhelming majority of apartment dwellers claim no religion. A large percentage of these searching, yearning individuals are waiting for some one to meet their need.

Before the Apartment Evangelism Band began its ministry, a few Christian organizations had used indirect methods of sharing Christ: medicine, literature, education, etc. But these "apostles" are the first to make a direct presentation of the Gospel. And the receptivity has been unbelievable. Each week, many receive Christ and often entire families decide to commit their lives to Him.

During July and August, the ministry mushroomed

as students on summer vacation witnessed full-time in the apartment areas. In spite of intense heat, humidity and floods, the canvass went on, with lives transformed daily. Over two hundred letters are written in follow-up, each week, by these young men committed to the task of winning a world for Christ.

Apartment evangelism has whetted the appetites of students and missionaries alike. There is no shortage of challenge or opportunity. And our Lord is more than willing to draw each person into His family.

We look back on the days of planning, when it was said that it couldn't be done. We were told that no one would even open his door. But hearts as well as doors have been opened to the One bringing abundant life. These are exciting, undreamed-of results. It is obviously and unquestionably God at work. We believe that this is His hour for Korea.

Rev. and Mrs. J.A. Crouse  
Oriental Missionary Society

## The Mixed-Race Young People of Korea



Florence Lennon

Some have organized their own pop groups; others excel in sports. They achieve a measure of popularity among the young in these endeavors, but as yet, acceptance in society is denied to them. Their faces are black; their faces are white; their life style, Korean. Their fathers have long since returned to the United States.

The children remained to live a life full of rejection, poverty and tears. They are Korea's mixed-race teenagers and young adults, born during a time of conflict twenty years ago.

What have been the life experiences of these young people, and what are their prospects for the future? The majority of the mixed-race young people in Korea have known in their lives only poverty, their main daily concern being the source of their next meal. Many, as youngsters, have had to work as day laborers to be able to make ends meet. If they managed to enroll in school, it was rarely if ever in Korea's better schools.

The normal, settled family life, full of love and support, that is enjoyed by most children has not been theirs to have. If these young people have remained with their natural mothers, it has frequently been in a "camp town," where their mothers



Boy Scouts at Holt's

were still "in business." In these cases, it has often been the grandmother who has actually reared and given some love to the child. If the mother is not a prostitute, and truly loves her child, that love has been frustrated by the economic and social hardships she has had to endure because the child is of mixed blood. Often the mother, sometimes out of love, sometimes out of lack of love, has given her child up to an orphanage. Thus the alternative to an unsatisfactory home life for the mixed-race youngster



Older Teen-age Girls, Holt Program

has been to spend his childhood in an institution.

Whether these youngsters have been living with their mothers or at an orphanage, whether attending school or working as day laborers, the attitudes and reactions of society have not been kind. In school, on the bus, or while walking along the street, wherever they go, they encounter rude stares and namecalling. Those that wish to join the labor market are encountering difficulties. Dating other than another mixed-race young person meets with strong family opposition.

What then is the solution for these displaced youngsters? Most express a desire to go to the United States. It is, in their eyes, the land of promise. For some, this may very well be the solution, but by dint of sheer numbers alone it will not be the solution for all.

Whether these young people emigrate or stay in the land of their birth, they need something extra in preparing them to meet and deal successfully with their particular problems of life. For the ordinary Korean, family backing helps in getting into better schools, in securing a job and in choosing a marriage partner. Because the mixed-race youngsters do not have such family backing, they need something as strong, indeed stronger, as a substitute. If they go abroad, they need this "something special" to aid them in weathering differences in culture and language, and eventually to assimilate happily into the way of life of another country. If they stay in Korea, they will need this "something special" to wage a successful battle against the prejudices they will encounter in finding a job and in getting married.

This "something special" is the inner strength and confidence that comes from knowing one is loved and accepted by God. Along with these inner qualities must go a spirit of independence, of determination and of the right measure of aggressiveness. These youngsters cannot afford to be passive. Opportunities will not come to them; they must be

actively pursued. So when disappointments and barriers stand in the way and there is no family backing, that "something special", God-given strength and determination, will support and encourage.

No one can give a cupful of strength here and a handful of confidence there to anyone. These qualities have to be developed. Nor does this process happen overnight. Holt Children's Services is one program which is involved in the mixed-race problem in Korea, and which recognizes the need for developing that "something special" in the mixed-race teenagers of its program.

To this end, three houses for teenagers have been established in Seoul. At these houses a total of thirty-five youngsters live and share responsibilities and experiences. At each of the three houses there is a counselor who aids the teenagers in resolving their many problems, by both group and individual counseling sessions. Twice weekly Bible classes are conducted, where the youngsters are able to hear what God has to say to them. These two aspects of the Holt program are the most important ones in helping to develop in the teenagers a feeling of self-worth and encouragement.

In addition to this, Holt recognizes other necessary preparations. English language, which will aid both those who will emigrate to the United States and those who will stay in Korea, is taught daily. For the latter a knowledge of English may be an asset in securing a good job. Musical talent is encouraged through band and choral work, for this cannot help but widen the horizon of the individual teenager, and add that measure of confidence that comes with a sense of achievement.

By all of these things Holt hopes to develop the potential in the fine young people who, with those certain extra God-given qualities, can be constructive members of society, whether in Korea or elsewhere.

Florence Lennon  
Holt Children's Services





## For the Reader: A Note on the "Sam-Il" Movement

This month we take pleasure in offering our readers two articles dealing with the involvement of the Korean church and of missionaries in the Korean movement for independence, known in brief as the "Sam-Il" movement. "Sam-Il" means, in Korean, "Three One," and refers to the date of the Declaration of Independence from the Japanese, which occurred on March 1, 1919 (the third month, the first day). "Sam-Il" is a date most precious to the hearts of the Korean people. On that day, while the nations which had been involved in World War I were arranging the terms of the peace in conference at Versailles, France, people of Korea, who had been under Japanese colonial rule since 1910, began a nationwide demonstration for independence. In part they were stimulated by President Wilson's Fourteen Points, among which was included an article on self-determination, political independence, and territorial integrity for all nations.

The first courageous step in this demonstration was taken by thirty-three leading Korean patriots, who set their signatures to a Declaration of Independence, and, acting on behalf of all the people, read this statement aloud in Pagoda Park (now in downtown Seoul near the YMCA Hotel) before a great crowd. There followed a mass demonstration through the streets with shouts of "Manseil!" (literally, "May you live a thousand years!") and waving of the national flag, a gesture which the Japanese had prohibited.

This first step lit fires of demonstration throughout the country. There was no chance for the Korean people to gain the desired independence through their own efforts, but the hope was that appeals sent out to the American president, the Japanese government and the delegates gathered at the Paris Peace Conference might bring about a world reaction of sympathy for the Korean cause. This was not to be. Japanese reaction was swift and brutal. Many demonstrators were killed, others were arrested and tortured. Independence was not to come in that generation. But the fierce desire continued, until in 1945, with the Japanese surrender, it became a reality.

In this month's issue of *Korea Calling* we bring you summaries of articles dealing with the role of Christians, both Korean and foreign, in the March 1 Independence Movement. For those among our readers who are "old Korea" hands and already know the story, we hope you will find something new. For those among our readers who are unfamiliar with Korean history, even such recent history, we believe this is a story worth the telling and the reading.



Burning of the Chae-am-ni Church

Struggles for freedom and independence continue in our midst, and we too know something of "Paris Peace Conferences."

## The Meaning of the Sam-Il Movement for Korean Church History

by Chon Taek-Boo\*

General Secretary of the National YMCA

The first thing to consider in seeking the meaning of the Sam il Movement in terms of church history is to see how much Christianity is reflected in the Declaration of Independence. In 1956, I interviewed the drafter of the Declaration, Choe Nam-Son (who died a baptized Catholic). He stated that he was not a Christian at that time but had been deeply influenced by Christians, and that his thoughts and ideals could not be understood if Christianity were omitted. Nowadays the Chon-dokyo (an indigenous Korean religious sect) and the Buddhists try to claim credit for the Sam-Il Movement, but this shows that the claim is unjustified.

Korean Christianity is commonly considered to have been a religion of the lower classes and thus to have been uncultured. Lee Kwang-Soo wrote an article in 1917 on "Defects of Today's Korean Churches" in which he stated that (1) the church was too stratified; (2) it was too "churchist," placing the church first and having a too-negative attitude toward unbelievers; (3) the pastorate was too uneducated; and (4) because of missionary use of missionary





Yu Kwan-Sun, Korea's Joan of Arc

methods devised for barbaric peoples, and missionary over-emphasis on heaven and hell, resurrection, and the power of prayer Christianity had become superstitious for ordinary Christians.

Despite these harsh criticisms Christians played by far the largest role in the Sam-Il Movement, which the Japanese authorities recognized by trying to hold the missionaries responsible: "The majority of the participants in the Movement for the past two years were Christians, and the missionaries must be held responsible."

From the beginning the missionaries were consistent in their missionary policy - the Nevius Method - which can be summed up: "In training the pastor-ate no trainee should know that he is a trainee and none should be sent to America for study; rather, they should be holy, soldiers of Christ, slightly better educated than their congregations." We cannot approve such a missionary policy which was concerned only with spreading the gospel and ignored raising the level of the people, but there was no criticism of this humiliating policy by church people, who submitted blindly to what missionaries said.

Take for example the commemoration services for ancestors. These are a national custom with a long history, but missionaries preached against these as idolatry. Yi, Sang-Jae was opposed to this stand. He had been deeply shocked by a major news story of a filial woman who committed suicide after her Christian husband forbade memorial services for his mother. He wrote, "How can we give up what is Korean even for a religion?" Prohibition of idolatry by Christians is proper. Praying to the spirits of ancestors is wrong. But to think of them in love is not. In teaching, "Honor thy father and thy mother" westerners, perhaps because they are more civilized, are more concerned with thoughts than with ceremony. They pray before the picture, and merely take off their hats at the grave. We should not have to give up a custom simply because western Christians do not have it."

This attack was written in 1920, just after Sam-Il, and Yi Sang-Jae is called the first man to declare liberation from colonialistic missionary policies. Before this, national culture was considered sinful by Korean Christians. Since then the churches have gradually freed themselves from such missionary restrictions. From that time, the ecumenical movement in the Korean church began, the churches started becoming involved in social problems such as stimulating the improvement of production, eradication of red-light zones, and the formation of rural cooperatives, and church education and study overseas began. The following changes can be seen in the Korean churches after Sam-Il.

First, *Education*. Religious education had two restraints, Japanese and missionary. The missionaries opposed Japanese restrictions on Bible teaching, but perhaps the real missionary motive was an unconscious opposition to Korean culture. For this reason a school like Pae-jai (founded by the Methodist Mission in Korea) relatively free from missionary control, was called pro-Japanese, but that was only part of the struggle to break free of missionary restrictions. From this time, Korean Christians, wishing to cope with a rapidly changing world, increasingly sent their children to secular schools, and many went to Japan and America in the 1920s.

Second, there was no true *ecumenical movement* before Sam-Il. The Federal Council, organized in 1919, became the National Christian Council in 1924, with a true ecumenical slogan: "To promote the reunification of the churches in order to enhance public morality and Christian culture for the purpose of spreading the gospel." During the 1925 visit by John R. Mott of the International Missionary Council, Korean church membership in the Council was decided. Delegates were sent to the 1928 meeting. Indigenization and secularization seem like new things today, but in fact began budding after Sam-Il and have been growing ever since. That the Korean churches entered the ecumenical movement outside of missionary activities is part of this self-realization.

Third *social participation*. The Sam-Il movement was itself a heroic example, and was opposed not only by the Japanese, but by missionaries who insisted on the separation of church and politics. Korean church leaders, however, believed that participation could be justified from a purely evangelistic point of view, and so participated. Later on, there emerged the Promotion of Production campaign which encouraged the use of home products, self support and economy, prohibited smoking and opposed both the use of Japanese currency and Japanese colonial policies. This national movement began at Chosen Christian College (now Yonsei University) and was organized through churches and YMCAs. Many prominent Korean Christian leaders participated. The rural movement, largely the work of the YMCA, was begun in 1925,



and sought to promote the development of the rural economy, social unity, and revitalization of spirit. International personnel gave direct support to this movement which continued until 1930 when it was taken over and suppressed by the Japanese colonial government.

Last of all, I would like to mention the influence of church organizations, like the YMCA, in the national movement. The so-called Second Independence Movement was organized by the YMCA in 1920. The Pan Pacific Council included YMCA representatives in 1921. A national college movement was started in 1923, and a New Leaders Society was formed in 1927.

In studying the meaning of the Sam-Il Movement in terms of Korean church history, not only the political but also the evangelistic aspects should be investigated. We must ask: how were we awakened to internal and external restrictions, and what has been the trend of the indigenization of the churches?

☆-summarized from the March, 1972 issue of *Christian Thought*, Pages 42 to 50

## THE INDEPENDENCE MOVEMENT AND THE MISSIONARIES

by Chi, Myung-Kwan

It must be understood that the missionaries, though very careful in their dealings with the Korean people at this time, were still completely at one with them.

The early missionaries who came to Korea were largely from the United States. While the matter of the simultaneous coming of western imperialism along with the Christian Church requires some attention, in the case of Korea, the fear of Japanese imperialism greatly altered the situation.

Prior to the 1905 Protectorate, the relation of the missionaries to the Korean government was very friendly. Rhodes' History of the Northern Presbyterian Mission says, "The Korean government itself ordered copies of the Christian News sent to its 367 magistracies and to the ten departments of the central government, the king himself receiving his copies."

McKenzie, in *Korea's Fight for Freedom*, speaks of the fine character of the early missionaries and says that, at first, they tended to be favorable to the Japanese and welcomed them, recalling the situation under the old Korean government. They saw the harsh policies of the Japanese government, but assumed these would change. Also, they felt that in order to promote the growth of the Church, they should not interfere in matters of government.

However, among the missionaries, the feeling

developed that they could not remain neutral in the face of cruelty. This became especially noticeable in connection with the Conspiracy Case, shortly after the Annexation. A pamphlet entitled "The Korean Conspiracy Case," by Dr. A. J. Brown, expresses the general attitude of the missionaries and their sending boards. This pamphlet had three purposes. The first was to explain the situation in Korea, the second to give an opportunity for wide discussion of the situation, the third in the hope that the Japanese people might judge the Koreans fairly and that the situation might gain international attention.

This shows that the missionaries were coming to realize the barbarous reality of the Japanese government. The Korean Church was becoming a special object of their oppression and the missionaries themselves were regarded by the government as objects of opposition. This went on increasing until the Independence Movement burst out in 1919.

As the Christians were deeply involved in the Independence Movement, the missionaries were naturally regarded with suspicion. Mc Kenzie makes clear that the Japanese papers were saying that the missionaries had instigated it all. The American consulate was subjected to pressure and had to issue a statement that the missionaries had had nothing to do with it.

The attitude of the missionaries toward the Independence Movement, even today, makes a great impression on us. The Commission on Relations with the Orient of the Federal Council of Churches issued a pamphlet giving the results of correspondence with the Japanese government in which very pointed questions were asked them regarding the Korean situation. From this, it can be seen what the attitude of the missionaries was. One cannot help being impressed by their contribution to the Independence Movement.

Mc Kenzie's chapter on "Insults to Missionaries" shows that they were regarded as objects of suspicion by the government. There were missionaries who were denounced for having harbored women students. The Rev. John Thomas was severely beaten up by the Japanese. Missionary homes were searched in many places.

In many ways the missionaries attempted to make known abroad how cruel was the policy of Japan at this time. The day after the burning of the Chai-amni Church at Suwon, Horace H Underwood visited the place. A few days later a group of missionaries, with the British consul, again visited the church to make an investigation. It must be recognized that though the missionaries acted with discretion, they were fully sympathetic toward the Koreans in all of these events.

Professor Chi Teaches at Duck Sung Womens' College  
☆Summarized from the March, 1972 issue of *Christian Thought*, page 50-55

## News of the Churches

### Young Men of the Church

On Feb 26th, a gigantic meeting of some ten thousand young men was held at the Youngnak Presbyterian Church, in Seoul. The motto of the meeting was "Let us seek unification for our country, hope for our nation and love for our people." All parts of the church were crowded with Christian young men.

This meeting came about from a desire to seek unity as a Christian necessity for the coming Billy Graham Evangelistic Crusade, in May.

The meeting was inter-denominational and speakers from different branches of the Church participated. Rev Kyung-Jik Han, recently retired pastor of the church, presented greetings; Rev Chong-Jun Kim of the Hanguk Seminary spoke on "The God of Monday;" Dr George L. Paik, former Minister of Education and president-emeritus of Yonsei University, gave the main address; and Rev. Yong-Ki Cho, pastor of the Central Church of the Assemblies of God took part.

A statement was formulated giving an explanation of "our life, our meaning and our vision." At the end, all shouted together, "Let us give Christ to our fifty million people."

### Round Table Conference

The moderators of some 33 presbyteries of the various branches of the Presbyterian Church in Korea plan a round-table conference in the Yu-Song hot springs area, on March 12th.

### Union Easter Service

As in previous years, a joint Easter sunrise service is planned for Namsan in Seoul, under the leadership of the National Christian Council and the Korea Christian Union. A similar service is being planned for Pusan under the leadership of the Billy Graham Korea Evangelistic Committee.

### Orange Trees for Mission

The Korean Methodist Church has been carrying on work on the large island of Cheiju for some twenty years. One great problem is the economic support of rural churches. As a help in this direction, it has been decided to plant orange trees, the climate being mild enough to support them. As a first step, one thousand of these trees were to be planted on Arbor Day, April 5th. The total planting is planned for three thousand trees.

### Evangelism among the Military Reserves

Since the Chaplains Corps was set up in 1951, the devoted work of the chaplains has resulted in numbers of men who have accepted Christ as Saviour

far beyond anything that could have been anticipated. So encouraging has this work been that there have been some 80,000 men baptized in the armed services and there are over 100,000 church members in the ranks, which work continues to grow from day to day. There is an Officers' Christian Union and an Enlisted Men's Christian Union.

Now the Chaplains Corps is studying plans for extending this evangelistic witness to the Homeland Reserves, men who have completed their army service and are living in their home communities. There are some 2,800,000 of these men in the various provinces, cities and counties of the country. It is planned to link them up to civilian churches and pastors, distributing about a million copies of the Gideon Scriptures to them, and making use of local pastors as chaplains to work with these men.

### A Struggle to Overcome Poverty by Faith

Recently, a special service was held to celebrate the formation of the Che-Il Fiber Manufacturing Company, under the leadership of the First Presbyterian Church of the Sung nam Estates (pastor Rev. Sung-Chun Chun). The service was attended by members of the church and employees and was held at the factory. On Feb 24, 1972, some thirty families of the church met to form a self-help association for the purpose of improving their living conditions.

The Sung-nam Estates is the new satellite town, about ten miles southeast of Seoul, which was set up by the Seoul city authorities in an effort to re-settle many of the poorer families moving into the city.

A number of the families have become able to stand on their own feet, as a result of this project. There are now about 150 employees involved in the venture, which makes this one of the five largest factories of its kind in this area. They feel that the factory has been an evidence of the grace of God and something of a miracle.

At present, there are over 200,000 people living at Sung-Nam, most of them on rented land. This project was developed by Dr Chun to help meet their need.

## KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription \$1 a year (\$1.50 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 5

MAY, 1973

## EVANGELISM YEAR (2)

(This continues the report of varied forms of Evangelism, as presented at the recent two-hour Conference on Evangelism at the annual meeting of the United Presbyterian Mission.)

I talked with Ray Pierson of the TEAM Mission. They have three main emphases in evangelism: radio, the conference grounds and literature. There have been week-long lecture meetings in Taegu, Taejon, Pusan, Mokpo, Cheju and at Myongji University in Seoul. The speakers for these meetings are announced over the radio. The first three days in each place are devoted to cultural lectures of a general nature, to attract educated listeners, and then the meetings verge into specifically evangelistic messages toward the end. They have drawn large crowds, in Cheju about two thousand.

They have used Gospel teams, church-growth teams, which have gone to rural areas for week-long meetings with Bible study and evangelism. The team is made up of an evangelist, a missionary and a dentist from Severance Hospital. The response has been good.

The Conference grounds have been used for a wide variety of conference groups. One experiment was in connection with the music broadcasts from Station HLKX. A special week-end music conference was announced for a certain week-end, the spaces for which were soon more than filled. The program was music-centered, but also included a clear presentation of the Gospel, with the result that many expressed an interest in the Gospel and were later led to definite Christian commitment.

The correspondence courses (of which there are five with some 8000 enrolled) are a form of follow-up for the radio work. A personal letter is sent to answer questions sent in and efforts are made to put

the person in contact with some nearby Christian church. Those wishing are invited to come to the station for counseling and many do so.

I went to interview O.K. Bozeman, Jr. of the Southern Baptist Mission. In their work with the armed forces (Korean), they have four centers for servicemen, one at the Nonsan induction center, two at Taejon (one at the air-force base and one downtown) and one at Wonju. In each place, there are accommodations for the men to rest and play games, write letters and so on. Music is played all day, with Gospel spots periodically interspersed through the music. There have been hundreds of decisions, the main problem being follow-up. Letters are sent to the man's home church or to the nearest church to his home, whether Baptist or not, and he is urged to tie up to that church.

On Sunday afternoons, three teams go up the east coast and toward the Demilitarized Zone, where services are held and testimonies given to the soldiers and help to the chaplains. For 1973, there is a plan to use cassettes, placing them in some sixty bunkers.

There is already a Correspondence Course, or rather two of them. The first is very simple. The second is a translation of the Moody Bible Correspondence Course. About 90% of the first group enroll in the second. The Baptists plan to put this course on tape.

At Christmas, they have taken athletic equipment, radios and personal gifts to the units, taking musicians with them to sing and play for the men. This was started with the Christmas of 1971. Gifts are not given at other times, though visits are made about once a month.

A magazine is sent monthly to all chaplains. They hope to start newspaper evangelism in 1973. This is

a form of evangelism which has not recently been done by anyone, to my knowledge. Before World War II, newspaper evangelism was carried on from the Christian Literature Society, by buying space in daily papers (an expensive method) at advertizing rates, and inviting replies. In those days, there were many who wrote in. It is quite possible that it might prove equally effective today.

The churches have voted to use the "Evangelism Explo" materials, which have been translated into Korean. They plan to have three regional conferences on the method, for pastors, led by the pastor of the Hu-am Presbyterian Church in Seoul, who has been using the materials in his own church for two years, with excellent results.

In the fall, there is a plan for twenty churches in the States to send the pastor and one layman to work with local churches in visitation evangelism. They feel that the most telling evangelism is done by the local church and they wish to help them in this.

In the use of Christian films, the full series of the Moody Science films has now been translated and these and other films are available on a loan basis. In this connection, it should be known that the Moody book based on the first of these films, "Dust or Destiny" (신비의 세계) (price 150 won) is available in Korean from the Christian Literature Society. It and the movie are excellent for use with students.

In radio, the Baptist Hour is broadcast over HLKX and HLKY. In industrial evangelism, they have done very little. In student evangelism, they have had short-term workers from the States working with university clubs, of which there are eight or ten in Seoul, meeting weekly. There are also others in Taejon, Pusan, etc. These are Bible-centered, in English and Korean.

(to be continued)

Allen D. Clark  
United Presbyterian Mission



Carolina? The presidential prayer breakfast in Seoul was an unlikely place to bump into an old friend from college but that's exactly what happened to Billy Kim and Dave Wilkinson.

It was May 1970. Kim, with his excellent, idiomatic English, was interpreter for the foreign guest speaker at the breakfast. Wilkinson was in Seoul scouting opportunities for the Far East Broadcasting Company.

Instantly sensing that this chance meeting could be God's method of carrying out His plans in the lives of men, Wilkinson eagerly shared with his friend the purpose of his visit to Seoul.

FEBC, a thirty-year-old Christian broadcasting network, had just shut down its 100,000-watt transmitter in Okinawa. This was due to the reversion of the island to Japanese control. Because of their emphasis on broadcasting the good news in Asia, Chejudo, Korea's largest off-shore island, had come to their attention as a possibility for relocation. As it was less than 250 miles from Shanghai, locating there could serve their purposes of trying to communicate into China.

But moving a radio station is no simple matter. And moving anything in Asia stirs up a tempest of forms in triplicate, seals by armies of officials, property wheelings and dealings without end, offices to visit, benches to warm, hands to shake, and questions to answer.

For Dave Wilkinson, Billy Kim (Kim, Jang-Hwan) had some answers. Along with his knowledge of the Korean political scene and his ability to utilize this knowledge, Kim also knew western ways and mission goals for he, too, is a missionary. So they shook hands and set out on the long and unpredictable road toward the installation of a 250,000-watt medium-wave radio station on Chejudo. It was a good team, for Wilkinson was no novice at getting

## The Far East Broadcasting Company Story

The two men stared at each other in disbelief. How long had it been since school days in South



things done either.

The Far East Broadcasting Company has twenty-one transmitters broadcasting in sixty-one languages and dialects. There are almost 400 people involved in their ministry. The organization was born in the hearts of three men during the closing days of World War II. When the shooting stopped, they saw radio as a means of presenting Christ in Asia.

The adventures of the growing Christian network, the incredible mail they receive from all over the world, plus the rough places they've been required to negotiate are well chronicled in a book by Gleason H. Ledyard, *Sky Waves*. Billed as "the incredible Far East Broadcasting Company story," it is worth reading for an understanding of this unique mission.

FEBC/Korea has an excellent balance, both in their staff and board of directors, between missionaries and Korean Christian leadership. The chairman is H.K. Kim, and Congressman I.J. Kim, and the Reverend David Cho are fellow board-members. The property on Chejudo is well placed and their thirty-three acres give room for growth and the development of their ministries. Strongly cooperative with other existing work wherever they go, programming is produced not only by the FEBC staff members, but by over seventy other religious organizations as

well.

Foreign staff members in Korea include Jack and Alice Lentz, who are based in Seoul. In Chejudo are Michael and Faith Axman plus Norman and Mavis Blake. From installing ground radials, these people are nursing the fledgling project along in its early stages.

Mr. Billy Kim is serving as temporary director in Korea for the Far East Broadcasting Company during these days of beginning. It started as assistance for an old college friend. But that part took a tragic twist when during a board meeting in Seoul, August, 1971, sudden death took David Wilkison from the helm of the venture and into the presence of his Lord. The shock and pain were extreme but but not disabling. Billy Kim did not terminate his help when the obligations of friendship stopped. Nor did the staff and board members give up.

April 30, 1973, is the goal toward which they aim for the beginning of broadcasting. Obstacles and setbacks occur daily. But "they that sow in tears shall reap in joy." New life and fruit-bearing come from the death of a willing seed. Seeds are being planted, one by one, and the fruit-bearing season can't be far off.

Mrs. Carroll F. Hunt  
OMS Mission

## The Ministry of Multiplication



Ronald G. York

The primary aim of the Navigators is to help fulfill Christ's Great Commission by making Disciples and developing Disciple-makers in every nation of the world.

As an arm of the Church, Korean Navigators have pursued their objective in three man-power pools: collegians, ROK military and laymen. In 1963, staff man Ron York came to Korea to major on a ministry with U.S.

servicemen. However, the press of the multitudes in Seoul caused him to cry out in prayer, "God, give me one faithful Korean whom I can train in *the ministry of multiplication*." God answered that prayer and, early in 1964, Ron began to meet weekly with Yoo Kang-Sik.

Mr. Yoo learned quickly and during that year spent hundreds of hours with Ron observing and gaining insights into follow-up and training men in Discipleship.

In 1965, when the Yorks returned to America, Yoo Kang-Sik and his family moved to Singapore for additional experience and Navigator training. A year later, the Yoo family returned to Korea. He soon

recruited his old friend, Ha Chin-Seoung, just out of the army, to join him full-time in reaching students for Christ. Both trusted God for income to support their families. The Lord blessed Yoo Kang-Sik generously that year and in 1969, he was appointed official Navigator Staff Representative.

The Apostle Paul said to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others" (II Tim. 2:2). In this little verse, we can find the *ministry of multiplication*. Paul to Timothy to faithful men, and faithful men to others also. ....four generations.

The same multiplying ministry is working today in Korea.....York to Yoo, Yoo to faithful men (Ha, Choi, Pyun, Hong, Oh, etc.) and discipling others also" on the college campuses in Seoul, Taegu and Taejon, in the ROK military and among young business and professional men.

In December of 1971, the Yorks returned to Korea on a two-and-a-half-year special assignment to assist the Korean Navigators in their mushrooming ministry, especially in leadership training.

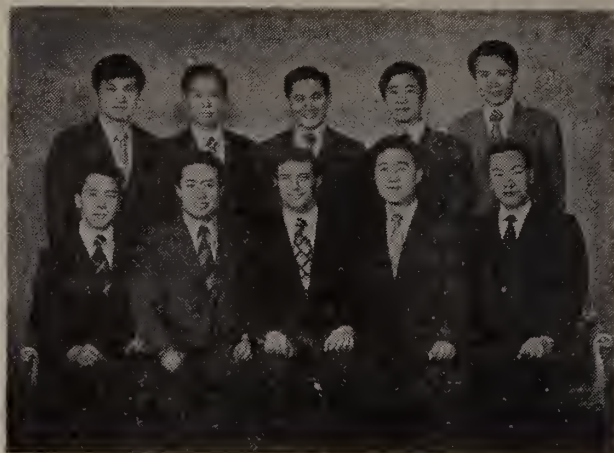
Recently, the Navigator Topical Memory System was printed and is now available in Korean. Also a series of Bible study book called *Studies in Christian Living* are being used effectively with individuals and in small groups.

When we approach a new man-power pool such as Korea University, where we began last fall, our first objective is to find one or two students who are eagerly seeking the Lord. We may find these students through personal evangelism, or through evangelistic group Bible studies, or through a local contact. The main thing is to find and develop a man. Once we find the man, we seek to train him in the basics of the Christian life, the Word of God, Prayer, Fellowship and Witness. Here are five things that help us.

1. *Tell him why*: proper motivation from the Bible is the key in the growth.
2. *Show him how*: a practical plan for his Quiet Time, memory witness, etc.
3. *Get him started*: Mark 3:14: Jesus ordained twelve, that they should be with him, and that he might send them forth to preach.
4. *Keep him going*: personal contact, prayer, letters, telephone, send a friend, etc. but keep him going and growing in the Lord Jesus Christ.
5. *See that he passes it on*: we were born to reproduce, to bear fruit, to multiply.

Since early in 1950, Navigator men have assisted the Billy Graham Evangelistic Team in counselor-training in preparation for the evangelistic crusades. It is our privilege to assist also in the forth-coming Korea Crusade by training counselors in seven cities. Meet the counselor training team....

(picture)



Navigator Counseling Team

We trust that God will use these classes to:

1. strengthen thousands in their personal walk with the Lord (Col.2:6)
2. help them in their personal witness, in sharing Christ (I. Pet. 3:15)
3. help them to counsel others (Gal 6:12)
4. help them in the important area of follow-up (I Thess. 2:8)

Our prayer and great concern is that *the ministry of multiplication* will become a dynamic part of the local church, that laymen will know how to walk with God and effectively reproduce fruit after their kind.

"If each saved one won one  
And each one won won one  
What hosts would be won  
When every one won had won one."

Ronald G. York  
Navigators

## News of the Korean Church

### New President for Soon-jun University

With the resignation of Elder Kim Hyung-Nam as president of Soong-jun University, this important place has now been filled with the installation of Rhee Han-Bin. Mr. Kim remains as the new chairman of the board of the institution. The two men were installed at a special ceremony on February 20th.



Soon-jun University is perhaps unique in that it carries on its work on two campuses, in Seoul and in Taejon. The institution is the result of a merger of Soongsil College and Taejon College. The former was carried on for many years in Pyongyang until closed over the Shinto Shrine problem, just prior to World War II. It was later reopened in Seoul. The Taejon College has had a shorter history in Taejon. The name of the merged university is a combination of the two former names.

### Good Samaritans

Near the Second Han River Bridge, in the western part of Seoul, there is a village of shacks just inside the river dike. Recently, several students from the Presbyterian Theological Seminary have begun work here. They have done much in a short time to improve the sanitation situation, water supply, playgrounds for children in two places, and so on. A little cement-block building has been constructed, much of the work being done by the villagers themselves. Here they have begun services on Sunday and an evening school for children of the village for whom there are no educational opportunities. This is being organized as a Bible Club-school.

### Joint Meeting of Presbyterian Moderators

A meeting was held on March 12th at the Yoosung Hot Springs, with twelve of the 30 former moderators of the Koryu, "Hap-dong" and "Tong-Hap" Presbyterian General Assemblies. These three Presbyterian denominations have been separated for some years, though efforts toward reunion have taken place, from time to time.

At this meeting, it was agreed to hold joint Easter sunrise services in each of the main cities and to work together for nation-wide evangelism. It was also agreed to work toward a reunion of the Church and to continue to meet together for the forwarding of this purpose.

### Inter-denominational Meeting of Young Men

On March 12th, there was also an inter-denominational meeting of young men from about 150 churches of Seoul city. The meeting was attended by more than 350 young men, chairmen of the young men's association from the various churches. It was agreed to form an inter-denominational Christian Young Men's Association and to undertake a special program of evangelism for young men in the latter part of April or early part of May of this year.

### Conference of Christian Professors

On March 10th, there was a conference of Christian professors at the Academy House in Seoul. This was the eleventh meeting of this group, attended by 73 Christian professors from all over the country. Prof. No Myong-Shik of Kyonghi University was elected chairman.

### Mass Baptism Service

On Feb 15th, there was a mass baptism service at the 9886th Army Unit, with Chaplain Kwon Yong-Pyong presiding. About five hundred men were baptized. Each one was given a certificate for having completed the Bible study course in preparation. The battalion commander, Lt. Col. Song Pyong-Che, took the lead in this Bible study, in which all the men and officers of the unit took part.

### Society for Epilepsy Patients

For several years, the Rose Club (Chang-mi Hoe) has been carrying on an extensive work among the estimated 150,000 afflicted with epilepsy in Korea. The work of this group has been described in a recent article in *Korea Calling*.

On March 6th, a Society for Epilepsy Patients was organized among those interested in helping this work. It has as its purpose organizing medical treatment groups for epilepsy patients all over the country; locating the persons needing this treatment, who may not be aware of the possibilities; training volunteers for this work; securing support for it. Like the Rose Club, this is a Christian organization. Kang Man-Choon, Chief of the Korean Social Welfare Institute, was elected chairman of the body.

### World Vision Scholarship Program

A group of 54 students, including 12 high school freshmen, were given help from the World Vision scholarship fund for the first semester of 1973, at a ceremony at the World Vision Center, on March 23rd. This fund was set up in 1963 to help outstanding college students from World Vision institutions. Since that time, help has been given to 1,349 students, including 118 high school students.

### Invitation for Korea-Japan

#### Mission Conference

Recently, at a Korea-Japan Mission Conference in Seoul, nine Japanese pastors were invited to come to Korea to study church growth in the Korean church situation.

## A New Direction for Korea Campus Crusade for Christ

by Kim Song Jin

Korea Campus Crusade for Christ was begun in 1958 under the leadership of Dr. Kim Joon-Gon and has focused primarily upon college and university students. However, beginning in 1971, the movement took on the new dimension of leadership training for the evangelization of the entire nation. Ten thousand students and young people, ministers, doctors, professors and nurses met in Suwon in the summer of that year for intensive training in evangelism. During the training, the participants went out two by two for direct evangelism, and as a result 16,000 new persons came to believe in Jesus Christ. This zeal for evangelism has spread now throughout the entire Korean church.

Young people from a church in Chunbook province attended the training conference and returned to their local church with a burning desire to win others to the Lord. In six months time, the membership of their church was increased from 200 to 400, simply because of the zeal and evangelism of these young people. The minister of a Methodist church in Incheon learned these basic principles of evangelism at the Leadership Training Institute and employed them in his own church. This resulted in a membership increase of two hundred to eight hundred and fifty persons.

The basic form of the Campus Crusade for Christ structure is the cell. Members are paired off one to one, and three pairs form a cell. One person serves as the cell chairman, who serves in a "mother" role, spending time with the other members, praying for each of them individually by name, listening to them, talking with them personally, or phoning or writing letters. The chairman meets with the other members regularly for Bible study, sharing of testimonies, encourages them to keep a spiritual diary, and in general does many of the things a mother would do for her child. After training the cell members for two months, the cell then splits to form new cells, with each member becoming a cell chairman. The purpose of the cell movement is the same purpose as that of Campus Crusade as a whole: first, to win men; second, to build men; third, to send men out into the world to win more.

Campus Crusade leaders believe the cell structure is both Biblical and effective. Thousands of people flocked after Jesus during His earthly ministry in Palestine. But He chose only twelve, and of these He especially chose to have an even closer relationship to three men, Peter, James and John. He lived with these men during his entire ministry, ate with

them, slept with them, prayed, taught and worked with them. His entire focus, in terms of strategy, was upon these few men. Then He gave them the command to witness and sent them out two by two. This method was effective for the Early Christian Church, and it is effective for the Church of Korea today. God is beginning a new work in Asia, and Korea is in the position of becoming an effective tool through which He can work. Asia is still in the pre-Christian era, and the strategy for the evangelization of Asia cannot be found in big organizations alone, or in mass meetings. The only effective means of evangelism is the small group structure, with Christians going out two by two to witness and then being nurtured by the other members of the small cell group.

Campus Crusade for Christ believes that the Korean Church is the key to the evangelization of the entire continent of Asia. Their goal is to evangelize the entire nation of Korea by 1975, and the entire world by 1980. They plan to do this by the following method: 1) By continuing to send workers into 101 colleges and 2,529 junior and senior high schools, for Bible study, prayer and evangelism training.

2) by training leaders from each of the 59,521 districts of the nation's farming and fishing villages, and to set up an informal Bible school in each village by the end of 1973.

3) By concentrating on the local churches in each city of Korea, as well as each small town, and training lay Christians to witness. By this method they hope to encourage the Korean Church as a whole to become a witnessing Church.

4) To offer leadership training courses in personal witnessing to men in each branch of the armed forces of Korea. One distinctive feature of the rural evangelistic program of Campus Crusade for Christ is what they call "Sarangbang" (사랑방) Bible Schools. The Sarangbang is the room in the Korean rural home that is always open to guests. It is the room where a guest can enter and feel perfectly relaxed, as if it were his own room. It is the place where the weary traveler can find rest for his body and his soul. It is the room where village people gather late into the night to talk about a village problem or the meaning of life. It has no set form. It is not a church. It is open to all. Therefore it becomes the ideal place for small cell groups to meet for Bible study and prayer, and for talking about the deeper life of Joy in Jesus Christ.

In this way Korea Campus Crusade for Christ seeks to be a living witness for Christ in Korea today.

Kim Song-Jin is a staff member of Korea Campus Crusade for Christ

—Summarized from *Christian Thought*,  
2/73, pp. 75-82



# Problems of Mass Media Evangelism

by Cho Hyang Nok

Everyone acknowledges the validity of the use of mass media in the communication of the gospel. What is now needed in Korea is a consideration of how to use these established facilities more effectively. First we will speak about the use of the broadcasting media, and then discuss literature evangelism.

## (1) Evangelism through the broadcasting media.

In Korea we now have two Christian broadcasting stations, but the real test of evangelism through this media is not how many Christians are listening, but rather how well the Christian message is getting out to the larger public. Another question relates to how well Christians have made use of the commercial stations in proclaiming the gospel. The answer to this is that there is much room for improvement. In the case of commercial stations, direct evangelism is not the primary purpose. Instead, our intention should be to get the church's face before the public, to show how the Word of the Gospel can relate to the problems of the times, and to offer Christianity as a kind of social conscience. In other words, an indirect presentation of our message. The Korean church should assume the position of a prophet as it relates to questions of national development.

It is too bad that thus far the church has not made effective use of television. The number of TV viewers is increasing rapidly. Church programming has failed in its quality. Our best efforts must go into even the simplest and shortest programs. Of course this criticism may also be leveled at most TV programming, which is often of low quality. Attention should be paid not to the length of time we have, but rather to how we use the time available to us. This is especially important when we consider that the Christian task in using the mass media is to make the audience familiar with a message which is basically new and unfamiliar to them—the Gospel.

In spite of the existence of restrictions upon what can or cannot be said, we can improve. For example, much programming centers around the filming or recording of speeches, interviews, and discussions. Most of the time these are recorded just once and not carefully edited. Or, writers are not precise in their use of words, so that the finished product expresses only a small percentage of what they want to say. Even if our basic facilities for recording and production were far superior to what they are now, if improvement were not made at these deeper levels of writing and editing, there would be no improvement in program quality.

(2) **Evangelism through literature.** In recent years there have appeared in Korea a number of Christian

newspapers as well as several somewhat specialized Christian magazines which come out on a monthly basis. There is a question as to how well any of these publications deal with the question of evangelism. There is no single publication which deals primarily with evangelistic concerns, to our knowledge. Currently in Korea two evangelistic movements are gathering momentum: the evangelization of the armed forces, and the industrial evangelism movement. Both of these require increasing amounts of good Christian literature.

With regard to a strategy of literature evangelism, we must also be clear about the purpose of Christian literature and produce materials according to that purpose. Literature evangelism has as its object the personal and direct presentation of the gospel in such a way that the reader is urged to make a decision concerning it. Another purpose relates to the readership. Evangelistic literature is not for church members necessarily, it is for non-Christians. As we produce new materials, we must keep these two foci in front of us, focusing our attention upon the masses, and when we commit ourselves to the production of good literature, we are committing ourselves to a regular and orderly plan, not just an occasional effort when time permits.

In literature, as well as in broadcasting, we are currently hampered by a lack of financial resources. In both fields, also, we need to concentrate our attention upon the simplification of the gospel message. This might, for example, take the form of a slogan which would incorporate the basic truths of the gospel. In contemporary Korea, there is no such slogan in current use.

Further, we need to look more closely at our audiences. First of all, there is a need for research into audience response. At present no such research is being conducted in any organized or systematic way. And second, we need to create materials which will stimulate in our audiences or readers the kind of response which we want to see namely, some type of decision regarding the truth of the gospel. The type of literature which will best accomplish this, these days, is not the type currently being done. We do not require more educational and intellectual materials. Instead, we must create literature and programs which present the gospel in personal terms, in experiential terms. People can identify with such stories, which show that in life circumstances the gospel has relevance, influence, and power.

We anticipate that Korea's Christian writers will take an active part in this creation of new materials. Let them go to the deep spiritual experiences of the church and of believers, let them write about the changes that faith has brought in the daily life of common people, and let them use the most expressive language and the greatest skill in telling such beautiful stories. In literature, as well as in broadcasting, this should begin with the smallest and simplest tasks.

The commission to preach the gospel means also

to preach it well through the means which are available to us. Let us be "Christian soldiers" in the use of the mass media.

Rev. Cho is Pastor of the Cho Dong Presbyterian Church in Seoul

summarized from *Christian Thought*, 2/73 issue, pp. 46-53

## An Evaluation of Asian and Korean Urban and Industrial Mission

by Kim, Kyong Nak

This evaluation was accomplished at the fall 1972 meeting of Korean Urban and Industrial Missioners.

(1) Content and Method: Three types of concerns should receive special attention—the cultural background of mission, the church's strength in the theological area, and the needs of those being served by urban and industrial mission. Each of these is commented on in turn.

Industrial evangelism began in Korea back in 1957 when Henry Jones, a visiting urban specialist and Oh Chul-Ho got together. At that time of beginning, the work was basically evangelistic. It was aimed at bringing workers into the churches, and took the form of work both within and outside of the factories.

It was only in 1965 that the attention of industrial and urban evangelism came to focus on the ongoing problems of workers, on problems such as working conditions, unionization, and pay scales. Projects were begun in Incheon and in Young Dong Po. Unions began to develop, and started to deal with the problem of the general disregard of worker's rights by the industrialists. Worker education programs were instituted to awaken workers to understand what their rights were. From this point, programs of organizing the workers were begun.

In 1968 the Center for Urban Studies was opened at Yonsei University and there a program of community organization was started. Though this type of approach to social problems and organization came from a western cultural background, there was progress, with the emphasis upon the needs of the poor and corresponding efforts to develop viable community structures.

This is the brief history of the movement up to the present. Now there is an effort to go beyond fellowship and service programs and devote full attention to the needs and problems of the poor and the workers.

In Asia most of the workers in developing countries are suffering excessively, being deprived of basic rights, having to live in depressed slum areas around industrial locations. During the days of the Japanese colonial occupation of Korea the Church did minister in these areas with medical and educational programs, but from now on the church must attack the root causes of such dehumanization and

help to construct a truly human society. Evangelism is relevant here in order to establish the base for such a society.

(2) Policy: The message must fit the mission situation, it must truly take into account the contemporary situation and its need. We need "a salvation for today." This implies three things: First, a new theology. There must be a radical change in the kind of seminary education we offer. Second, in order to establish a new spirit of independence in Korea and throughout all of Asia in developing nation, theories, theologies, and programs which come from non-Asian sources must be critically received and evaluated, and adjusted to fit our peculiar circumstances. Third, there must be some change in the direction of industrial mission. It is now vital that in Korea relationships are built up with the Korean National Council of Churches, even though there has at times been the feeling that industrial missionaries were too radical, or that the Council of Churches was too traditional. Such a relationship will bring the concerns of urban and industrial mission into the sphere of concern of the churches.

About 80% of all workers in Korea are not receiving the benefits of the labor law of their country. According to the Office of Labor Affairs, in 1971 98% of industrial enterprises were operating outside of this law. Though we are experiencing economic progress, there is not a similar progress in worker's rights. Now we see the prospect of a government freeze on wages sometime during 1973. The responsibility of urban and industrial mission is to see that the existing labor law is enforced and that necessary changes are being made. The springboard for making such changes will be the workers and the poor themselves, who, being made aware of their rights and their strengths, will take the initiative. Funds and efforts spent on securing relief goods should be rechanneled into programs which will create this indigenous power. The way of the churches which helps the needy while turning them into beggars must give way to a new method of enabling the poor to help themselves. This is the responsibility and the summons to action for urban and industrial mission in Korea.

from the Urban Industrial Messenger, vol. 2, December 1, 1972

Rev. Kim is on the staff of The Industrial Mission Center in Seoul.

### KOREA CALLING

Editors: Mrs. Horace G. Underwood  
Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription \$1 a year (\$1.50 abroad)

\$6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 6

JUNE, 1973

## EVANGELISM YEAR (3)



(This continues the report on varied forms of Evangelism, as presented at the recent two-hour Conference on Evangelism at the annual meeting of the United Presbyterian Mission.)

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The Reverend Gene Matthews tells of a fascinating development in Evangelism in the

Methodist Youth Centers. (See a recent *Korea Calling* for his complete article. Excerpts are as follows.)

Encounters with young people throughout the country indicate that there are few that have not had some contact with the Gospel. It would also appear that there are equally few who have not been rather abruptly turned off by the reception they have received in the church, though they are deeply attracted by Jesus Christ. A common expression is "I've graduated from church." They are aware of such elements in the Gospel as love, peace and reconciliation, but they are terribly disturbed by the intra- and inter-denominational fighting that goes on in the church. They dislike the authoritarianism of the average pastor and are dismayed by the lack of social concern shown.

In an attempt to make the Gospel message relevant to these young people, the Methodist Church has evolved a program of youth centers in key areas, growing out of the first one started by Jack Aebersold in Wonju. These first called for heavy subsidies from abroad, a building and so on. A recent trend is to rent space in an existing, centrally located building, with local churches providing more support.

The programs vary. The Pusan center, for example, began a program of visitation to the local prison. The prison warden was asked to select a

group of model prisoners who might benefit from visits and an exchange of letters with a like number of young people. When the list came back, it did not contain the minor criminals expected, but convicted murderers, rapists and spies. The least offender was an armed robber. Through a program of ministry to these hardened criminals, three of the young people, who had not been Christians, dedicated their lives to Christ.

In Seoul, a quartet of professional singers from MBC TV has been organized. They sing a variety of songs and are in great demand in churches and school chapels. As part of their act, they take the words of Christian hymns and set them to old Korean folk tunes. The first time they sang together publicly, a non-Christian member of the group concluded the hymn sung in this manner with tears of joy streaming down his face.

Although the centers are founded and supported by the Methodist Church, denominationalism is deliberately de-emphasized. Young people seem more interested in and concerned with Jesus Christ than with Methodist politics.

I talked with Marlin Nelson of World Vision. He said that their "Little Shepherd" movement continues in the orphanages, but that it is hard to impress the directors with the idea that each child should be led to a personal experience with Christ, which is not to be taken for granted.

The main part of his story centered on the work which Dr. Han Kyung-Chik, recently retired pastor of the Young Nak Presbyterian Church, is heading up. He is now serving as minister-at-large with World Vision. He has been much concerned for evangelism into north Korea and had planned to do preaching via loud-speakers along the front lines, but this was stopped in November 1972 with the official order that there should be no propaganda.

Instead, the plans are developing in four directions. First is the use of radio for fifty million fellow-citizens, in both parts of the country, using a hymn and a message and a repeated song such as

"Lord I want to be a Christian." This repetition of the song is with the hope of making it sink into the consciousness of the listeners.

Second, are leaders' training conferences in the form of ten-day seminars for some fifty men each, on evangelism in the church, using all sorts of methods on how to train laymen. The first conference was planned for the fall of 1973.

Third, are evangelism crusades, under Dr. Han who, using a team, is planning to visit smaller cities, perhaps the county-seat towns, not reached by the Billy Graham and other crusades. Those teams

would start with the ROK army divisions. Men from the seminars would help with this.

Fourth, is an institute on church growth in Korea, emphasizing evangelism and church growth.

World Vision continues its correspondence course work, particularly among prisoners. They have contacts with twenty-five prisons and about 3500 men are taking the course.

(to be continued)

Allen D. Clark  
United Presbyterian Mission

## We accepted the Invitation to go and....



Early in 1968 we were begged to attend a church service in the outskirts of Seoul. We felt as if we were already bogged down with too many obligations but could hardly refuse Rev. C's invitation to go for just one time. So' early one Sunday in February Ernest went to visit and speak. Then the first Sunday in May, I went along. We started out in our Toyota and drove across town to the East Gate. There we met Mr. C., the minister of the

church who guided us to our destination. Without a guide we never would have found the place! We drove past the stadium and then up and down winding dirt alleys. We prayed that we would not meet anyone for if we did, someone would have to back up. Finally when we could drive no further, we came to a stop, parked the car and got out and walked the rest of the way. Finally we were there and found more than twenty-five sitting on the floor of Rev. C's two pyung living-bedroom, a space of twelve feet by six feet. (The living room serves as a bedroom at night.) I sat on the back row up against the wall. Thank God that the wall was well built for if the wall had given away, I would have landed in a ravine below. We were mighty glad to get home that day but were challenged to do something to help that group get a piece of land and a discarded "unusable" tent.

Practically every two months has found us wending our way out to Kum Pook Church. We have watched it grow from a tiny home fellowship to a tent church—hot solar heated in the summer and cold air-conditioned in the winter. The faith and sacrifices of those people in that slum area have been and are most inspiring. More than once we have taken visitors to the little tent church and they came back amazed. By 1971 the average attendance in the morning services was 90 to 120 people. Membership is now several hundred. Once, while Ernest was preaching, Rev. C. looked over his flock and counted 41 folks missing. It was a cold, cold day. Without any previous committee meeting, he appointed members of his congregation to go out and call on the missing folks that very afternoon.

We are happy to say that the church how is a flourishing, active, cement-block church and has a beautiful altar, two small oil stoves, electricity, a small reed organ and a choir.

The people are still poor but let **NO ONE** say that a sincere personal life-changing Gospel has no social implication. Slowly but surely the community





is changing and the faces of the people show that Christ changes all of life.

Now, today, this little church has a satellite church organized and there is talk of another. Where does the power come from? Could it partly come from the fact that frequently a number of these "unlearned" folks spend their whole nights seeking help at the Source of all knowledge and power?

Hilda E. Weiss  
Methodist Mission

## *The Appenzellers: Henry And Ella:*

First Trip to Korea, 1885.

The usually quiet station at Madison, New Jersey, was crowded with students. As the train pulled to a stop, the conductor heard strains of old familiar hymns. Tears were on the faces of many in the crowd. Finally, "Blest Be The Tie That Binds" began to echo above the puffing steam engine and the clatter of loading and unloading passengers. Tears and handshakes and promises of prayer were extended by many to two ordinary people with the ordinary names of Henry and Ella. They were the Appenzellers. It was January 14, 1885, and they were missionaries of the Methodist Church. Their destination, Korea.

Neither Henry nor Ella had ever been far from home. Henry grew up on a farm near Philadelphia.

He learned to know the soil, the value of money, and the joy of hard work. He went to the school of his parents' denomination at Lancaster, Pennsylvania, Franklin and Marshall. While there, he converted to Methodism and went on to Drew Theological Seminary where he was eventually convinced he should apply for missionary service.

In later years, reflecting on the memory of her father, Henry's daughter Alice referred to him as one of those "nameless saints." He referred to himself as "a plain blunt man whose only claim to recognition is that he loves Korea and her people."

Ella grew up in a sheltered and wealthy home. Aside from a trip she took at age nine with her family, she admitted later to never having been more than twenty miles from home until she was twenty years old.

Henry and Ella were married December 17, 1884; only a month before the tearful scene at the Madison station. They were accepted as Methodist missionaries December 20, three days after the wedding. A month later they crossed the United States by train, the Pacific Ocean by boat and were welcomed to Japan by Methodist missionaries there. Their impressions of the trip provide an interesting insight into the hearts and minds of two ordinary people, Henry and Ella, as they respond by faith to God's direction.

Pacific crossings were not common in 1885. Nor were they comfortable. Henry wrote of their crossing, "True, some, Ella among them, looked over the quarter rail and gave their meals to the fishes, but after a few days they regained their equilibrium and all went well with them."

Ella gave a more graphic description. "We had a grand storm, the last week, which we enjoyed watching. The way we all took to suddenly slipping off our seats and going up bump against the opposite side of the cabin was more enjoyable afterward than just at the moment, especially when we received a good bump." Strange for such new travellers, there was no evidence of panic and much of good humor. Ella concluded, "We had lots of fun as we soon learned to brace and hold on."



Veteran Methodist missionary in Japan, R.S. Maclay, had visited Korea the previous year and received approval for medical and educational work but "permission for the direct preaching of the gospel could not be definitely promised." When Henry and Ella arrived in Yokohama they were greeted with "reports of all sorts, true and false, and exaggerated, of affairs in the peninsular kingdom."

After a month's delay in Japan during which Henry and Ella studied Korean and observed Methodist work, the two again boarded ship and continued to their final destination. At 12:30 A.M. on April 1st, their little vessel arrived in Pusan. The trip had been a rough one. Ella reported, "This sailing near shore in a little fusty, musty, dirty, greasy tub of a boat is small fun."

Henry slept on deck all night so the first rays of sun would wake him and give him a view of Pusan. He reported of the sight "Saw for the first time the hills of Korea and my heart was lifted in prayer that on those hills and in the valleys Christian churches might be built."

On Easter Sunday, April 5, 1885, their "greasy tub of a boat" dropped anchor at Chemulpo. There were no welcoming banners, no bands playing; nothing but "bare rocks" and a "drizzling rain." Though it was Easter, the weather was cold and dreary. Ella said, "I had never been so sick in my life."

Yet Henry stretched himself to his full six feet and prayed, "May He who this day burst the bars of the tomb bring light and liberty to Korea." However, after the appropriate missionary prayer for this historic occasion he, too, was forced to admit, "The day was cloudy and dreary, the landing place desolate, the Japanese hotel cold and cheerless, the food tasteless, the rooms without stoves, the beds, blankets and boards in perhaps equal division. The political outlook normal, that is gloomy and foreboding."

Not only was there no welcoming party to greet the Appenzellers, there were several who urged them to return to Japan. The United States representative in Seoul discouraged departure from the port. The Captain of the United States man-of-war at Chemulpo, "waxed eloquent in his vociferations against going to the capital," while "residents in the place shook their heads disapprovingly at the rashness of the missionary in making his appearance so early and at such an inopportune time." In the face of such strong advice the Appenzellers made a strategic retreat to Japan. Not until July 29, 1885, were they finally able to enter the West Gate of Seoul. Henry recorded, "We had at last reached our appointment, Seoul. Earnestly and fervently, though silently, did I pray that God in some way, in His own way, would make me and mine instrumental in preaching Jesus to them."

Henry and Ella had been preceded to Seoul by their Methodist medical colleague, William B. Scranton. Their first days in the capital were spent in the doctor's pharmacy until a house could be repaired for them on the newly purchased property in Chung Dong.

Summarizing this time of beginnings, Henry noted, "There was everything to do and little to do it with. Houses, hospitals, and schools had to be built.

Difficult language had to be learned and the country had to be explored. We went there to convert the people but we had not gone far when we found we had to convert the language as well. Medical work was begun by treating the first sick man who came along and school was opened by teaching the first Korean who applied."

Everett N. Hunt, Jr.  
O.M.S. Mission

## News of the Korean Church

### Pastors' Seminar

On April 2nd, the first Seminar for Pastors was held under the leadership of Rev. Han Kyung-Chik and sponsored by World Vision. It was held under the Institute of Korean Church Development. Since his retirement as pastor of the Young Nak Presbyterian Church, some months ago, Dr. Han has been working on plans for this Institute.

A similar seminar for women church leaders is planned for the end of July. Each seminar is limited to 50 persons, to make possible a closer personal contact. The content of the lectures includes various aspects of pastoral work, pastoral counseling, and current trends in theology.

### Inchon for Christ

On April 5th, anniversary of the arrival of the first ordained missionaries in Inchon, Rev. H.G. Underwood and Rev H.G. Appenzellar, a union service of worship was held in the First Presbyterian Church of Inchon. The day was designated as Gospel Mission Day, under the auspices of the Union Gospel Mission Committee of Inchon. Some 2500 laymen attended the conference which followed the service and then set out to visit all the homes in the Inchon area. Goals set include plans for the evangelization of the entire Inchon area, a united effort on the part of all denominations in the area, and stress on showing Christian love to their neighbors.

### Christian Young People's Conference

Some 500 delegates from 287 churches of various denominations met together at the Chongkyo Methodist Church in Seoul, on April 9th, for a Christian Young Peoples Conference. Kim Chang-Kyu of the Young Nak Presbyterian Church was elected chairman. It was decided to hold a two-day evangelistic meeting on May 7-8, in the auditorium of the Taekwang Presbyterian Boy's High School. It was expected that some 50,000 young people would attend. The chairman stressed the need for a united effort for the evangelization of Korea.



### Sarang pang Evangelism

Traditional Korean homes had a room near the main gate which was called the "sarang-pang," a room where the man of the house met and talked with his men guests. Villagers often assembled in this room in the evening to talk together and exchange stories and ideas.

In a small village made up of poor people living in unlicensed, make-shift shacks, the Christian worker found that people were so busy trying to make a living, to get enough to eat that they never met and talked with each other. So the pastor, Rev Im In-Bong of the Wang-sim-ni Lutheran Church, has opened a sarang-pang to encourage the residents to know and talk with each other. At first, little attention was paid to it, but gradually people began to drop in and have found it helpful. The pastor has been able to talk with them about economic and religious matters,

### Presidential Prayer Breakfast

The sixth annual Presidential Prayer Breakfast was held on May 1st at the Chosun Hotel in Seoul, with the President and some 600 church and government leaders present.

### Union Easter Sunrise Service

On Easter Sunday morning, at 5 A.M., a union Easter Sunrise Service was held on Namsan, Seoul, with an estimated 100,000 persons attending. This was the first such service in seventeen years in which all denominations had taken part, and for this we thank God. The message was given by Rev. Kim Chang-In, pastor of the Chung-hyon Presbyterian Church. Similar union services were held in other cities.

### Mass Baptismal Services

On April 12th, there was a mass baptismal service for 933 men (including 27 officers) at the 6239th Army Unit, held on the parade ground of the Unit, with Chaplain Chun Tae-Kuk in charge and 53 ministers taking part in the ceremony.

Another similar mass baptismal service was held at the 111th Ar Force Unit for 250 men, on April 8th, at the chapel of the Unit. This was the third such service at this Unit. Churches of the Kunsan area presented the men with Testaments and hymnals.

At the 6938th Army Unit, a mass baptismal service was held for 420 men, each man being presented with a special medal by the Ninth Church of Incheon.

### Legal Advisory Group

A group of Christians, members of the YMCA, lawyers, sociologists, ministers, economists, etc. have formed a group for giving legal aid and advice to those needing such help. There are about 90 members in the group who meet regularly to discuss their

work in the church and society. The group was organized in June 1964 and has been giving valuable help during that time.

### Saimoonan Church Dedicates New Building

The Saimoonan Presbyterian Church, the oldest organized church in Korea (organized 1887) had a special service on Easter Sunday afternoon to dedicate their new church building.

### Pansori Music Concert

Pansori is a form of traditional Korean folk singing, requiring special training. The songs are accompanied by the "chang-go," the traditional Korean hour-glass drum. On April 18th, in the YMCA hall, in Seoul, a special concert of Pansori music was given, adapted to Christian themes. The song was "The Death and Resurrection of Jesus." This is especially interesting, a new departure, for traditional folk melodies have not been much used for Korean church music.

### Korean Lutheran Church Marks 15th Anniversary

The Korean Lutheran Church recently celebrated the 15th anniversary of the arrival of their first missionaries with a special service at the Wang-sim-ni Church. Dr. Ji Won-Yong of the Korean Lutheran Church is now serving as Asia Secretary for the Lutheran World Federation. Radio programs of the Korea Lutheran Hour have been broadcast since 1959. A Correspondence Course, begun in 1960, has enrolled over 400,000. A monthly magazine, *New Life*, was begun in 1961. A television ministry has been carried on for several years.

## Religion and the Changing Society of Korea

★ by Ryu Tongshik

This article deals with the ways in which the various religious movements have changed and developed in Korea during the years since 1945, with special emphasis on the decade of the 1960's. There are three primary religious groups in Korea: Buddhism, Christianity, and the so-called "New Religions." The contents of this article are limited to Christianity and the New Religions. We begin by taking a look at the social context in which these religious movements of Korea exist.

I. *The Changing Society of Korea*: Korean society faced two major transitions in rapid succession during recent years. The first of these was the libe-

ration from Japanese rule which came with the end of World War II in 1945, and the second was the re-establishment of Korea as an independent country following the general election in 1948. The newly independent republic was to undergo two more major periods of adjustment during the years that followed, however. First there was the Korean War, which began in 1950, and then came the Student Revolution of 1960.

These two events are of particular importance to our discussion because of the decisive role which they played in determining the characteristics of modern Korean society. The decade of the 1950's saw three years of war and devastation, followed by a period of social chaos. Then came the postwar recovery period. Following the Student Revolution in 1960 and the Military Revolution in 1961, the decade of the 1960's was a time of searching for new ways of growth.

Surveying these two periods from the standpoint of economics, the decade of the 50's is seen as a time of postwar reconstruction during which the nation was very dependent upon foreign aid. In contrast to this state of economic dependence, the 60's was a decade which saw increasing investment of foreign capital and a systematic approach to the development of the Korean economy through the two five-year economic development plans of 1962-1967 and 1968-1972. During this time, the GNP rose from a level of US\$96 per capita in 1962 to US\$215 per capita in 1970.

The economic structure of the 1960's was characterized by a shift to greater emphasis upon the development of industry. From 1962 to 1968, for example, the percentage of workers employed in industry rose from 8.7 to 14, while the percentage of employed in agriculture dropped from 63.2 to 52.5.

Another important trend of the 1960's was toward concentration of the nation's population in large urban centers, which came about through the combined effect of both the changing employment picture and a large population increase. The following table shows the magnitude of these changes:

Population Distribution 1949-1970

|      | Total population | Urban population   | Rural population   |
|------|------------------|--------------------|--------------------|
| 1949 | 20,000,000       | 3,500,000 (17.2%)  | 16,500,000 (82.2%) |
| 1955 | 21,500,000       | 5,200,000 (24.5%)  | 16,300,000 (75.5%) |
| 1960 | 24,989,000       | 7,000,000 (28.0%)  | 17,989,000 (72.0%) |
| 1966 | 29,203,000       | 10,000,000 (33.6%) | 19,203,000 (66.4%) |
| 1970 | 32,000,000       | 12,000,000 (37.0%) | 20,000,000 (63.0%) |

source: *The Dongwha Annual*, 1971

In summary, the characteristics of the changes in Korean society during the 1960's from an economic point of view were (a) large population growth, (b) industrial development, (c) urbanization, and (d) over-all economic growth.

Now let us turn to an examination of the cultural aspects of this period, which may be categorized as follows: (a) recovery and loss of traditional culture,

(b) a sense of insecurity and the spread of a materialistic ethic, and (c) unbalanced social structure and value system.

(a) *Recovery and loss of Traditional Culture.* During the 36 years that the Korean peninsula was under Japanese rule, it was the policy of the Japanese colonial government to eradicate the traditional culture of Korea by suppressing the use of the Korean language and writing system. Therefore the Liberation of 1945 brought not only liberation from Japanese rule, but also the opportunity for the recovery of traditional culture. At the same time, however, the recovery and survival of traditional Korean culture faced a new crisis brought on by a tendency toward uncritical and unselective acceptance of foreign culture, and a mood of indifference toward traditional Korean values. Characteristic of this crisis was the very rapid decline of the Confucian value system that had prevailed for 500 years, during the time of the Yi dynasty. Now we find traditional Korean culture preserved only in the surviving folk religions.

(b) *The Sense of Insecurity and the Spread of a Materialistic Ethic:* The Liberation of 1945 also brought division to the Korean peninsula, since the country was split into north and south segments at the conclusion of World War II. Surrounded as it is by more powerful nations the country is always threatened with the possibility of destruction through a communist invasion. The people of South Korea are constantly aware of the tragic effects of the war of the 1950's, and memory of that war serves to create a continuing feeling of insecurity. In fact, the very word "communism" itself evokes this feeling. Therefore, it should not come as a surprise that in this situation people have turned to the accumulation of wealth and power as a means of finding security and that, in the process, moral values have been overshadowed by the desire for material gain.

(c) *The Unbalanced Social Structure and Value System.* Without further elaboration, we can simply say that there is a wide gap between the rich and the poor which is closely related to corruption and to the deterioration of the moral code.

11. *The Religious Situation:* In contrast to the profound changes which have occurred in other segments of Korean society, changes in the religious scene have received very little attention. The various year-books, for example, devote only a few lines to religious matters.

Government statistics concerning religion are not unified but are kept separately. Thus there may be discrepancies between different sets of figures. In addition to government statistics, since 1952 the Protestant churches have been issuing separate figures of their own, which at least as far as the Protestant groups themselves are concerned may be considered to be relatively reliable. By 1970 the Protestant population of Korea had reached the level of 2,240,000.



If we add the 750,000 Roman Catholic adherents to this, the total Christian population approaches three million, or roughly one-tenth of the total population of South Korea. In addition, there are in Korea two churches which represent heretical departures from the established Christian tradition and which are usually classified with the New Religions. These are the Olive Tree Church, with about 700,000 adherents, and the Unification Church, with about 300,000 adherents. Thus, all together there is a total of approximately four million people in South Korea who may be considered followers of some form of Christianity.

In fact, almost everywhere one goes through the Republic of Korea, church buildings with crosses on the top may be seen. In contrast to this, the approximately two thousand Buddhist temples scattered across the country are for the most part located in remote mountain valleys and are not so apparent to the eye. In the Korea of today, Christianity in one form or another, can thus lay claim to being the number one religion.

In the midst of the changing society of the 50's and 60's how has the Church itself changed, and how has it sought to cope with the changing situation around it? We will make three comments on this point.

(a) *Structural Rigidity of the Established Churches.* We might have expected that due to the great changes of society, the Church also would have undergone change. But this does not seem to have been the case. Instead of developing a mobile structure, the churches have for the most part maintained the structures and forms of existence of the past.

(b) *Intellectual Reaction of the Christian "Elite."* Under the label of economic development and modernization, the tide of westernization has swept away concern for cultural autonomy and traditional values. In response to this, Christian leaders, and especially the theologians, are raising a cry for indigenization, or Koreanization, of the Church. It must be admitted, of course, that even the concept of indigenization itself is an import from a western approach to the theology of mission. However, the movement to which we refer is an attempt to break free from the bonds of western Christian traditions and to develop a unique Korean expression of the Church.

In addition to this, there is a movement which seeks to raise questions regarding the Church's responsibility to act, in the midst of a profit-seeking and morally corrupt society, as a stimulus for the building of a healthy society. Its aim is to move the church away from the isolation of the Christian ghetto to a more meaningful and relevant existence in the world. In this process of secularization the role of the layman is especially stressed.

Going beyond mere indigenization of the forms of Christian tradition, this movement stresses flexibility and experimentation, seeking concrete forms of expression that are pertinent to the peculiar needs of

Korean society. Let us cite some examples. There is *mission to industry*, which focuses on the labor movement, and related to this is *urban ministry*, which is directed toward organizing and empowering the alienated masses of the urban centers, so that the people may enjoy a fuller realization of their rights as human beings. Then there is the *academy movement* which works to foster dialogue among various segments of society with the aim of finding solutions to social problems. Also there are *schools and cooperatives in the rural areas* geared to the task of rebuilding and developing a collapsing rural social structure.

(c) *Reaction of the Masses.* In contrast both to the rigid posture of the established churches and the reaction of the "Christian elite," we have the emergence of the New Religions as a reactionary mass movement. This phenomenon may be viewed as a direct response to the needs of the masses in the context of their changing society. The movements in question, generally speaking, have arisen because of and in reaction to the conservative stance and the insensitivity to present conditions which characterize the established religions. The New Religions have appeared complete with organized structures and systems of doctrine. In most cases they are rooted in the indigenous folk beliefs of the Korea people. In part II of this article we will turn to an analysis of these New Religions.

★ Ryu, Tongshik is a Professor at Yonsei University, And was for many years Editor of Christian Thought.

## The Koreans' Philosophy of Life and Death

Ryu, Tongshik

Basically, the key to the Korean philosophy on life and death is summed up in what the author calls "the dialectic of life and death," that is, reaching life by passing through death to communion with God.

All men share a love for life and a fear of death, and when the author talks about "the Koreans' philosophy" of life and death he assumes the universal possession of the instinct for life. In this article, he describes the specifically Korean features of this universal trait.

To analyze the subject, he divides Korean personality and history into three types: the Korean of the Natural Man, the Korean of the Social Man, and the Korean of the Religious Man. He is careful to point out that these are aspects of every man, rather than three types of real persons.



Under the title, "The Anticipation of Long Life," he discusses the Korean as Natural Man. The common people of Korea, as well as her mystics and intellectuals, share an intense longing for a full life, that is, a life of many years' duration. The author mentions that in every Buddhist temple, there is a "Room of the Seven Stars" in which is intoned and represented the prayer for long life. He has already referred to Wonhyo, the Silla Buddhist monk who was supposed to have transcended life and death. Long life is therefore prized, as when we attend a funeral and find our thoughts revolving about our own concern for life rather than about the departed.

Under the title, "What Is Stronger than Death?" the author discusses the Korean as Social Man. The "romantic" and the "revolutionary" in the Korean character loves to risk life for a cause, and in times past this has been necessary. Paradoxically, the people in which a strong desire for long life is present also experience the tug of filial duty, for example, or the bond of family and of flesh and blood, for which men have on occasion given up their lives.

Exemplary in Korean folklore is the narrative of Shim-Ch'ong, who gave herself as a sacrifice to the sea-god in order to restore sight to her blind father. Or, in Buddhist legend, the Buddha of the Original Principle gave his life for his youthful followers, so that in having life through his own death they might escape the oppression of their former state and partake of free humanity. Historically, the April Nineteenth Revolution (1960) of the students' overthrow of the Rhee regime illustrates perfectly the principle of willingness to die for a cause. This shows that there is something stronger than death.

The Korean as Religious Man is discussed under "The Dialectic of Life and Death." The ancestors of modern-day Koreans conceived long life as synonymous with communion with God. But divine fellowship is granted only to people who have made themselves holy in order to commune with the holy

God. There is only one way to arrive at the state of holiness, and that is by self-denial. The best illustrations of this concept come from early legends about the origin of the Korean nation.

In the Tangun legend of the origin of their nation the Koreans' ancestors understood themselves in terms of a bear. The bear could not have communion with God in his then-present form, so he entered a dark cave for three weeks and ate certain herbs. Following this he emerged in the body of a woman. The dark cave symbolized death, says the author, and the re-emergence into light symbolized life. Sublimated into a human being he was able to unite with Hananim, the Supreme Being, and from this union came Tangun, founder of Korea. Other legends on the theme of death and rebirth illustrate the belief.

How was this religious concept preserved? Formal Buddhism had made a considerable contribution through the formation of the youthful "Hwarang" singing and dancing group who dedicated themselves to the preservation of the nation, but Confucianism, by the time of the Yi Dynasty, (1392-1910) contributed very little. Rather, it was the folklore and customs of the common people which kept the tradition of drinking, music, and dance, by which people transcended themselves and entered a trance considered to be blissful communion with God. The mudangs (sorceresses) to this day have kept alive the principle of ecstasy out of death by their rites.

Christian churches, by engaging in enthusiastic singing and clapping of hands, are enacting the tradition also. The death of Jesus on the cross and the resurrection are not unlike the idea of death and transfiguration of ancient religious figures, and thus the common people can express Christian faith in indigenous cultural forms.

—Summarized from *Christian Thought*  
April, 1972. pp 66—71

## KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. Allen D. Clark

Box 1125 I.P.O. Seoul. Korea

Subscription \$ 1 a year (\$1. 50 abroad)

\$ 6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 7

JULY-AUGUST, 1973

## EVANGELISM YEAR (4)

One of the most eye-opening interviews was with Elmer Kilbourne of the Oriental Missionary Society. The first emphasis was on apartment evangelism. Anyone who comes to Seoul, these days, knows that the high buildings in the middle of the city and the many-storied apartment house complexes on the hills around the edge are two of the most visible things on the local landscape. Some time ago, work was begun in these apartment houses by J.B. Crouse. Here were hundreds of these apartment buildings going up. What was to be done about them? He went to the seminary students for a solution.

They started with the large complex of apartment buildings on the slopes of the mountain west of Independence Arch. There are 130 buildings there, each holding 25-50 households. They visited 121 of them. Of these, 2,035 households responded (83%). Only 399 were not interested. The others invited them in and listened to them. Students were sent out in teams of two with a questionnaire, which gained them an entry.

In checking the religious affiliation of those visited, if any, they found that 20% reported themselves as being Christians (however much that might mean), 12% Buddhist, a few of other religions, and 64% as having no religion at all. The percentages agree remarkably with other surveys, such as those taken by HLKY radio station several years ago. The point is that there is a high percentage with no religious connection whatever. Probably many of these, if they got into a health or other emergency, would call in a sorcerer (of whom there are scores living on the slope across the valley from them) but, for all intents and purposes, God has no place in their lives. Certainly, they need to be made aware of what the Gospel has available for them.

The type of approach was to present a 20-minute Gospel message on the first visit, using the Campus Crusade for Christ's *Four Spiritual Laws* tract. On the second visit, two weeks later, other literature was given. A third visit was made with a minister. To each one interested, three evangelistic letters were sent by mail, with their name on the envelope, which was a real attraction in itself. Each week,

there was an evangelistic service in the area. If there was no church in the immediate vicinity, this meeting place was turned over to a church.

The seminary has four evangelistic teams including all their 220 students, who are now assigned to take the Campus Crusade training course, somewhat adapted and included in the seminary curriculum. This has been the main reason for the strong evangelistic work.

There is the Gideon group whose thirty students go to a church to work with thirty laymen, visiting homes. In one such church, 82 accepted Christ. Others work in the Youngdeungpo railway station, in prisons, with prostitutes. The Grain of Wheat group works in bus stations, on college campuses and in parks. The Holy Club works in hospitals.

They are now starting work in the apartments near East Gate and have rented a store in one building for a year. It takes about a year to go through the apartments.

There is also a mobile unit sent to country churches to hold tent meetings.

As for the island ministry, the Holiness Church seems to be the one most interested in this. Elmer Kilbourne has a good reason for his interest in this work. Back about 1955, as those who were then at Taechon Beach will remember, he went off for a jaunt in his motor boat. The boat had no oar in it, which proved a serious omission. The motor gave out and for three days no one knew where he was. We were all praying for him. Later, it developed that the helpless boat had drifted west, past one island after another, until it seemed likely to pass the last one and head off for the Communist China coast. At this point, an island fishing boat found him and took him ashore. His concern for island evangelism is therefore a natural reaction!

Some forty churches have been started on these off-shore islands, as well as several schools. They use the Guatemala extension seminary materials for local seminaries in twelve cities, aided by professors going down from Seoul. These train men to go into the villages, many of them men who could never take the time to go to Seoul for formal seminary

work. Expecially in the case of the islands, men sent there from the mainland do not fit in well and they need island men. Another emphasis is missionary: to train for later service in China when China opens up, these men are learning Chinese.

As for schools, they have been getting U.S. college graduates to come to teach English and English Bible and to form Bible study clubs. About 38% of the students in these church-related high schools were graduating as Christians. What about the other 62%? English teaching is a special door for these. They have used these young men like the Peace Corps, but having them spend four days in a Korean home and three days on the Mission compound, to keep a balance. The pilot project has been very successful.

Now is the time for evangelism in the apartments, when people are new and lonely, open to a friendly approach. Later, they will be blasé city dwellers. Now is also the time for English teaching. These are two new doors.

Asked about his reaction to the mass baptisms in the military, he said that the mass baptisms have resulted in a definite change in the army atmosphere. The discipline problems have not been as severe as before. It is a new army. The Christian witness is bringing tangible results.

Allen D. Clark

United Presbyterian Mission

## Books for Reading

"Of the making of books there is no end." That is also true in Korea. "Much study is a weariness to the flesh," end where is that truer than among Korean students at their grind? And who respects the printed page like the Oriental student steeped in the tradition of China?

Why, then, are readers so hard to find? Ride a train, bus or plane, and look for readers in Korea, except for a newspaper or magazine quickly put aside. It is a continuing mystery to this writer why so few travellers carry books with them.

The next question is: In a land where the printed page has been so respected that tracts get snatched from one's hands and are eagerly picked up from the roadside, where are the books that do get bought? Private homes have few enough. How about libraries? Nothing like the American community free library is anywhere in evidence except in some big city libraries or specialized collections. In terms of the population they are to serve, how few they are and how small the collection!

Well, whatever the answers, I have given some



Rev. Theodore Hard

attention to the problem as a side project as well as a hobby. Perhaps a listing of specifics will help another missionary or Korean Christian here.

1. Book shelves of Christian books in churches. I find a good start can be made for as little as 5,000 won. Sometimes the church will match the gift. Aim at readable but solid accessions of continuing value, and for serious study as well as for recreation. Besides a Bible handbook, catechetical items, Bible study and doctrinal helps I have put in Augustines's *Confessions*, Thomas a Kempis' *Imitation of Christ*, biographies of church leaders of the past, etc. Show a student leader how to register the books in a notebook and how to sign them out to readers. A few months later, another boost of 5,000 won and after that it should grow of itself.

2. Book and Bible sales to country churches. My colleague, Ralph English, and I are increasingly gratified at growing sales of more and more solid books besides the usual Bible and hymnbook sales on our weekend trips. In most cases, cash is paid on the spot or before we leave the church. Discounts are given--about 20% usually--especially in country areas where no bookstores are within, say, two hours' travel.

3. Reading rooms. I have started or helped start three or four: two in Pusan, one in Seoul, and some help to one in Taegu. In Pusan, in a much travelled side-street near banks and shopping areas we for years had a collection of 3500 books, audiovisual aids, free tracts and pictures. Averaging as high as twenty some readers a day, we served not only students and church leaders but saw over 20 individuals, mostly college-age, come to Christ through books and witness there. The purpose is chiefly evangelistic, so the collection is strictly of Bible honoring books, but including solid references.

4. Seminary and Bible Institute libraries helped. I have recently surveyed eight leading seminary libraries





Books sales from a Trailer

in Seoul, Taejon and Pusan. These main-line denominational schools have respectable starts on theological libraries—ranging from 9,000 to 18,000 titles. But I was struck with the haphazard nature of purchases, the neglect of recent books available in Korean, the difficulty of access to most of the collections by students. And in branch seminaries in many cities of many denominations, there are minuscule collections not properly organized or classified. I have not found it difficult to obtain up to 4,000 books per furlough by scrounging, begging or buying where I could—to augment the collections of several seminaries. Missionaries could be a big help this way. I am not talking about junk books, either.

One consolation—the books often speak far better than we can, their maintenance is far cheaper, and they will be here long after we're gone!

Rev. Theodore Hard  
Orthodox Presbyterian Mission

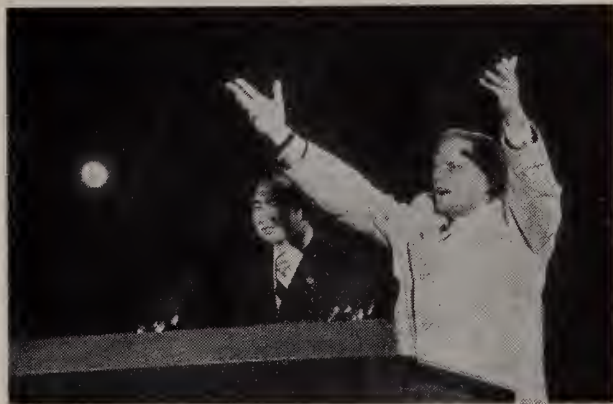
## Billy Graham in Korea: How Could it have Happened?

The climax of the two-and-a-half week Korea '73 Billy Graham Crusade came on Sunday afternoon, June 3rd, when 1,100,000 persons gathered at the Yoi Do Plaza in Seoul for the final service. When the invitation had been concluded, Billy Graham and the team slipped off to a waiting helicopter. En route to Kimpo Airport, the chopper circled the Plaza while a million hands waved programs in an enthusiastic and loving farewell.

Korea and the Church can never be the same again. From every point of view, the Crusade exceeded expectations. In the March issue of *Korea Calling*, we wrote that the Committee "expects the local budget will require \$100,000." It cost \$200,000 and all of this was raised locally. We wrote also that "an attendance of 100,000 to 200,000 was considered probable in Seoul." Actually, the four night meetings averaged 500,000 and the Sunday afternoon service drew just over one million men, women and young people. Adding the Crusade attendance figures in the six other major cities, plus services in high schools, colleges, prisons, etc., four and a half million people heard the Gospel from one or another of the Billy Graham team members. Live broadcasts over the Christian Broadcasting System added uncounted thousands more.

No predictions on decisions were attempted, but the following number of inquirers' decisions were recorded: Some for salvation, some for recommitment, others for assurance:

|                                      |        |
|--------------------------------------|--------|
| Decisions in the Seoul Crusade ..... | 37,365 |
| " in other cities' crusades .....    | 22,976 |
| " in schools, colleges, etc .....    | 20,498 |
| Total .....                          | 80,839 |



Billy Graham with Billy Kim interpreting

Of this number, 85 cards were gathered from foreigners attending the Seoul meetings, most of them U.S. servicemen. One of these was asked by his counselor to make a promise. "Promise me to write your wife at once of the decision for Christ that you have just made." Two nights later, he was back, with a big smile. "Have you written your wife?" "You bet I have," came the reply.

How can we account for this tremendous outpouring of zeal and activity and the results, both tangible and intangible? Billy Graham and his team members frankly admitted that they had never seen

anything like it in their 25 years of Crusades on every continent. 200,000 was the largest single gathering in their experience, at Rio de Janeiro, Brazil. Never such an attendance and never such a response. The team, as all those who participated in the Crusade, give but one answer: "God was there and did a mighty work among us!" Not a single outdoor meeting was rained out, but a few hours after the closing Seoul meeting, it began to drizzle. The vast crowds were orderly cooperative with the police and open to the message of the evangelist. In a nutshell: "To God be the glory, great things He hath done."

Humanly speaking, it means many things. Among them, these:

1. Facing Communist North Korea, with whom the Red Cross talks and other negotiations are getting nowhere, the Crusade said: "Christianity is strong and vibrant and can never be overrun in the South as it has been in the North." Nor was the message lost on Pyongyang, judging from the volume of vituperation poured forth day and night from the radio stations there. "To bolster its sagging morale and shaky economy, the Seoul authorities have connived with the missionaries to bring to Korea Billy Graham, an American exorcist, to conduct superstitious rituals on the Yoi Do plaza."

2. To the government, its message is similar: "We may appear divided, but for the crucial issues, we are a mighty force to be reckoned with. No political rally ever drew even half a million; we did that for four nights running, and over one million on Sunday."

3. Finally, and most important of all, the Christians of Korea said to their own nation, to all 50 million of their fellow-countrymen in North and South Korea: "Whatever our past failures, we want you to know that we are united under the banner of Christ and we want, above all else, to enlist all of you into Christ's army, so that you also may know His love and His salvation."

As a postscript, a word must be said about the School of Evangelism which met for four days during the Seoul Crusade and drew a total of 6,000 pastors and evangelists from all over Korea. Different members of the Billy Graham team spoke from their years of experience and guest speakers came from the U.S., notably Dr. James Kennedy of Florida's famed Coral Ridge Presbyterian Church, which has grown so phenomenally. Challenged to place evangelism at the heart of their preaching and pastoral work, it may even turn out that this four day School of Evangelism will be used of God to bring more into the Kingdom than the vast crowds that gathered to hear Billy Graham and the other evangelists.

Rev. E. Otto De Camp  
United Presbyterian Mission  
Member of the Crusade Committee

## News of the Korean Church

### Young People's Crusade

On May 7th and 8th, a special crusade for young people was held at the Taekwang Presbyterian Boys' High School in, Seoul. About ten thousand attended, most of them university students. The meetings were led by Dr. Han Kyung-Chik, recently retired pastor of the Young Nak Presbyterian Church. The messages for the two days centered around the themes, "The Revolution of Science and the Revolution of the Spirit" and "Rise up, Young Men." Dr. George L. Paik, president-emeritus of Yonsei University and former Minister of Education, and Dr. Kim Ok-Gil, president of Ewha Women's University, also addressed the group. The two-day program had been preceded by a special prayer service, on April 30th, of the chairmen of the young people's associations of the churches of the Seoul area. This young people's crusade was part of the preparation for the Billy Graham Crusade, later in the month.

### First Woman Presbytery Moderator

The Kyong-puk Presbytery of the ROK Presbyterian Church (Presbyterian Church in the Republic of Korea) held its semi-annual meeting at the Pyongwha Dong Church of Kimchon. Mrs. Kang Chung-Ae was elected to serve as Moderator for this year. Mrs. Kang is an elder. She graduated from the Yokohama Theological Seminary in Japan, in 1939, and has served the Church in several important positions. Of the several Presbyterian denominations in Korea, the ROK Presbyterian Church is the only one that ordains women elders, at the present time.

### World Vision 20th Anniversary

During the Korean War, the problem of orphans and widows was a very serious one. In this emergency, World Vision entered the field, in 1953, and began a work which has given aid to 250,337 children and 182 social welfare organizations, over the years. To celebrate the 20th anniversary of this work, a special anniversary ceremony was held in the National Theater, followed by a concert.

### Bible Presentations on Adult Day

April 20th was designated by the government as Adult Day. On this day, the Gideon Society presented marked Testaments to those twenty years of age or over, in the Police School. Five hundred eighty received these Testaments as part of the presentation.

### Haydn's "Creation"

On May 11th, the Haydn oratorio, "The Creation"



was presented in the Ewha University auditorium for the first time in Korea, under the direction of Dr. Pak Chai-Hoon, director of the Younknak Presbyterian Church choir, former director of the World Vision Children's Choir and professor at Hanyang University. The choir was made up of members of the Younknak choirs and of the Hanyang University choir, accompanied by the National Orchestra. The performance was part of the opening events of the Billy Graham Crusade.

It will be remembered that Dr. Pak also directed the first Korean production of Mendelssohn's oratorio, "The Elijah," last December, and the premiere of his own opera, "Esther," the year before.

### 1973 Miss Korea

We do not ordinarily report current beauty contests, but this one is of interest to our readers. Miss Kim Yong-Ju, who was chosen "Miss Korea" for 1973, is an active Christian and willing to say so. She is a member of the Keum-sung Church in Seoul. Her maternal grandfather was a minister who was taken by the Communists, during the Korean War. During her high school days, she was active in Christian student group activities. "All this is for the glory of God," she says, and she wants more than ever to serve the Lord.

### Presidential Award to Rev. Lee Choo-Sik

On April 18th, Rev. Lee Choo-Sik was given the Presidential Award for his efforts in improved bus and traffic services. He is president of the Kimpo Bus Company, with 35 buses and 214 drivers and bus girls. The day's work is started with a short morning devotional service before work. Good citizenship is held up as an ideal for all the staff. The company has received numerous citations for the excellence of its service during the two years since it was organized.

Mrs. Lee is also active in helping the drivers and bus girls, operating a dining room for them and selling inexpensive food. There is a choir of bus girls which has sung in hospitals and churches. Mr. Lee has also founded a school for one hundred poor children, to give them a better education.

### Moffett Memorial Hall

Years ago, in Pyongyang there was a modest two-story brick building, near the West Gate Church of that city, which was constructed by friends who wished to express their appreciation of the years that Dr. Samuel A. Moffett had spent in their city since his arrival there in 1893, and up to his retirement in 1934. The building was used for a blind-deaf school. The deaf school connection was continued in the Deaf congregation which meets at the Young Nak Presbyterian Church in Seoul, under the direction of Rev. Pak Yoon-Sam, who formerly taught

in the deaf part of the little school in the old Moffett Memorial Building.

Recently, a project has been started to replace the former Moffett Memorial with a new memorial structure in Seoul. This is being erected on the campus of the Soong-eui Presbyterian Girls' High School on Namsan. This school, carried on for many years in Pyongyang, was re-opened in Seoul, after the Korean War, and now has a program which runs from kindergarten up through a Junior College training school for kindergarten teachers. The new building will be considerably larger than the former one, having a large auditorium seating 2800, a smaller one seating 800, a library, offices, exhibit rooms, etc. Construction has begun and it is expected that the building will be ready for use by February of 1974. Christians from all over the country are being asked to contribute the equivalent of one sack of cement each for the purpose.

### Billy Graham Korea Crusade

A more detailed report of this important event will appear elsewhere, but a mention, at least, should be given here of what may well prove to be the outstanding Christian event for many years.

Preparations for the Crusade began last September. Aside from the spiritual preparation of prayer groups, training sessions and Bible studies, the sheer mass of preparatory details made it essential that work should be started early.

Area crusade meetings were held first in six of the smaller cities, beginning in Taejon on May 16th, in Taegu on May 18th, and in Pusan, Choonchun, Chonju and Kwangju on May 20th. The Seoul meetings began on May 30th, closing with a tremendous meeting on Sunday afternoon, June 3rd. The cooperation of groups which had not been working together for some years past was one of the most gratifying aspects of the crusade.

A four-day School of Evangelism was carried on in Seoul, in the new large Assemblies of God church, which was still not completed, but was far enough along to be used for the 6000 or more church workers from all over the country who had been invited to this training school.

The enormous parade plaza on Yoi-Do island, in the Han River, is a mile long and about one-third as wide. It looked full enough, on the opening night, with an estimated 510,000 people seated on the pavement (not on seats), but was considerably fuller, on the final afternoon, when an estimated 1,100,000 people attended. This is probably the largest such gathering to be held anywhere in Christian history. Now begins the tabulation of the more than 81,000 decision cards turned in and the work of nurturing those who made their first decisions for Christ. The true long-range effectiveness of all these numbers depends on this. This is certainly not the time for Christian friends to stop praying for this Crusade.

## The Historical Significance of The Korean War

☆ Han Chul-ha

The meaning of the June 25th (Korean) War must be understood within the stream of world history, not only as a subjective decision of the Korean people.

I. *From the viewpoint of American anti-communist policy.* Following the end of World War II, with the world almost entirely divided into American and Russian-led blocs and the Communist side seeking to Bolshevize the world by armed force, it may be said that America's Far East policy on Communism, in contrast, was too conciliatory and peacefully inclined. Generals Hodge and Marshall, in relation to Korea and China, encouraged freedom and unity with the Communists, while General Wedemeyer opposed their position, more in keeping with the times. Wedemeyer's report (favoring U.S. armed intervention to check the advance of Russian and Chinese Communism, a move which might well have prevented both Korean and Viet Nam Wars), was suppressed by President Truman because it might provoke bad relations between the nations involved.

On January 12, 1950, U.S. newspapers carried the report of a speech stating that the preservation of Chinese territory was in the American interest, but that Taiwan (Formosa) and Korea were outside the U.S. defense perimeter, thus virtually inviting the Communists to attack. When war came, the U.S., operating by authorization and within the limitations of the U.N., came to Korea's rescue; but with a new policy of limited war leading to a truce without victory. President Syngman Rhee strongly opposed this policy but could only submit tamely. Thus the tragedies of China, Korea, and Viet Nam arose from the crevasse between Communist power and American conciliation, and yet in the long view, the major problems of the world (the crisis of confrontation and possible 3rd world conflict) by means of such a flexible policy have been alleviated, and from a time of tension we may be said to have entered a period of dialogue.

II. *From the viewpoint of our national history.* The Korean War arose from the crevasse between Communist expansionism and American self-control, and from the historical necessity of national unification. Two major problems have arisen from the conflict and division to confront us.

1. The question of North-South dialogue vs. the establishment of one government in the South. Truman, Acheson, and Marshall, with Korea's Kim Koo, favored the former approach; Wedemeyer and McArthur supported President Syngman Rhee in his choice of the latter. Historically, the Korean people have desired complete submission to neither

side (Russian or American), so the division of the land can be seen to stem from this basic principle.

2. The threat of a continued arms race. The greatest teaching of the Korean War was that such destructive civil conflict must not occur again. The tragic slaughter and separation have taught us this lesson. Most foolish was the North's use of Soviet armaments to make war on its Southern brothers. Today the efforts of both sides to build up their strength with receipt of huge subsidies from abroad cannot be tolerated. In the past (at end of the Yi Dynasty and again in the Korean War) this policy has led to mass destruction; history must not be allowed to repeat itself, again.

3. But the eyes of the prophet pierce the darkness. When destruction was at its height, Old Testament prophets foresaw brighter days ahead, with the Remnant revealed as the new People of God. So with our history, our hope shines brightly beyond the horizon. The rugged June 25th episode is but one part of our continuing history, yet it reveals the images of our basic life in all its beauty. As the waves mount and confusion intensifies, let us seize this hope and push forward.

☆ Han Chul-Ha is a Professor at Presbyterian Theological Seminary

## Religion and the Changing Society of Korea (II)

☆ Ryu Tong-shik

In the last issue of *Korea Calling* we presented the first part of this article in which was discussed the nature of Korea's changing society and the contemporary religious situation in Korea. In this second installment, we turn to a study of the *New Religions of Korea*.

We use the term "New Religions" to apply not only to the reactionary mass movements against the Christian establishment in Korea, but also as a generic term for the new religious movements which have arisen in opposition to the other established religions as well. At present there are about two hundred such movements in Korea. About ten are related to Christianity, and twenty-five to Buddhism. Off-shoots of the Korean religions include thirteen groups coming out of the Chondo-gyo and about fifty from the Cheungsan-gyo.

The combined constituency of all these groups is in the neighborhood of 2.2 million, of which about one million are followers of the Christian-related groups. This leaves approximately 300,000 people who are related to about 165 other groups. However, among the Buddhist-oriented groups are two which did not emerge as a result of the social upheaval of the 1950's and 60's. Won Buddhism, originally





founded in 1919, began to flourish in the 1940's and Soka Gakkai was introduced from Japan in the 1960's. Won Buddhism followers total about 600,000, and Soka Gakkai accounts for another 200,000. Thus, these two groups alone account for almost 90% of the Buddhist-oriented new religions.

It is the Christian-related new religions which are by far the most significant in terms of impact upon the masses, and it is these groups whose origins are most closely associated with the social upheaval of the postwar 1950's. The dates of origin of the major groups are as follows:

- 1950-Yongmoon San Kido Won
- 1953-Tong Bang Kyo
- 1954-Unification Church (T'ong-il Kyo)
- 1955-Olive Tree Church (Chondo Kwan)

Soka Gakkai began to appear in Korea directly following the Military Revolution, in about 1962. Although it was forced underground by a joint ruling of the Ministry of Education and the Home Ministry, in January of 1964, it is estimated that there are now about 200,000 followers of this sect, most of whom belong to the alienated and oppressed urban lower classes. Another new religion come from Japan is Tenri Kyo, but unlike Soka Gakkai this group is registered with the Ministry of Education (1961) as a legally-recognized religious organization. At present, there are 68 Tenri Kyo meeting places and a reported 300,000 followers.

Won Buddhism and Chondo-gyo, both original to Korea, have by now moved almost into the category of the established religions. Chondo-gyo, which was founded in 1860, has now 119 meeting places and 636,067 adherents; while Won Buddhism which originated in 1919 and experienced a revival in 1945, has 131 temples and 619,219 followers.

Let us examine the characteristics which these new religions have in common.

(1) They originated in the context of the crisis mentality which always accompanies periods of social unrest. This fact is seen clearly in the emergence of the Christian-oriented new religions after the Korean War in the 1950's and in the emergence of

the Buddhist-oriented groups following the revolution of 1960.

(2) They differ in type according to the predominant cultural mood of the time. Thus it was primarily the Christian-related groups that emerged in the 1950's, when American influence was great, and then, following the improvement of relations with Japan in the 1960's, it was the Buddhist-related groups that began to emerge.

(3) They are concentrated in oppressed areas. There are three "Mecca areas" for the new religions of Korea: Seoul, with about 90 groups; the area around Kye-ryong San in Chung Chŏng Nam Do, with about 25 groups; and the Mo Ak San area in Chŏlla Puk Do, also with about 25 groups. The area around Seoul is the location of a large concentration of urban poor, and among the provinces Chung Chŏng and Cholla Do are usually considered the poor and oppressed areas of Korea.

Let us now turn to an examination of the two groups which perhaps are the most representative of Korea's new religions. These are the Olive Tree Church and the Unification Church.

(1) The Olive Tree Church, as it is usually described in English, is also known as the Korean Christian Revival Association. It was founded in 1955 by a Presbyterian Elder, Pak Tae Sun. Adherents of this group claim that Elder Pak is the "righteous man of the east" or the "olive tree" spoken of in Zechariah 4. They live in the messianic awareness that, with the appearance of Elder Pak, the end of the world and the beginning of the millenium are at hand.

The Olive Tree Church has grown rapidly. There are at present about 1700 worship places and an estimated 700,000 believers. About twenty thousand selected members live communally in one of two Christian towns built by the church, where they work in church-operated factories. There are plans to construct a third utopian Christian town.

It is significant to note that about 90% of the membership of the Olive Tree Church is made up of proselytes from the established churches.

Among the peculiar characteristics of this church are belief in the power of the laying on of hands and belief in the efficacy of "living water." It is believed that Elder Pak has the power to forgive sins; and through the laying in of his hands not only are sins forgiven but also diseases, thought to be the result of sin, are healed. This power is believed to be transmitted from Elder Pak to material things as well as people, so that water which he blesses becomes "living" water, which then in itself carries the power to forgive and to heal.

(2) The Unification Church is a shortened name for the World Christian Unification Holy Spirit Association, founded in Korea in 1954 by Moon Sun Myong. This church is known in Japan as Kenri Undo, or "principle movement." "Kenri" means the principle of creation and the principle of return from the fallen state to the state of ideal being. God is

Kenri, the Principle itself, and is made manifest through the working out of history. Thus, this is a thoroughly historical philosophy. In other words, the very existence of God—that is, God himself—is in the development of history, which has now passed through the age of the Old Testament and New Testament, and has entered the age of the “Complete Covenant.”

It is believed in this church that man was created as an ideal being, but that through a union with Satan he fell from his state of perfection to a state of corruption. Jesus came with the mission of saving man, but the salvation accomplished through this first coming was limited to the spirit of man, not his entire being. Thus, a second coming of the Savior is needed in order to redeem the carnal element of man. When this happens, the Third Age, or the Age of the Complete Covenant, will begin.

Followers of this doctrine maintain that the second coming of the Savior has been made manifest in the person of founder, Moon Sun Myong. They further believe that, as a nation, Korea is therefore the focal point, the Third Israel, for the salvation and unification of the entire universe. For them the utopian age has begun.

The Unification Church has 939 worship places in Korea and about 300,000 believers. Out of concern for the salvation of other peoples, their foreign mission activities have resulted in 140 churches and some 45,000 believers abroad.

In addition to this general description, we may point out several special characteristics of the Unification Church:

(1) Two special evangelistic meetings are held annually, one in summer and one in winter. These last for a period of 40 days and are attended primarily by students and young people. The method of evangelism is to send these people to the rural areas for service and to teach the “principle.”

(2) A number of feast days are celebrated according to the lunar calendar:

March 6—the birthday of founder, Moon Sun Myong

March 1—Parents’ Day, the wedding anniversary of founder Moon’s third marriage

May 5—the Day of the Universe, commemorating the salvation of the cosmos

October 1—Children’s Day (Thanksgiving)

Christmas is not considered to be an important church holiday.

(3) Spirit communication is emphasized. Such things as the words of shamans and fortune tellers and revelation through dreams are taken very seriously.

(4) The symbolic meaning of Korea’s role as the focal point in the history of the salvation of the universe is stressed, and believers take pride in the fact that they live in Korea where founder Moon was born. The division of Korea into north and south is viewed as a kind of sacrificial offering for the salvation of the universe.

(5) Victory over communism is stressed. This emphasis has religious as well as political significance.

In concluding this analysis of the new religions of Korea, we point to some of the insights which they provide concerning the changing direction of religious movements in Korea:

(1) There is a trend toward nationalism. This is exemplified by the fact that both Elder Pak and founder Moon assert that Korea is the center of salvation for the world. This trend may be viewed as a compensating reaction to the loss of identity produced by social upheaval. It is quite likely that the same reason provides the foundation for the movement within the established churches for the indigenization or Koreanization of Christianity.

(2) There is an aspect of apocalypticism. This is exemplified in the proclamation of the arrival of the millenium, the coming of the utopian age. This proclamation has special appeal to the oppressed and to persons living in time of uncertainty and crisis.

(3) There is a tendency toward spiritualism and mysticism. This is, at the same time, both a reaction to the prevailing mood of rational modernization and a response to the inner religious needs of man. We see the same tendency gaining ground even in the established churches, with a growing acceptance of such practices such as the laying on of hands and speaking in tongues.

On the whole, these three tendencies represent a definite reaction against the loss of vitality in the established religions of Korea. The new religions are a product of social change and, as such, they offer strength and hope to meet the realities of change. But it is not the actual religious practices or beliefs themselves which are important. The real significance of the new religions lies in the questions which their existence raises about the needs of a changing society, and in the insights which their common characteristics of nationalism, mysticism, and apocalypticism provide regarding the nature of those needs.

☆Dr. Ryu Tong-shik was for many years the editor of *Christian Thought* and is now a professor at Yonsei University

## KOREA CALLING

Editors: Mrs. Horace G. Underwood  
Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O. Seoul, Korea

Subscription \$ 1 a year (\$1. 50 abroad)  
\$ 6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 8

SEPTEMBER, 1973

## HOPE FOR THE HANDICAPPED



Rev. Barry Rowe

(This is the continuing history of the Yangji Vocational Training Center. To refresh your mind on what we are continuing from, we suggest that you refer to Mr Rowe's earlier article in the March 1972 issue.)

In April 1972, the radio/TV and electronics training programme for physically handicapped people, which

had begun in a small rented house in December 1968 in Ulsan, moved its quarters from its single-storied house to the two-storied mansion (built in 1936 of solid rock) belonging to the Australian Presbyterian Mission, which had generously given permission for its use. After graduating six students on Easter Saturday, the Centre gained a new lease on life, with the resurrected Christ, by moving the following Tuesday. (We moved the school, not the Tuesday, you understand.)

By the end of April, renovations had been effected and on May first, a new batch of students hit the place. Dormitory space was provided in one downstairs room and in the converted garage (a sturdy, concrete structure in which we installed a hot-stone floor). Here, most of the students lived in, that is, 17 of the 20, at any rate. The big dining-living room became an adequate classroom, where the students sat on the floor at low tables. This lasted a few months until OXFAM of England provided the desks and chairs which now grace the room and make the working conditions a little less "back-yard" looking. OXFAM also provided a sizeable grant which has also enabled us to purchase all the electronic equipment we need. A big "thank-you" to God for this grant.

November saw the graduation of seven more students who have gone back into society, full of confidence, vigour, skill and the blessing of God, to make a go of life for themselves. We are proud of them and know that they will continue to open the

way for more "rejects" to gain a much needed re-birth with, and in, Christ. Sickness took toll of two students, leaving only eleven to advance to the TV section, when we took an overwhelming 24 students into the radio section. There were now 36 students in all, the most we have had yet. We've had a few teething troubles with this number.

The basic trouble was caused more by circumstances than by students. In February of this year (that is, 1973, for those of you who haven't caught up yet), we set up a small business (floor space 12' x 9') in the Tongnae market, to try to put ourselves on an independent footing. This has taken a lot of Mr. Shin's time, with the result that not enough time was put into individual attention to the students, to help them with their growing pains and to lift each person out of himself, giving him the strength of purpose needed for him to fulfill his real potential as a human being, made by God and perfected by Jesus. Mr. Shin (my assistant, superintendent of the Centre, father-counselor, counselor, general roustabout, boss of the store, and anything else you can think of) continues to give himself unstintingly for the students. But we spent too much time on the store, which led to criticism by the May (1973) graduates, who felt that there was a big gap between the first floor (the students) and the second floor (the Shins' living quarters and the office). We are remedying that, this term, by putting more on the shoulders of the two ex-students we have in the store, which sells and repairs electrical goods.

Seven people (we seem to like that number) graduated in May, their ages ranging from 17 to 39. Sickness during the cold winter months (heating was a real problem in this big house) was the reason for the seven, instead of eleven. We took in no new students, this term, as we wish to re-think our position and cope with the remaining twenty people (again, sickness and operations have depleted the numbers). Having learned a lot, over the past few months, we need to try to put this into practise.

We are pleased that, of the some fifty students who have been through the mill of our Centre, about forty of them are now employed in some way or another. We hope that these will provide a network of employment opportunities for those who leave us in the future. The road ahead is still long



The Ulsan Project

and rough, both for them and for us, as the graduates find the going tough in society and depend on each other for psychological strength. We, of course, are pleased that many of them have accepted the spiritual strength which God has to offer and are able to lean on Him—a pretty powerful support.

We need to put the Centre on a self-supporting basis by setting up an endowment fund. We need to build adequate dormitory, classroom and practise-room space. We need to extend our teaching faculty into other areas than electronics (such as watch repair), to cater to the variety of needs among those come to us. The ultimate dream is a sheltered workshop for those too immobile ever to make it in society. This all takes time—and money. In God's time, we know that we will accomplish what He wants us to do.

Rev. Barry Rowe  
Australian Presbyterian Mission

## Trailer Evangelism in North Cholla

During the past twenty-five years I have worked in all parts of North Cholla, and there are very few churches where I have not visited. For many years my pattern was to travel with a Korean assistant, spending three or four days visiting churches to encourage the local lay-evangelist, help straighten out local problems, hold examinations for those joining the church, preach and hold the sacraments. Often this involved working indirectly with other churches nearby as well as those officially assigned to me by presbytery. During the period of post-war rehabilitation and times of church strife, the presence of the missionary brought comfort and encouragement to these distant points and helped contribute to steady growth over the years. Twenty-five years ago there were about two hundred Presbyterian churches in North Cholla. Now there are

somewhere in the neighborhood of seven hundred and fifty. In the earlier days, travel was far more difficult than now, roads nearly impassable, and there were other uncomfortable conditions. All this has dramatically improved. I have not been stuck in a mud hole for a long time! At least two-thirds of the rural churches have electricity. Food is immensely improved.

For six years my wife and I have carried on this rural work together. When our youngest daughter left for boarding-school, Dot was free to do this work with me. We acquired a small travel trailer which has been towed behind the Land Rover over roads far exceeding the wildest nightmares of its South Carolina manufacturers, but we have kept it nailed and bolted together while using it regularly as our bedroom on wheels. Except for breakfast, we eat almost all meals with Korean villagers, and in fact spend most of our time away from the trailer. Initially it was an object of great curiosity, and hundreds of children crowded around, but now it has become a routinely accepted visitor from outer space. The most excitement is caused when the dishwasher is emptied down the drain and gurgles out the hose below the trailer...possibly indicating that most of the children have never seen water coming out of a pipe before. The trailer is covered with scratched names of children and places and comments about the Americans, but we have never had a break-in of any kind, nor been molested at night.



Rev. Joe Hopper and friends

To the best of my knowledge we are the only man and wife team in rural evangelism of this type. Our routine is to leave Saturday morning, visiting one church that day and two the next, and returning home Monday. We try to spend all afternoon each day visiting from house to house with the local evangelist. We try to concentrate on non-Christian homes, or those where there is some prospect of leading people to Christ. We carry an abundance of tracts and gospel portions to distribute. Having Dot along is a decided asset, not only because of what she can do directly with the women and children





Mrs. Hopper teaching

but also because it is easier for the group of us to visit in homes where the man is absent. Sometimes, particularly on rainy days, it is easy to catch whole families at home. At other times they are all in the fields or gathered at places to thresh grain. In such cases we can often speak to a large group of men or women at once, distribute literature, and invite them to the evening service. In recent months, the "new village" movement has brought together scores of villagers to work on projects such as road building and we have had unusually good opportunities to talk to the men who are often difficult to find. Such visiting also takes us to the homes of sick people or the aged who cannot go out to church and who deeply appreciate our coming to them. No count has been possible of the number of separate villages and homes we have entered, but we believe the effort is well worth the time and trouble.

Before the evening service, while I am examining candidates for the catechumen class or baptism, Dot and my assistant hold a meeting for the children. Using pictures or flannelgraphs she tells Bible Stories to the hundreds who pack into the little churches. When I see them surging out of the church afterwards, I am reminded of the circus trick I saw years ago where endless numbers of clowns kept climbing out of the same old broken-down Ford automobile, but when packed into the church they are best described in the Korean way as looking like a pot of bean-sprouts. Meanwhile, I hold the examinations which presumably is reaping the crop which the local evangelist has tended. Sometimes he has not done his job well and the examination is also a teaching session, and takes a very long time. My records show that I have held about 7500 examinations in the twenty-five years. Knowing the many hours it takes, I question the reports of Francis Xavier baptizing prodigious numbers in a short time, unless it was without preparation and examination. During the evening service I preach and hold the sacraments. Often services do not begin until very late, perhaps nine o'clock or later, so we are tired when we drag back to the trailer. Often before retiring Dot gives a "sightsee" to the women and "kunnaggies" who crowd to see our home. Many a "hal-mun-nie" (grandmother) alights announcing that she

has been to America and back!

Some people might question the further need for this kind of work since Korean pastors could do it. That is true, but the fact of the matter is that many of them will not, or that these areas are still so difficult to reach that only the missionary has the time and means to get there. Furthermore the missionary helps keep the concern of the Korean Church focused on these neglected areas where tens of thousands are waiting for the Good News. Superintending a few of these churches in remote areas serves as pegs upon which to hang the whole fabric of a missionary's concern for and identification with the Korean Church, because basically they become the point of contact with the problems and needs and development of whole areas which need to be evangelized.

The Koreans have a word "Kwan-sim." (관심). The dictionary defines this words as "interest" or



Travel by Trailer

"concern" but it packs far more meaning than that. I believe that an effective missionary, no matter what his particular profession, must have "kwan-sim" with the people and the churches and the nation he is to serve. "Kwan-sim" includes the whole inter-personal relationship of sympathy and identification and mutual esteem which can be built up between two parties. No matter how perfect a missionary is professionally, or how expert at the language, or eloquent as a preacher, *if he never establishes "kwan-sim" with anybody he is never a real missionary.* The rural evangelist is in a wonderful position to establish "kwan-sim" with vast areas and hundreds of churches and Christians. He can become a part of the vast movement of this nation in coming to Christ. He shares its struggles and problems and weaknesses, and indulges in its triumphs and thrills. Every missionary in any position can be a part of this nation's Christian development in this way, but no one has a better opportunity than the itinerant rural evangelist!

Rev. Joseph Hopper  
Southern Presbyterian Mission

## *A Buddhist Disciple Studies the Bible*

(In May 1956, the Korean Bible Society published a reprint of the May 1938 Korea Mission Field magazine, which had been a special issue on the work of the Bible Society. The reprint was to celebrate the rebuilding of the Bible House, following its destruction by the fire that destroyed most buildings in this immediate part of Seoul, in the Korean War. Since that time, the widening of the street caused another rebuilding, on the same site. Rev. C.L. Phillips contributed this interesting sample of the power of the Bible to change men.)

A few years ago, we were holding a one-week Bible conference in Sin Anju. We studied the Bible in the morning at the church, and in the afternoons the Korean pastor and I went out with church officers to visit as many homes as possible in the vicinity. One afternoon, we called at the door of a good-looking home and inquired whether the man of the house were at home. A door opened from one of the inner rooms and an old gentleman came out on the porch to greet us, inviting us in. We went in and sat on the floor and introduced ourselves. We noticed an open copy of the Old Testament lying on the floor and the old gentleman's spectacles beside the Book.

The pastor and I both said at once, "We are very glad to see that you are a Christian."

"Oh no, I am not a Christian. I am an old Buddhist disciple."

"Yes, but you are reading the Christian Bible."

"Well, I am reading the Bible, but I am not yet a Christian. I am still a Buddhist. But I am not satisfied. I have tried to live a life that is right with God, but I feel that I am still an unworthy sinner and have come far short of my ideal in life. I have heard from the Christians that, in this Bible, there is taught a way to get right with God. So, some months ago, I bought a Bible from a colporteur and have decided to read all this book and to study it and find out for myself if there is anything in it which will do as it is claimed to do."

Strange to say, the old gentleman was, that very afternoon, reading in the Book of Isaiah. He had begun at the first chapter of Genesis and had read every difficult chapter right through to Isaiah, little understanding just what it was that he was reading. You can imagine how we took advantage of this blessed opportunity to preach Christ to him. Taking some of those wonderful words in Isaiah we began to tell the old gentleman about the only way to get right God through faith in His Son, the Saviour of the world. We found the old scholar of Buddhism very willing and ready to learn about Christ. We had such a good time in his home that we spent over two hours there. Before we came away, we urged him to accept Jesus as his Saviour, but his reply was an unusual one.

He said, "I will accept Christ as my Saviour, the first of next May." This was in March. We were puzzled to know whether he was in earnest, and just how far we should urge him to make his decision that day. He kept insisting that in April he was obligated to engage in a family sacrifice, that he had made vows with his younger brothers which he could not break. But, said he, "You just leave me alone until the first Sunday in May, and then I will go to the Sin Anju church and will make a public confession of my faith in Christ."

Pastor Kim and I wondered whether the old gentleman would really live up to his promise and come to the church in May. In the intervening weeks, we both wrote him letters and prayed for him and I sent him several tracts and pamphlets for new believers. The latter part of April, both of us wrote him again, reminding him that we would look for him in church on the first Sunday in May. And sure enough, he came, bringing his Bible and saying that he now intended to be a Christian. And ever after that, Mr. Lee In-Young was a faithful attendant at the church.

What a fine friend the old gentleman turned out to be! Whenever he came to Pyongyang, he would come to the house to call. We wrote letters back and forth. The old Buddhist scholar was completely converted. A new joy came into his life and he went around everywhere telling others of the Saviour. He became a deacon in the Sin Anju church. His wife also found Christ and their home became a blessing in the community.

A few weeks ago, I received a letter from the man's son saying that his father had just passed away. He had told his son, just before he died, to write to me, his friend, to assure me that the old Buddhist disciple knew that he was saved, and that he was just going on to be with God. What a great Book the Bible is! Its words come forth from the mouth of God. It never returns to Him void, but it accomplishes that which He pleases, and it prospers in the thing whereto He sent it.

Rev. Charles L. Phillips (May 1938)  
Northern Presbyterian Mission

### **Note for Korea Calling**

United Church of Canada missionaries have been playing "musical chairs." Marion Current has moved from the Seo-Seoul Apartments to the West Gate apartment where Mrs. Rita Steeds formerly lived: phone number: 74-9562. The Irwins have moved from the lower West Gate house formerly occupied by the Baylisses: phone number: 32-5639, and the Beechams have moved into the house vacated by the Irwins: phone number: 73-4881.



## Agape Coffee House



Director of Agape coffee House  
welcoming a guest of the opening

"Your old men will dream dreams and your young men will see visions." Rev. Young Min Lee was a man who saw a vision of a Coffee House ministry in Seoul, which would be combined with a Telephone Counselling service. He not only saw a vision, but he learned about both these ministries from the various places around the world involved in them, and laid plans to make his vision become a reality. He talked about his vision and his plans with any he thought would be sympathetic and as he talked, the plan became more and more concrete and the vision closer to becoming a reality.

Last year, with its acceptance as a project of the World Council of Churches, it seemed to be almost within reach, and he and his wife haunted the offices of the real estate dealers handling possible sites in downtown Seoul, and along with their friends visited countless Coffee Houses and Tea Rooms, to find just the right one. Then once again obstacles appeared, blocking the carrying out of the plan. Government restrictions were placed on the licensing of Coffee Houses. It was no longer possible to get a license for a new coffee house, you must buy one already in operation. One plan had been to open one in the newly built C.L.S. building, but that had to be abandoned. Prices were higher than expected, and business in existing tea rooms was less brisk than formerly. All in all, it seemed that it was not a very auspicious time for setting out on the new venture. Even at the risk of gaining Geneva's disfavor, he was determined not to go ahead foolishly,

putting the money into something that would prove not to be useful for the purpose, nor to start a business that from the beginning was doomed to failure. So they continued to investigate every possibility, both from the standpoint of the site, and of business, keeping both Geneva and the Board of Directors here in Seoul informed of his doings and the reason why no decision had been made.

The Board of Directors of Agape House—which has been the name of the project since its inception—has members from a number of denominations, as have the several committees set up to advise on facets of the project. With the faith that things would soon work out, a meeting of the Board was called, and the go-ahead given to the Director to buy a site if he felt the right one had been found. Then the Board and Committee members all met for a meal together as guests of the Chairman of the Board. It was an opportunity to bring all those who were to be involved in the project up to date on the situation, and it was gratifying to see how many attended.

Because of its double thrust, some contacts around the world are concerned more with one aspect than the other. For instance, there has been correspondence with various Telephone Counseling agencies, such as Life Line in Australia, Inochi No Denwa in Tokyo, Samaritans in Singapore, Suicide Prevention Centre in Taipei, and the Samaritans in England, who are interested in the progress of that part of it, hardly being conscious that a Coffee House is an integral part of the project. Others are more interested in the Coffee House. To Mr. Lee himself, I think the Coffee House, while a valid ministry, is in large part the enabler to make the Telephone ministry possible.

At least twice, hopes were high that the right place had been found, but both times, for one reason or another it did not work out and the search continued.

In the midst of all this, we heard about plans for a Life Line International Convention to be held in Hamilton, Canada, and Mr. Lee suggested that both he and I try to get a Holt flight so that we could attend. In the long run, he decided for various reasons, only one being financial, that he would not go, but still encouraged me to do so. I decided that by combining it with a trip home, the time and money would be justified. The Convention brought me in touch with people doing Telephone Counseling in various countries, and particularly with friends in Hamilton itself. The Life-Line affiliated groups in Canada are called Telecare, and in the United States they are known as Contact. The interest and concern of all the four or five hundred delegates in the Centre still to be started in Korea was heart-warming. I was able to bring back information and materials that should be helpful in training volunteers, and in operating the service when we are able to begin.

The search for a site was finally rewarded, and Agape Coffee House is now in existence in fact as well as in fancy. It is in a good location behind Seoul City Hall. A reception for about 200 invited



The Opening of Agape House

guests marked the opening on May 31, and it has been open for business since the morning of June 1. As soon as it can be prepared—Mr. Lee had to be away to attend the EACC in Singapore soon after the opening—there will be an evening program for young people, and Sunday will be marked by a program suitable for the Lord's Day. The rest of the time it will operate much as any other Coffee House, with possibly a greater variety of music played over a specially fine player.

We will soon be in a position to begin training volunteers to serve as telephone answerers. To provide this round-the-clock-around-the-year service, volunteers from all churches will be needed. Learning how much use is made of such a service in other countries was a revelation, and leaves no doubts about the need for it here. We hope the idea will capture the interest and concern of many people, to the extent that they will give of their time and material to make it possible.

Other countries have found little difficulty in securing volunteers, even in the face of a demanding training program, from which only about half of those who complete it are accepted as telephone answerers. It has proven true elsewhere, and we trust it will here as well, that high demands bring forth a high calibre of volunteer, and even those who are not allowed to be telephone answerers, are almost without exception, grateful for the training program because of the added ability it has given them to cope with the problems they face. It was suggested at the Convention that one of the best means of preventing the very emergencies which they are there to serve, would be to make the training programs available and encourage all Church people to attend.

The "young man's vision" brought to reality and carried out over the years to bring help and maybe even new life to many, will give substance to the dreams when he is old. Agape House offers a new kind of mission whereby the church can be the Church in a new age.

Miss Willa Kernen  
United Church of Canada Mission

## News of the Korean Church

### Agape Coffee House Opens

The Agape Coffee House had its opening ceremony on May 31st, attended by more than one hundred guests from many denominations. Agape House is located behind Seoul City Hall, opposite the Daihan Athletic Association Building. Begun as a coffee house ministry, it is planned to combine with this a Telephone Counseling service. The director of the project is Rev. Young-Min Lee, who explained that the coffee house would be open every day, from June first, with plans for a special program for young people, each evening.

### Conference of Hospital Chaplains

The eleventh conference of Hospital Chaplains was held for three days, beginning May 16th, in The Upper Room, near Ewha Women's University, in Seoul. The new chairman of the Conference is Rev. Jae-Kyung Choi of Severance Hospital.

### Bible Story-Telling Contest

A Bible story-telling contest was held, under the auspices of the Pusan Presbytery, at the Pujon Church, on May 19th. There was also a composition contest in connection with the same meeting, for Sunday School children. The children of the Sungdo Church Sunday School won both contests.

### Nightingale Awards

The Nightingale Award is given to selected nurses throughout the world. This is the year of the 24th such award and among those selected for the honor are three Korean nurses. All three are Christians. The awards will be given on October 27th, this year, the anniversary of the founding of the Korean Red Cross. The nurses are Kyu-Yang Lee of Seoul Medical College, Sun-Bong Kim of the Central Medical Institute and Kum-Bong Lee of the National Hospital for Lepers.

### Korean Bible Society Annual Meeting

The Korean Bible Society held its annual meeting on May 28th. Rev. Chi-Sun Park was elected chairman for the coming year. The Society reported 1,689,885 Korean sales, of which there were 166,018 full Bibles, 478,090 Testaments and 1,045,719 Portions. In addition, there were sales of 6,144,324 of the very attractive Scripture-language tracts which the Society has prepared. Sale of Scriptures in other languages (English, Japanese, Chinese, Greek, German in that order, as well as six other languages in smaller numbers) amounted to 9,158. It is encouraging that the 1967 modern-speech New Testament (and portions) continue to account for 709,465.

It is likewise encouraging that the number of congregations sending in contributions for the work of the Society was 764 for the preceding half-year, an increase of 144 churches, a total of 1,743,070 won (591,016 won more than the corresponding period for the previous year). Life memberships now number 885; total memberships 1,353, an increase of 195.



# INDEPENDENCE SIGNER

an interview with Lee Kap-Sung

Today's students were not around during the Japanese regime, and so they do not know the real situation as it then existed. Following the Annexation in 1910, the Japanese gave publicity to the idea that Koreans were an uncivilized people, and that they would be much advanced by Japanese rule. This was hardly true, but it was believed in other countries.

On March 1, 1919, the Korean flag was unfurled everywhere and in every town and village the cry of "Mansei" ("ten thousand cheers for liberty") was raised and the world was startled. People said, "The soul of Korea has come to life!" for the spirit of our people had indeed awakened. You can imagine how this surprised the Japanese. The government did not know what to do, nor how to explain how young and old, men and women, should be able to break out Korean flags simultaneously all over the country and shout "Mansei" together. Police stations were turned into prisons and our people were slaughtered, but the resistance kept on increasing. Word began to get out abroad and the sympathy of the world was on the side of this little country which had been thus controlled.

It is difficult for people today to understand the patriotic feeling at that time. Everyone was willing to lay down his life. The greatest influence was President Wilson's stated principle of the "self-determination of small peoples" which made a great impression. Korean students worked abroad for this, as did those within the nation.

At that time I was a deacon in the South Gate Presbyterian Church in Seoul. I conferred with the pastor, the Rev. Ham T'ai Young (later vice-president with Syngman Rhee) and many others and the March First plan was formulated. It was necessary to maintain complete secrecy, so the choice of members was very difficult. Finally there were seventy-eight who wished to be signers, but if all were arrested, this would eliminate further leadership, so the number was divided into three groups. The first group of signers was set at thirty-three. If it failed, it could mean the death of all of them as well as of their families as guilty of treason against the nation. But the purpose of all was uniform: to lay down their lives without fear. In this spirit, without the use of a single weapon, the Mansei Movement broke out simultaneously throughout the country. I may look strong enough to you, but after I was caught there was not a whole place left on my body. I was beaten until it was like having hundreds of bright electric lights flashing around my head. Most men went crazy after several days of this, so I don't know how I stood a whole week of it. To this day I cannot sit with comfort on a Korean floor, but have to use a chair.

There are many things that I remember now that I have passed seventy, but the thing which stands

out clearly is that the most dangerous work was done by the girl students. Those girls, whom we think of as weak and fearful, made up more than a third of every group.

At that time I had very heavy responsibility and was travelling to Taegu and Pusan. The train stopped at Taegu and a railway policeman asked for my identification card and went off with it, telling me to stay where I was. At that time I was a medical student at Severance Hospital. My breast began to tremble and I started to sweat as if it were raining. The reason was that if anyone so much as brushed against me, he would know that I was carrying documents on my chest and close to my abdomen. You can imagine what would happen if I were discovered! I hurriedly took them out and made them into a small package, then asked an old gentleman in a white coat, who was sitting beside me, if he would take charge of it. He jumped up and said it was impossible.

Just then, two girl students appeared out of nowhere and said, "We are on such an errand. Give them to us," and they hid them under their skirts and sat down across the aisle. They had hardly been seated when three policemen entered and dragged me off with them. They took me into a little room at the end of the train and proceeded to examine me from head to foot. They even tore my shoes apart. Finally, since they could find nothing, they asked my pardon and went off. Naturally I do not remember the faces of the two girl students, but it was because of them that I was able to carry out my mission. I think that there are few women in the world who could keep a secret like our Korean women. When I returned to headquarters and told my story, everyone was moved to tears.

—translated by Dr. Allen Clark from *Children's Friend*, March 1965 issue.

—Lee Kap Sung is the only living signer of the Korean Declaration of Independence.

**Yi Sang Chai-**  
**Korean Patriot**  
by Chun Taik Poo

When Japan took over our country by force in 1905 (the Protectorate; the actual Annexation came in 1910), there were two religious groups working toward independence. One was the Chundokyo, the other was the Christians. The leader of the Chundokyo anti-Japanese movement was Son Pyong-Hi; that of the Christian group was the YMCA's Yi Sang-Chai (known by his honorific pen name as "Wollam").

Yi Sang-Chai was neither a minister nor an elder, but just a plain layman. He was born in 1850 in South Chungchong Do into a poor home, the son of a scholar, but later on achieved a high place in government. He was one of the founders of the Independence Club from which dates the beginning of

the democratic movement in our country.

Yi Sang-Chai became a Christian in 1903 during an imprisonment because of his independence activities. As a result of becoming a Christian, his life became completely different from what it had been before. He left all government positions and devoted himself to work with young men, becoming the Religious Life Secretary for the YMCA. From 1908 until his death in 1927 he lived for and with the young men of the YMCA.

Shortly after the murder of Queen Min by the Japanese, King Kojong fled to the protection of the Russian legation. When a king has to flee for protection to the legation of another country you can imagine the state of affairs. The government was much under the influence of the pro-Russian party. The interpreters at the Russian legation, especially, accepted bribes and tried to get a hold of government posts. One day, Mr. Yi went to the legation to see the king on business. When he entered, he saw in front of the king a large mass done up in a dark red cloth. It could be nothing else than a bribe of money. Yi did not hesitate. Quick as a flash, he broke out with, "Why do they keep your Majesty's room so cold?" and, seizing the package, tossed it into the fire. The bribe was completely burned up. The court officials trembled with fear. Mr. Yi well knew that the king's wrath could result in life or death for him, but the monarch, with tears in his eyes, expressed thanks for his faithful spirit.

Once, when Ito Hirobumi was Japanese Commissioner General, Yi was invited to the first meeting of the Art Association. As luck would have it, the two traitors Yi Wan-Yong and Song Pyong-Jun were seated directly in front of him. Ito was seated to one side. Mr. Yi was deeply offended, and said to Yi Wan-Yong, "Your honors should go to Tokyo." Yi Wan-Yong asked him what he meant. Thereupon he replied, "Your honors are skilled in wrecking the country, are you not? If you were to move to Tokyo, you could ruin Japan, too." Those standing around burst out laughing. The two men were angry but could say nothing, while even Ito made no move to have him arrested.

His satire had always been thus sharp and bold. But from the time he entered the YMCA, it became more smooth and skillful. As he spent his time with youth people, he was full of jokes to teach lessons, and with them helped to break the power of the Japanese.

Soon after Japan took over Korea (1905), Yi was invited to visit Japan. The visiting group was feted and shown here and there, including a trip to a munitions factory. That evening, their hosts asked them about their impressions. Mr. Yi remarked, "Seeing all those munitions made me realize what a strong nation you are. But one thing bothers me. The Bible says that they that take the sword shall perish by the sword. Since Japan has taken the sword, it follows that Japan will also perish by the sword, and that bothers me". The Japanese hosts standing about him felt a chill in their hearts.

Immediately after the March First Independence

movement, the Japanese sent over a famous politician, Ozaki, to pacify the Korean people. Ozaki came to call on Mr. Yi with his interpreter. Hearing that the guests had arrived, Mr. Yi went out to the gate to meet him, saying, "With such an honored guest, I must take him into a beautiful parlor," and then took out an old rush mat and spread it under a pine tree and sat down. Ozaki began by saying, "Korea and Japan are like husband and wife, and if a husband does something wrong, should the wife get all wrought up?" meaning: Why should all this independence business have been stirred up? Whereupon, Mr. Yi replied, "That is probably correct, but suppose it was not a normal wedding, but a shot gun marriage—then what?" Ozaki left, unable to reply.

The YMCA became a rallying place for patriots. At one meeting, Mr. Yi was chairman. He stepped to the rostrum and saw that there were Japanese detectives all over the place. Knowing that if they stayed, there could be no meeting, an impudent thought struck him and he exclaimed, "Well, well! What a bouquet of forsythia we have here today!" (the word for "forsythia" in Korean is "kae-na-ri"), Everyone burst out laughing. The reason was this at this time, Japanese detectives were popularly called "kae" (dogs) and the Japanese police "na-ri." The detectives were overcome with confusion and left the hall, and the meeting was held in peace.

This was the way in which he often vanquished the enemy—by ridicule. Through the use of jokes, rather than by using swords or guns, he defeated these who possessed weapons. The 1919 Independence Movement was famous for being non-violent. This was the result of the influence of the Christian spirit. The man most responsible for it was Yi Sang-Chai.

Finally, Mr. Yi was a true friend of young people. He lived with and for them. He chatted and played with them. When a friend reproved him for this activity as being undignified, he replied, "But of course. I must become a young person to them. Will being an old person get me anywhere? I have to be a young person in order to know them."

\*translated from *Children's Friend*, August 1965 issue, by Dr. Allen Clark

Chun T'aik Poo was formerly secretary of the Korean YMCA

## KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. Allen D Clark

Box 1125 I.P.O. Seoul. Korea

Subscription \$ 1 a year (\$1. 50 abroad)

\$ 6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 9

OCTOBER, 1973

## CHUNJU RURAL HEALTH PROJECT



Miss Dorothy Knight

A certain section of the medical world of Korea today is suffering from an acute contagious disease. It is not confined to any race or creed but it does have geographical boundaries-most of the "sufferers" live in the rural areas of Korea. This disease manifests itself in the hearts and on the faces of its victims, giving them an inward drive and an outward glow that appears to increase over a period of time, reaching a climax when the sufferers meet together. They need to get together often to discuss their hopes, problems and achievements, for although they work independently, their goal is a mutual one-to improve the Health and Living Standards in Rural Korea-their disease, "The Rural Health Bug." (See Sept. '71 *Korea Calling*, J. Sibley; Oct. '72 by M. Huntley)

Here at Chunju Presbyterian Medical Centre our objectives are the same, although our method of achieving the goal is somewhat different from other projects.

Using the hospital as a base, we travel to our work areas daily. We are working in three different locations which have the same basic problems.

1. Low income—Approximately \$30 per 6-member household per month.
2. High sickness and mortality rate—Deaths in under-4 years group 10%
3. Poor sanitation—80% have parasites
4. High birth rate—25 per 1000
5. Low educational level—Only 30% of over-25 years group graduated from middle school or higher.

However, the major amount of our resources is being used in Soyang Myun—a farming district of 12,000 people, twelve kilometres to the east of Chunju. In this Myun of ninety-two square kilometres there are fifty-two villages with thatched roofed

houses scattered through beautiful mountainous country.

In Soyang Myun there is an abundant supply of stream and well water; one village has a clean mountain spring reticulating scheme which provides pure water to each house. There are no bathing facilities in the Myun except the streams, which are also used to wash clothes, vegetables, poisonous spray cans as well as being the toilet for many. Some houses have a methane gas tank, making use of animal refuse to supply clean cooking fuel; none are using human manure for this purpose.

Although there are five primary schools and a middle school in the area now, such opportunities for education have not been available in the past. Therefore, adult education in a Preventive Health Program has to be geared to the level of understanding of the community.

During this past winter we conducted an adult teaching program in the villages. Making use of schools, halls, ancestral worship houses, and a vinyl vegetable house, we taught in fourteen different places to 1700 people altogether. We used flannel-graphs, charts, and a toy T.V. to teach family planning, T.B. control, environmental sanitation and the importance of regular immunisations for the old as well as the very young. The adult program completed, we then taught in the schools.

We have been overwhelmed at the impact our teaching has had. The response first came from the village mothers' associations. We now attend eight evening meetings per month for health teaching. The men of one village had a drive to get a septic toilet built for each house. We were able to help them with materials. A school has asked for \$500 to help install a clean mountain-water pipe which could be the means of helping the whole village to get pure water; others are interested in improving nutrition; still others have voluntarily presented themselves for T.B. checks. The most gratifying results, however, have been those of family planning—2 vasectomies, 8 tubal ligations, 23 loops, and



Adult teaching by flannelgraph

63 taking "the pill" since our program began.

Medical insurance has been offered the villagers on a community basis at a very cheap rate, and accepted by many. Free treatment is offered only after investigation and assessment of each case.

The team, consisting of a Korean doctor, three Korean nurses, one western nurse, four nurse aides, a part time evangelist, and four village workers, divides into four groups, each taking responsibility for a small area. Village clinics are held in the local meeting halls where pre-natal checks, well-baby clinics and family planning conferences are offered free of charge. Weekly therapeutic clinics are held in the local Public Health Centre, at which time resident doctors from P.M.C. attend to give treatments and loops are inserted.

Our next step is Community organization. We are endeavouring to get the villagers to communicate to us their own health needs, to encourage them to help themselves, or to seek outside help in getting their needs met, thus to take responsibility for the health of their own communities.

What a challenge lies in this work! It is being met here, as in other places, with joy and enthusiasm, for there is potential in these lovable earnest, sturdy rural folk of Korea, and they are worthy of the best help we can give them.

Dorothy Knight

Australian Presbyterian Mission

## Coffee House Ministry And Counseling Services At Yonsei University

As Yonsei University has grown larger each year, especially the past ten years, the number of students has grown to over 8,000. This creates a problem which is prevalent in large universities that students are likely to get lost and lonely on a large campus. It is for this reason that Yonsei University in 1968 built a Student Union to create a center for community life for both students and faculty.

At the Student Union opportunities are provided for students to meet other students informally in the lobby and in the dining rooms for conversation. There are three conference rooms to accommodate the meetings of some thirty student groups and circles. Here they can discuss problems on a deeper level. There is also a meditation-prayer chapel for those who want to be quiet for a while and reconstruct their lives.

At the Student Union every effort is made to develop the whole person. An art atelier and a music appreciation room as well as a recreation corner are available to meet the individual talents of the students. A coffee house program in the "Crystal Blue Spring" is to help students find a place where they can be in dialogue with faculty and with other students. Here in an informal, warm atmosphere students can freely discuss their problems, hopes, aspirations and together search for the deeper ans-

wers to life. A hostess and student volunteer waiters, and "conversation people" are there to foster an atmosphere where students can freely relate to each other. Occasional programs of folk music, salon drama, and other presentations are planned. Many faculty members plan parties for the entering and graduating classes and talk informally with the students in this setting of dialogue. The hostess has stated that fifty percent of the conversations have centered on problems on the ultimate values in life in the realm of religion.

On the second floor in a quiet section of the Student Union is a Counseling Center to which students come either on their own initiative or at times on referral by faculty members. Many a lonely, lost student has been spotted in the lobby or on the campus and brought up to the Counseling Center and been enabled to find a way into the activities of student groups. Many students come asking questions, wondering about the meaning and purpose of life and this offers a unique opportunity to point to Christ and the Christian way of life. Students who feel frustrated, unhappy, confused have come. Others who are emotionally unstable, feeling inadequate, depressed, or are worried about being unable to concentrate, have come and have found relief from such fears and distresses in their every day adjustment to campus life. The



Counseling Center has not been exploited for the purpose of evangelism, but it has opened up opportunities to relate to students in a pastoral way, leading many a student into the fuller, and more meaningful life which Christ offers to all who seek Him.

There are hopes of opening a Coffee House Ministry under the Yonsei University Chaplain's Office in a rented Tea Room at Sinchon Circle. This would be a means of reaching many students who have fallen out of the habit of attending church. Sinchon Circle is at the center of a two-mile radius which encloses five universities with some 25,000 students. This appears to be a tremendous open door awaiting finances to undergird a coffee house ministry.

Peter van Lierop  
United Presbyterian Mission

## The Season of The Spirit At Seoul National University

Undoubtedly you are aware of the very unusual spiritual climate in Korea today. Perhaps you are a part of it. There is an air of expectancy about what God is going to do on this peninsula. More and more young people are sharing a renewed concern, not about religion, but about Jesus. A sense of urgency marks the lives of a growing number of people as they find themselves witnessing to their Lord with a new boldness. Few are the Christians who are not becoming aware that the basic war going on in this country and around the world is not a war involving flesh and blood, but a struggle against the powers and principalities of Satan's domain. And how many are the "intellectuals" who are beginning to acknowledge the world of the miraculous, and to long for a miracle in their own lives!

It is no accident that the Billy Graham Crusade attracted millions of hungry people, and that among them were large numbers of university students. Nor is it coincidental that "Youth with a Mission," the young Jesus people from around the world who converged on the Munich Olympics with such a profound witness to Jesus Christ, will be in Korea this September, witnessing throughout the country and becoming the spark that will ignite the flame of a bolder witness on the part of Korean young people. Surely the Pentecostal World Conference to be held in Seoul in September is a major part of God's plan for Korea today, for God is pouring out his Holy Spirit not only in far countries of the world, but also right here in Korea. This was promised by God through the prophet Joel:

And it shall be in the last days, God says,  
That I shall pour forth of my Spirit upon  
all mankind.

It is not by chance that Campus Crusade for Christ's "Explo '74" will follow these significant events. For God gives His Spirit to His Church that they may be His witnesses.

The promise is evident that God will bring revival to His Church if His people will be sensitive to the moving of His Spirit in their midst. He indeed will heal this land, if His people who are called by His name will turn from their evil ways and seek His face. This is the promise that provides the dynamic for the moving of the Holy Spirit on the Seoul National University Campus today.

The writer of Ecclesiastes reminds us that there is a season for all things. There have been many seasons in the Christian movement at Seoul National University. There was a season for direct political involvement, when students took to the streets to protest government illegalities and corruption. There was a season of strong social action, when Seoul National students took the lead in working for ethical solutions to incidents such as the suicide of Chun T'ae-Il at the Peace Market.

The present season at Seoul National University is the season of the Spirit. This is not to say that the Holy Spirit was not present in the political and social involvement of the students. It is to say that the students have come to realize that before they do anything, they must learn to wait upon the Lord and learn to hear His voice.

How does one wait upon the Lord, and how does one hear His voice? Only by feasting upon His Word, and coming to Him in praise and prayer. The thirteen colleges of Seoul National University are divided into six Bible study-prayer groups. These groups meet once a week to learn the secret of a life of Praise and intercessory prayer, to learn God's will for their lives through His Word, and to gain strength to witness on their campuses. In addition, most of the students daily engage in small group prayer and Bible study on their campuses. And many of the campuses promote a lunchtime hymn sing on their lawns, where a few Christian students simply gather to sing hymns and soon are joined by ten or twenty others who just want to praise the Lord. The Lord is adding to their numbers daily those who are being saved.

The ministry at Seoul National University is carried on with the conviction that three things are urgently needed by the Korean Church today. First, every believer must have the assurance of his salvation, through faith, and know that it is a gift of grace and not a price he wins through his legalistic efforts. Second, every believer must grasp the truth that evangelism is not the work only of the minister or professional church worker, but it is a privilege given to each of Christ's disciples as his life work. Third every believer must be filled with the power of the Holy Spirit to make an

impact on today's Korea.

At Seoul National University we are seeing ardent anti-Christians one by one accept Jesus as their Savior through simple faith; we are seeing "dead" Christians empowered by receiving the baptism in the Holy Spirit, and thereby coming to know the joy, the love, the assurance, the peace, the power, and the boldness of the Lord which can be a reality for every Christian. And we are seeing first steps of self-centered Christians who suddenly are beginning to become aware that the Gospel is for sharing. Praise the Lord! To Him be the glory. Will you support this ministry now with your prayers?

David E. Ross  
Southern Presbyterian Mission

## *News of the Korean Church*

### **Figures on Baptisms**

Reports of mass baptisms in the armed forces, like those given above continue to come in. This raises the natural question as to how many such services have been held and about how many men have been involved. In checking with the Chaplains Office, the following figures give some idea. Most of these services have been in the units of the land forces. There has been only one each in the Navy and Air Force. There have been mass baptisms held in 55 places. (Presumably this means to the end of 1972.)

As for the number of men baptized, there were 1130 in 1970, 15,672 in 1971, and 43,788 in 1972. Figures for 1973 are, of course, not yet available. However, to the end of 1972, this gives a total of 60,590 men. It is a movement of the Spirit among these men for which we should thank God. It also lays upon the chaplains and upon the local churches to which these men will return a serious responsibility for spiritual nurture, to ground these men in a knowledge of the Word of God, leading them to love it and use it, so that they will become informed, responsible Christians in the years ahead. In all our thanksgiving for what is taking place now, let us not forget to pray for the continuing work that must still be done.

### **ROK Church Speaks to Park Arrest**

The Presbyterian Church of the Republic of Korea has issued a statement concerning the arrest of the Rev. Hyong-kyu Park on July 11. The General Assembly stated that it is a matter of regret that as yet Rev. Park's own testimony about the accusation which has put him in prison—for allegedly participating in a plot against the government—has not yet been heard. The General Assembly also asserted that both Rev. Park and evangelist Ho-kyong Kwon, who was arrested with the pastor, were basically making an appeal on the grounds of their Christian beliefs that the government better exercise its power to rule.

On August 7, 150 representatives of the Seoul area

ROK churches met at Sudo Church and elected from among themselves ten persons to maintain contact with the authorities concerned with Rev. Park's case. At this same meeting, three important decisions were reached: (1) to make every effort to establish the security of true freedom and the steady growth of true democracy in Korea, (2) to state that both Park and Kwon acted out of the conviction of Christian conscience, (3) to urge the political authorities to safeguard true freedom, and to conduct the case of Park and Kwon justly.

The Seoul Area Women's Christian Association of the ROK Presbyterian Church has begun a nationwide movement in order to give economic support to the families of the two ministers.

### **Christian Schools Hold Seminar**

The Korean Christian Mission School Association held its ninth summer seminar for school chaplains from August 13-15 at Camp Willows in Sosa. Under the title "The Gospel Mission of the Korean Christian Mission Schools," the 100 participating principals and chaplains discussed problems of current concern. Among these were the following: "Should We Remain As Christian Mission Schools?," "What is the Main Threat to Christian Schools?" "The Future of Christian Mission Schools Regarding Gospel Mission," and "A Five-Year Plan for Recruiting Good Teachers and Teacher Training."

### **Christian Young People Meet**

With over 300 participants from Korea, the U.S., Sweden, Japan, New Zealand, Ireland, and Holland in attendance, the 24th summer seminar of the National Christian Young People's Association of the Presbyterian Church General Assembly was held at the Presbyterian Theological Seminary from August 9-11. At the conclusion of the seminar, Korean participants met and adopted a Declaration of their intention to "try to be the vanguard in order to save the isolated poor people of Korea from their physical distresses and mental agonies." In addition, the young people committed themselves to preaching the gospel, and urged the leaders of the denominations to cease engaging in power struggles among themselves which lead to divisions in the churches, and instead intensify efforts to work among the poor.

### **Largest Church Building in Asia Opens**

The Full Gospel Central Assemblies of God Church (pastor Yong-Kee Cho) has completed construction of a mammoth church building located on Yo-i Island in Seoul. The structure, which took five years to complete at a cost of two million dollars, contains a sanctuary with 6,000 seats, and three small auditoriums connected to the main hall with closed-circuit TV. One of these auditoriums is used by mothers with small babies. The congregation held the first worship service in the freshly-finished sanctuary on August 19, and is now in process of preparing to host the World Pentecostal Congress from September 18-23.



# The God Of Korea And The God Of The United States

—Wanderings of a Korean Christian  
in the United States—

By Chan-Sup Chang

When a body is viewed as a stone it is because there is something wrong with the viewer. When one's God is seen first as the God of Korea and then as the God of America, this is an indication that there is a problem at some point. Or perhaps it is just the fault of these confused times which compels me to see the matter in this way. Jehovah, the God of all nations, cannot be the God of any special race or persons.

But ever since coming to the United States I have sensed that I am clinging to faith in the "Korean God," while the American people fix their faith upon their God, who is the "American God." Stranger still, to me the "Korean God" and the "American God" seem not to be the same Being, but instead basically different Beings—a pluralism of Gods.

Since I was living in a section of the States where there were few Koreans, I attended an American church regularly. Naturally all of the service was conducted in English. So I, too, would sing the hymns in English, listen to the reading of the Bible in English (the minister alone would do the reading), listen to the sermon preached in English, and say "amen" quietly in my heart at the close of the English prayer (for the church members do not repeat the "amen" aloud). The Lord's Prayer and the Apostles' Creed were also spoken in English. But as I would leave the church I wouldn't have the feeling that I had really worshipped. I just felt frustrated and unsatisfied.

Why should this be? Before finding the answer to this question, I discovered myself through worshipping differently from American church members. I formed the habit of taking our hymnal and my Korean-English Bible to church each Sunday. While the American church members joyfully sang their hymns in English, I would sing aloud the hymns in Korean, and while they repeated the Lord's Prayer and the Apostles' Creed, I would recite them reverently in our language. It didn't matter to me what the person sitting beside me might think. Isn't worship a matter of direct concern between me and God alone? While the minister gave the pastoral prayer I would silently call upon God in our language.

Having tried this, I felt an animation in my heart which before had been so dispirited. In other words, from this time on I was able to experience blessing through the worship service. But in order to do this I had to be on my toes. First of all, upon arrival at the church I must open the bulletin and look up the hymns in our hymnal which corresponded to those in the bulletin. But sometimes hymns are sung which are not found in our hymnal, and at such times I have no alternative but to pretend to sing along in English. Since our hymns are mostly translated from English, it may be that they are not as complete as those in English. But what difference does that make? I just happily sing our hymns and experience rich blessing. While worshipping and as I leave the church I say to myself, "I've borrowed your church, American friends, to worship the Korean God who smells of kimchi."

But then I am confronted with the basic question of why I am here in the United States. For instance, let's say that I'll be returning to Korea after 5 or 6 years. After having lived so long in the United States, not to be able to tell anything at all about the American Church is enough to make one reconsider the matter. The whole question is enlarged if one has children. If their adjustment to the United States is delayed or interfered with in order to serve their parents' convenience or selfish desires, that would be very thoughtless conduct. The struggle to assimilate two cultures is hard enough for the second generation without that additional burden.

(The author next presented two opposing views concerning adjustment to the local culture, one, favoring retention of the native language and culture, and the other, emphasizing the importance of adaptation to the adopted country. The author then continues.)

If I attend a Korean church my worship problem is solved, but because of the special circumstance of my living in the United States, that does not seem to be a perfect solution either. Yet after thinking it over, I decided on a second best course—that of attending both an American church and a Korean church. My deceased mother used to tell me not to be a Christian who goes from church to church but to attend one church regularly. I feel deeply disturbed about going against her advice, but I see no alternative.

Fortunately, due to the difference in hours of worship at the American church and the Korean church, there is no difficulty in attending both services. I follow the plan of primary attendance at an American church but also attend a Korean church. My manner of worship has changed from what it was formerly. It is a sort of compromise. And now that I can worship our way to my heart's content in the Korean church, it isn't necessary to drag the Korean way of worship into the American church service.

(Abridged and translated by Charles D. Stokes)

## The Formation of Korean Theology

The Indigenization Problem in Korean Christianity and the Prospects for Mission

by Shim II-sup

(Translator's note: This is the first in a series of abridged translations of Mr. Shim's writing, to be followed by commentary. For more than a decade the "Indigenization Debate" has been one of the main concerns in Korean theology. [Edward W. Poitras])

Recently I have observed that interest in the once vigorously-debated question of the indigenization of the Gospel has subsided. At a time like this I would like to review the issues and the course of the debate to date in order to give a new stimulus toward the further formation of a Korean theology for the living proclamation of the Gospel in this land.

Before Jesus went up to Jerusalem he asked for an explicit confession of faith from his disciples. And just as we have seen specific confessions of faith in the western world, Jesus would ask the same from Asians. Such confession of faith carries with it a correlation of preaching the Gospel with indigenization. This is not a question of adapting to nationalities or churches. It is rather a response to the missionary nature of the Gospel itself.

Indigenization has had great significance in the history of mission. Gregory the Great sent missionaries to England in 597 with instructions to accept the uniquely developed worship orders and church structures there so long as they did not depart from the essence of Christianity.

In Webster we find indigenous defined as "produced, growing or living naturally in a country or climate; native." We can date the application of the term to Christian mission from 1913, with the publication of Sidney J. W. Clark's *The Country Church and Indigenous Christianity*, which resulted from a study of British overseas evangelism. The Jerusalem Conference of 1928 gave attention to "indigenized" churches, specifying aspects of cultural involvement which could be taken as standards for evaluating a church's degree of indigenization.

The movement toward indigenization in Korean Christianity began with the debate over the method of evangelism associated with the name of John L. Nevius. Scholars have debated not only the principles of the method but also whether it fostered indigenization in Korean Christianity. As Wi jo Kang has pointed out, despite the principle of self-government or self-determination, the early church in Korea had to follow absolutely the decisions of the missionaries, for example in church organization and in confessions of faith. After 1905 the missionaries prevented the establishing of the church unity movement in Korea. Some indignant Christians in their

zeal even threatened the lives of missionaries as a result. In the great revival of 1907 the missionaries prided themselves on the way the non-Korean form of faith had been brought to perfection in Korea, so accordingly Korean faith was floundering, having lost any sense of authentically "Korean" indigenous direction.

The reason for this unfortunate situation was precisely that the Nevius method was part of a policy for dealing with backward peoples. Accordingly many early leaders in the Korean church became anti-Western and were either expelled from the church or condemned as heretics. The establishment in 1923 of an independent church in Taegu is one aspect of the strange story of Korean heresy. It was at that time the United States, in a political treaty with Japan, on condition of Japan's tacit approval of Philippine colonization, is said to have allowed Korea to be given over to Japan in a secret political agreement. Thus the heritage of our ancestors and nation were betrayed, and the forced conformity to the way of independent Christian thinking was, "in effect, simply a policy toward backward people which relegated politics to the Japanese, the nation's heritage to oblivion, and the rule of Korean Christianity to the missionaries." (Quoted from Ahn Byung-mu, "Christianization and Westernization," *Christian Thought*, Dec., 1971)

In this connection it has been said that Christianity helped inspire Korea's national consciousness and made a great contribution to the people's movement for national sovereignty and independence, but in fact the question remains whether the people resisting were those persons raised up by Christianity or whether they were people acting spontaneously but who happened to turn to the Christian church.

(to be continued)

### KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice

Box 1125 I.P.O. Seoul, Korea

Subscription \$ 1 a year (\$1. 50 abroad)

\$ 6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 10

NOVEMBER, 1973

## ALL-ASIA MISSION CONSULTATION



All Asia Mission consultation

"Seoul, '73, the First All Asia Mission Consultation" met in the Academy House August 27 to September 1. During that historical week, twenty-six representatives from fourteen Asian nations met to discuss the responsibility of the Third World for Missions. Several Western colleagues joined for the last two days as guest speakers or as observers.

C. Peter Wagner, Executive Director of the Fuller Evangelistic Association and Associate Professor in the Fuller Seminary School of Missions, said, "I have little doubt that this All-Asia Mission Consultation is in the truest sense of the word an historic gathering. It symbolizes the doorway into a new age for God's people. As such, its future significance may well parallel such events as the Treaty of Milan, the Diet of Worms, or the publication of William Carey's *Enquiry*.

As I view this consultation, I believe it represents the destruction of the last major barrier to the evangelization of the world in our generation. This barrier is precisely the long-standing Western monopoly in Christian missionary work. The first great modern assembly of this kind was the Edinburgh World Missionary Conference of 1910. Of the 1200 delegates to Edinburgh only seventeen were from what were called by many in those days the "heathen nations." A brief six decades later we have now witnessed a phenomenon which perhaps John R. Mott himself could not have dreamed of: a spontaneous, four-day meeting of a group of Spirit-filled, mature and experienced Asian missionary leaders concerned, just as were those Western missionary leaders at Edinburgh, with the speedy and effective fulfillment of "Christ's Great Commission."

Though few in the foreign community were

present, we do share the concern of our Asian brethren for Missions. We can rejoice together in the statement resulting from this Consultation and pray for these men as they seek other like-minded men to effect these decisions.

The statement of The First All-Asia Mission Consultation, Seoul, '73 follows:

"Having gathered in Seoul from August 27-30, 1973, as Christians with deep concern for the missionary outreach of the Asian churches and having been invited by the Host Committee of Korea for the first All-Asia Mission Consultation, we came from Hong Kong, Indonesia, India, Japan, Korea, Khmer, Malaysia, Philippines, Pakistan, Republic of China, Singapore, Thailand and Vietnam.

Being convinced that God our Saviour wills that all men should be saved and come to the knowledge of the truth, He having provided salvation for all mankind in the death and resurrection of Jesus Christ, offering man forgiveness and the Holy Spirit to recreate him for eternal life, and realizing the work of the Holy Spirit in the mobilization of the Christian community of Asia, and in the expectation of a fresh mighty outpouring of the Holy Spirit which expresses itself in a dynamic movement of evangelisation of the lost in Asia and other parts of the world;

Having had factual reports from representatives of many Asian countries where the Gospel of Jesus Christ has not been effectively preached; and realizing that the unfinished task is so tremendous (98% of the populations of Asia have so far not responded to Christ);

We appeal to the Christian churches in Asia to be involved in the preaching of the Gospel, specially through sending and receiving Asian missionaries to strengthen the witness to the saving power of Christ. We are compelled by the Holy Spirit to declare that we shall work towards the placing of at least two hundred new Asian missionaries by the end of 1974.

These missionaries will be involved primarily in evangelism in the power of the Holy Spirit in order that men and women may come to believe God's work of grace through Jesus Christ and in turn be agents of evangelism in the fellowship of His Church, the body of Christ. These missionaries will also be sent to plant evangelistic churches where they do not already exist.

To this end, we resolve to appoint a continuation committee consisting of seven persons (Dr. Simeon Kang, Dr. Philip Teng, Dr. P. Octavianus, Rev. A. Furuyama, Rev. Theodore Williams, Rev. David J. Cho, and Dr. Chandu Ray) to carry out the following functions:

1. To encourage and assist in the formation of National Associations in every country of

Asia, consisting of a group of spiritually minded, mature Christians, who will act as advisors to the Christian churches, missions and agencies for receiving, placing, sending and commissioning Asian missionaries.

2. To work in work in close cooperation with the Coordinating Office for Asian Evangelisation for providing liason and necessary information for these autonomus National Associations.
3. To work for the establishment of a center for Asia in cooperation with Korea International Mission for missionary orientation and research in Seoul, if possible.
4. To examine carefully through research and cooperation with the National Associations and COFAE, the relationship between East and West missionary enterprises."

Marlin Nelson; World Vision

## Urban Renewal

With the rapid growth of the cities, due to the movement of large numbers of people from country to city, Seoul and other urban centers are faced with problems that could hardly have been imagined, much less planned for fifteen years ago. Specifically in the area of housing these burgeoning numbers of people, most of whom came to the city in the first place because they were poor and who consequently cannot afford fancy housing, brought about a rash of six-story apartment houses sprouting on all the hilly sections of the city. This seemed a logical solution. It eliminated the "shanty towns" where many of these people had first been living, with or without permission, on any piece of vacant land. "Put a lot of people on a given piece of property, locate them close enough to the center of



things for them to be able to get to work, and everyone will be happy." Unfortunately, it did not quite work out that way.

For people accustomed to living on "ondol" floors, this meant installing ondols in each apartment and on each of the many floors, a whole new technique of living. But this increased the problem of supplying fuel to all these many-storied apartments and of the disposal of the considerable amount of ashes resulting therefrom. There was also the matter of water supply. Getting water to the hilly areas of the city is a problem at any time and this merely compounded the difficulty. I just returned from a visit to a Bible Club school perched high up on a city mountain slope. On the way, I passed a huge water tank truck which was laboring up the slope to carry water to families who were waiting in line with their buckets to secure water for their homes.

People living in such close proximity were subject to many communicable diseases, but these people lacked the money to pay for proper medical care. There were problems of toilets (no water for a flush system) and sewage disposal. On some of these matters life was much simpler back in the village. And there was the perennial problem of the impersonal nature of city living. As the graphic common phrase has it, "the front and rear houses don't know each other." This made for a great loneliness.

It also made for exploitation. City officials, finding themselves with this huge problem on their hands, blithely appointed someone to handle the local affairs of the individual apartment houses, assuming that this would take care of everything. This authority was often misused, whether from ignorance or from intention. Meanwhile, the little people had no way of knowing to whom to appeal, nor what for rights they might appeal.

It is with this sort of situation that Rev. Shin Sang-Kil and his wife have been working for the past several years, specifically in an apartment complex over the hill behind Yonsei University. In March 1970, he and his family moved into what he calls "a concrete skid row." "From the very first day of our strange, unfamiliar tenement life, I began to feel the loneliness that permeated the tenement community," he says. "I became a witness to the boasting of the tenement 'leader' and soon I began to live as one of the mistreated, the defenceless poor. I had become one of the anonymous dwellers in a city tenement. As a common man, I suffered anew and, as a minister, I realized that Christ, too, came to live in the midst of the poor."

There were many complaints, but nobody seemed to know just what to do. Finally, in November 1971, some three thousand residents of the Yonhi B district apartments formed their own governing organization. Mr. Shin took an active part in this, not as a minister (most of the occupants did not then know that he was a minister), but as one of the residents. The particular thing which had brought

matters to a head, some months before, was that the city had suspended the fifteen-year loans under which the occupants had bought into these apartments and was demanding immediate payment. (This was a sort of condominium contract.) The apartment wives went and sat for four hours in front of City Hall to dramatize the problem, with the result that the city finally complied with their demands and agreed to honor its original contract agreement.

So, in November a Self-Help Association was formed. Each floor has a representative and each fifty families choose one representative on the Board of twelve members. All city government proposals come to this Board for consideration. Each family pays two hundred won monthly as a membership fee. The results have been outstanding.

A shopping center had been approved by the city but nothing had been done about it until the Self-Help Association conducted an investigation and a building was then erected for it and budge secured.

When the apartments had been erected by the city, no provision had been made for an access road. This was said to be the responsibility of those living there, not a concern of the city. In February, the Association began working on a plan for landscaping the area, one item of which was the construction of the necessary access road. Copies of the plan were submitted to nearby Yonsei University, to the Seoul International Garden Club and to the city authorities. Yonsei University contributed three truck-loads of trees and the Garden Club, which included the wife of an ambassador and other outstanding individuals, helped with the planting and worked to get the city to put in the road. A bull-dozer presently appeared and the road was completed in only two weeks' time.

The next project was the establishment of a health center as requested by a majority of the tenants. This is a project of the Yonhi-dong Community, Yonsei Medical School (Severance Hospital) and the city. A community health project of similar nature had been discussed at Severance since 1961 and some surveys had been made. The Yonhi community Health Service Center was finally opened in March 1972. This has the double advantage of serving the health needs of the local community and of giving training to future doctors and nurses, showing them the practical needs and possibilities in the field of Public Health. The project involved home visitation by trained social workers, rotation of workers in pediatrics, OB-Gyn, medicine and other dispensary clinics, as well as family planning, pre-natal, infant and child care, TB control and health education programs. Medical School students come for two weeks of service and nursing students for four weeks. The report for April 1972-Feb. 1973 shows 14,855 treatments. Thirty-eight people were referred to hospital for needed treatment.

The association is now consulting with the city about setting up similar district apartment governing bodies in other parts of the city. The work done

here had resulted so encouragingly that seven other hospitals are studying plans for similar health centers in their own areas. A plan for leadership training is now being carried out.

The planting of trees and landscaping of the area has changed this from a "concrete slum" to a neighborhood whose residents now take pride in the improved appearance. They come to know each other as neighbors. There is a children's playground with week-end schools for children led by the Yonsei Student Christian Association. There is a week-end coffee shop to which the wives invite their husbands for a Saturday-evening program. The husbands then reciprocate by inviting their wives. Sometimes there is an educational movie, often there is community singing. Frequently the singing includes hymns, although the proportion of Christians in the apartments is only 13%.

The effort has been to show a *present* Christ. People have heard about Jesus but have not seen that He is really interested in their lives. The whole development, in which Christian residents have taken a leading part, shows what ordinary people can do when they work together and think of the good of the community rather than of themselves alone.

—Interview with Rev. Shin Sang-Kil  
by Allen D. Clark  
United Presbyterian Mission



## Population Growth and the Mission of the Korean Church

From the beginnings of the Christian movement in Korea the church has been involved in acts affirming the dignity of life through works of love in evangelism and social service. The preaching of the Gospel is based on our knowledge of the person to whom we are preaching in God's eyes. therefore in ours. The building and operation of schools, hospitals, agricultural projects, etc. all are acts of love for one another, they point to a higher quality of life for all. These ways continue to the present

and are the churches witness to the quality of life, both spiritual and physical, through our ongoing contact with people in this land.

In particular two types of church activities have made an impact on the population trends of this nation, contributing both to the rapid quadrupling of the number of people in the last eighty years and to recent trends modifying this rapid growth. One is death control and the other is women's equality.

As we all know, the chief ingredient of the speeding up of population growth is the drop in deaths, especially among children. Whereas in earlier days half or more of children did not live to adulthood, now most of them do. This change has been produced by improved disease control, inoculations that have almost eliminated great killers like small pox, and better medicines and care for other diseases that still inflict us but do not kill us. Children live and do not die... we have achieved a good, a very blessed good for ourselves. As Christians we are happy over the results. But this control over death without a like control of birth brought on an imbalance, the previous balance between life and death is gone. Rapid population growth is eating up the quality of life, and the resources that we need for living the life that glorifies God.

My own feeling is that we have a responsibility to help restore this balance, just as we were very active in controlling death. The Christians played an important part in the activities that led to death control in Korea. Are we going to be as active in the control of birth? I feel that we should. My own grandfather was a missionary, so I feel that it is God's call to me to help restore the balance he upset through death control activities, by being a promotor of family planning and birth control.

There is another reason for the church to be active in family planning—the promotion of contraception. Korea has a fairly high abortion rate and all studies show that Christians are just as likely to get an abortion as are non-Christians. A small study I made showed that about twenty percent of pastors admit that their wives having had an abortion. This is a common activity among our members and neighbors. Some of us wish to prevent abortions on health grounds, because repeated ones damage the health of the women. Others of us would add a moral reason, feeling that abortions do not respect life. Whichever the reason, we wish to prevent the abortions. This means active participation in promotion of contraception.

While most church related hospitals are doing some active work to promote contraception, local church congregations are usually silent and no Korean denomination has made any active statement to encourage their members to practice contraception except the Catholics. Statements have been made to oppose abortions by groups and by individuals, but they usually end there, not saying anything about



prevention of them.

The family planning movement in Korea has benefited by much Christian leadership. The Christians have been the leading spirits in the voluntary movement and many are also serving as workers in the government's family planning program. Missionaries were among the earliest to work for contraception, with one nurse speaking in churches in the 1930s to promote condoms. Methodist social service centers had early active projects for family planning and some continue until now. The Korean National Council of Churches has organized a committee to work on family planning in the churches which is supplying educational materials and contraceptives to a number of organizations.

But still there is not enough activity to say that the churches are taking birth control as they have traditionally considered death control through medical work.

One way that the church has contributed to the solution of the population problem has been in the area of the women in society. When a mission organized a boys school they usually built one for girls too. The education of women was just as important as for men. seemed to be the message of the church in this activity. Within church congregations women have a significant role, officers with a voice, equal vote in the congregations, etc. This has not been reflected very well in the district and national levels, but it is there in the local congregations.

When women become more educated and have a more active role outside of the home then there is a reduction in the number of children they feel is adequate. They have other things to do beside spending all their lives taking care of children, and they understand the need to do a good job on the children they do have, thus wanting to limit the number. So raising the status of women in society will reduce the number of children born.

The church is not consistent in its witness in this area. When the pastor announces the births of children to his congregation, There is a strong bias usually toward boys even in the tone of his voice. Women have not achieved real equality in the churches yet.

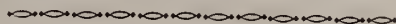
The issue of womens equality is receiving more attention from family planning groups because the chief difficulty in getting lower birth rates in Korea is the matter of "sons preference," the desire for two sons. If this continues, the rate of population growth cannot come down much more. Various activities are going on to try change the tradition of the people wanting sons. Inheritance and registration laws are probably going to be changed to put women on a more equal position. The church has a contribution to make to this movement, if it wishes to. The ground before the cross is level, there is equality among all of the sinners gathered there. If we showed this more in our lives then we would be honoring Christ and at the same time

making a witness in socity that would contribute to national development.

What does the Bible say about family planning? There is nothing in the Bible specifically about the population question. In those days the number of people in the world was much smaller and death reath rates were so high that growth was slow. There were actually difficult times when populations would shrink. So we cannot look to that time for specific solutions to this question as it was not a problem in those days.

But there are a number of questions which are discussed in the Bible that give us some guidance in a general way. There are references to the purpose of marriage, to being responsible parents, to being responsible stewards of nature and our lives, concern for hunger and welfare questions. love for our neighbors. All of these give us guidance. and we are not left alone for the Spirit is here with us in our own lives and in the life of the church giving us new wisdom to face new problems.

—*The Christian Home*, Aug. 1973,  
by George Worth



## Hangul's Sufferings

by Choi Hyun-Bai

Hangul, the excellent alphabet of the Korean people, is really one of the outstanding phonetic alphabets of the world today. The Roman alphabet, also excellent, has come to us through devious ways through the Roman empire until it finally reached its present form. Hangul, however, was worked out scientifically by good King Seijong only a few hundred years ago, and yet is one of the most perfect alphabets in the world. It is a cause for national pride, and part of the foundation of our national development.

While this is all true, the history of Hangul has been fraught with suffering. The two most critical times were in the days of Prince Yon-San(1445-1505), who was considered so wicked that he is not reckon-

ed among the Korean Kings, and who tried to destroy Hangul; and the Japanese period, when another attempt was made to do away with it.

Prince Yon-San, because of his hate for those who had written in Hangul about his crimes and advertised them abroad, not only arrested and punished those who wrote, but forbade anyone to own books written in Hangul, had such books burned, and prohibited the use of it at court. This was only 59 years after Hangul had been invented(c 1446). This madness of regarding Hangul as an enemy was true then, but was never possible again in our history.

Japanese imperialism dreamed of conquering the continent and began by swallowing up the nation, working to make us Japanese at all costs. Knowing that our language and writing were special national symbols, they set out to do away with both the spoken and the written language.

Official documents were all written in Japanese and the terminology was Japanese. Then the school textbooks and language of instruction were put into Japanese. Finally, the authorities ordered that Korean was not to be spoken by students in school or at home. Primary school pupils were given ten or fifteen picture covers each week, and if any student found a classmate using Korean, he could collect one picture. Thus the pupils were made to act as spies upon one another and were led to conclude that their own language was wrong. Finally the authorities reached the point of ordering us to change our names, especially surnames, to Japanese names.

Among the Koreans there is an oath: "If this is not so, I will change my surname!" Changing one's surname was considered an insult to one's ancestors, a descent from human to animal status, the lowest thing one could do. But since many could not withstand the pressure, they changed their surnames, all of which were immediately changed back again after Liberation. Today, the only trace of this is left in the use of girls' given names such as "Whaja, Soonja, Chungja," forms which could be used in either language.

In the face of this policy, those who carried the torch of protest on behalf of the people were the leaders of the Hangul Association(Hangul Academy). This was done right under the guns of the conquerors, where day and night, with unlimited effort, the study, systematization, preservation and popularization of the language, work on "The Standardization of Hangul Spelling," and work on "The Vowel in Standard Korean," was carried on, with over one hundred discussion meetings being held. The project of preparing a large dictionary for the preservation of the language was also undertaken.

The Hangul Academy also launched a paper, "Hangul," with the idea of informing people about Hangul and of encouraging respect for it. In Seoul, lectures were held; others traveled to the country-side

for the same purpose. After the standardization of spelling, interest in it spread like wildfire and these lectures grew in popularity. The moving spirit behind all this was Yi Yun-Jae. From the time of his youth until he was well along in years, he had taught in a number of high schools and later at what are now Yonsei University, the Methodist Seminary, and Kyungsin and Paichai high schools in Seoul. His subjects were Korean and Korean history. Always maintaining his integrity, he lived in relative poverty, though never concerned about this, for his central interest was always Hangul and the encouragement of the people.

The relation of Hangul to the Christian Church is very close, and the work of the Christian community in preserving this new system is very important.

On October 1, 1942, the Japanese police descended upon the homes of the members of the Hangul Academy, arrested them, confiscated the manuscript of "The Big Dictionary," collected copies of "Hangul" and other papers, and took the leaders to the Hounwon police station in South Hamkyong Do. This became known as the "Korean Language Academy Affair." At the police station (legally, every police station was a prison), these persons were confined and tortured. By September of the following year there was no one who had not fainted at least twice under the treatment. Yi Yun-Jae was given the notorious "water cure" at least six times and did not live through it.

Of the eleven who did not die in prison, all were sentenced to prison for two to six years each. Many came out broken in body. When released on Liberation Day, August 15, 1945, a secret document was found in the provincial police office indicating that four were to have been shot on August 18, just three days later. There was also a plan to kill three thousand others. Their lives were saved just in time. In addition, there was a plan to transport all Korean children to Mongolia, leaving only the old people on the peninsula. 1945 was a great time of liberation for our nation and for Hangul, which then really came into its own.

(Translated by Dr. Allen Clark from *Children's Friend*, August 1965 issue.)

Choi Hyun-Bai was an outstanding Korean grammarian who spent his life struggling to perfect Hangul.



# The Legal Status of Korean Women

by Kim Ju-Soo

*Introduction;* The Family Law and the Labor Law

We do not have space to discuss all laws that apply to women, so the content will be confined to laws about family and labor which are most directly related to the status of women.

During the Japanese rule the family system followed that of the Yi dynasty, with family lines following the paternal blood relationship. The male family members had legal recognition, while female members had the status of slaves.

Since the Yi dynasty and the coming of western capitalism there has been some change for the better, but this has not been great. The theory of the "three obediences" of Confucianism has long prevailed: obedience of the woman to the father, to the husband, and to the husband's family after death, but western influence has weakened this considerably. Certain civil laws have tended to further weaken the male-centeredness of the family system, and eliminated some discrimination between the sexes (such as the Family Law of Jan. 1, 1920) but much remains undone.

*The Status of Women as Citizens:*

Under the old law women were not permitted to set up families of their own. However, under the present law women have as much freedom as men in this regard. With reference to the right of inheritance, the women had no rights unless there was no male heir. Then she could become temporarily the head of a family. Under the present law the women has full right to family headship if there is no male heir. Formerly an unmarried daughter could not receive the inheritance directly from her father; it had to pass on to an adopted son in the absence of a male heir. Now no posthumously adopted son can receive the inheritance unless all daughters are unmarried and away from home.

Nevertheless the law which prescribes the right of a legitimate daughter to be inferior to the right of an illegitimate son seems to go against the idea of "purity of marriage" which is guaranteed in the Constitution. It is also prescribed that an unmarried daughter who becomes her father's heir may marry and her children take their mother's name and succeed to the line of inheritance.

The old law prohibited a widow from adopting a

son who could enter the family line of inheritance. The new law permits this and even permits single women over twenty to adopt sons. It also allows parents who are without a male heir to adopt such an heir for the purpose of marriage to their daughter. Present laws of inheritance also allow the female members of the family to inherit along with the male members, but their share is only half that of the male. This is in opposition to the principle of the equality of the sexes before the law, and is thus unjust.

*The Status of Women as Wives:*

The old law permitted the woman no legal recognition—for example, she could not enter the contractual relationship required when legally buying or selling. However the present law gives wives and husband equality in this respect, though in both the old law and the new law the wife must be registered in her husband's family, and the right to choose the place of residence is the husband's except in unusual circumstances.

Under the old law the woman or wife could make no legal arrangements in regard to family property. Under the new law the wife and husband can together enter such arrangements and the wife can administer such property as she may own privately. The joint husband-wife ownership of property can lead to serious complications in the event of divorce, particularly if the property was registered in the husband's name only. The present law is in need of amendment to prevent abuse in this respect.

Under the old law women could obtain a divorce only in the case of the husbands' adultery, and only when the adultery could be proven before the law. The present law gives both husband and wife equality in this regard, but the Divorce Law in Korea is still very unfair to the woman. In other countries the wife who gains a divorce can claim an equitable property settlement as well as child support allowances. In Korea the wife can claim only consolation money. This makes the wife's right to the divorce merely a superficial freedom particularly in view of the fact that the children are given into the father's custody in such a divorce. The equality of men and women will not be realized in Korea until such glaring inequities are Rectified. Equal right to custody of the children must become a reality.

—Kim Ju-Soo is a professor at Kyunghui University (This article is summarized from the January, 1973 issue of *Christian Home* magazine.)

## Korean Church News:

### Rev. Park Hyung-Kyoo Given Suspended Sentence

At 2:00 pm, September 25, in a courtroom closed to all but a few reporters, the following decision was rendered in the case of the Rev. Park:

"The sentence for your attempt to overthrow the government is three years, but in consideration of your status in society and your being a clergyman I sentence you to two years in prison. If you want to appeal to the higher court, you have one week to do so."

Two other defendants, Kwun Oh-Kyung and Nam Sang-Oh who had been tried with Rev. Park were given sentences of two and one and one-half years respectively.

On Thursday, September 27th, at 8:00 pm, all three of the men were released from prison upon payment of bail money of about \$250. Rev. Park is now free to continue his activities as a pastor of the Presbyterian Church of the Republic of Korea under the condition that he say nothing about the incident which led to his arrest.

On Tuesday, October 2, in accord with the verdict quoted above, Rev. Park filed an appeal to a higher court to have the sentence and charges against him dismissed. (see *Korea Calling* October 1973, church news section for background information.)

### "Youth With A Mission" in Korea

Under the leadership of Director Jim Rogers, more than two hundred college-age young people and young adults have been engaged in evangelistic activities throughout the nation during the month of September. Using the old World Vision compound in Sudaimoon as home base, teams of six to ten members scattered into various cities to carry out Christian literature distribution, conduct basic personal evangelism programs, and teach techniques of witnessing to Korean young people.

Coming from Europe, Africa, and North America, the YWAM members have been working in close relationship with their Korean counterparts. In Seoul emphasis was placed on campus evangelism, with one team living at the Christian Student Center at the Seoul National University Engineering College campus. Another area of local effort was in the "vill" section of Itaewon, where a coffee house ministry continues. Plans are to continue the overall program with a greater participation on the part of Korean young Christians.

### Dr. and Mrs. Allen Clark Depart

Concluding forty years of service as missionaries under the Board of Missions of the United Presbyterian Church in the USA, Dr. and Mrs. Allen D. Clark left Korea for America on August 31. In addition to heavy responsibilities as a rural evangelist, Dr. Clark wrote a number of books on the language, culture, and Christian history of Korea, as well as serving as *Korea Calling* editor for many years. The Clarks are now residing in Minneapolis, Minnesota, where Dr. Clark is on the pastoral staff of the Oliver Presbyterian Church. Their new address is 2625 Bloomington Ave., Minneapolis 55407.

### First Allen Organ in Korea

A new Allen electronic organ has been presented to the Young Nak Presbyterian Church by the Dunedin Church in the States. There was a special dedication service on the afternoon of May 6th. The pastor of the Dunedin Church and the organist, Edgar Ford, (attended the service and Mr. Ford) gave a dedicatory concert on the new instrument that evening. The Dunedin Church has for some years sponsored two orphans under World Vision, but has now increased this help to a monthly gift of \$900 toward the support of 75 orphans.

### Mass Baptism Services

On April 20th, the 9280th Unit of the Army had its second mass baptism service on the parade ground for 2,199 men, including 53 officers. About 130 church leaders attended and took part and Rev. Han Kyung-Chik gave the message.

On April 28th, there was another similar service at the 91th Unit, when over 1200 men were baptized. About forty church leaders and choir members of the Assemblies of God Church attended the ceremony.

A mass baptism service for 470 men was recently held at the 2921st Unit.

## KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 I.P.O. Seoul, Korea

Subscription \$ 1 a year (\$1. 50 abroad)

\$ 6 a year for 10 to one address

Published by The Christian Literature Society  
of Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XII. No. 11

DECEMBER, 1973

## SHARING THE CHRIST OF CHRIST- MAS WITH KOREAN SOLDIERS

by O.K. Bozeman, Jr., Korea Baptist Mission



Twenty missionaries, Korean Christians, and one American GI participated in "Christmas with Korean Soldiers", a five-day event sponsored by the Korea Baptist Mission.

The men were divided into three teams and each team was assigned a different geographical area. These areas were along the DMZ and the east coast. Each team had a preacher, a musician a projectionist and machine operator, a photographer, and a team coordinator. In some cases one person had to perform several tasks and everyone was busy all of the time.

All of the visits to the army units were coordinated through the Chaplains Corps of the Republic of Korea Army. Each team had at least one Army chaplain traveling with them.

Predictably, there were vehicle and machinery breakdowns resulting from travel over rough roads

but all repairs were effected "on-the-spot" with available labor and materials.

Through special gifts from individuals and churches in America and Korea, plus funds from the mission's general evangelism budget, small individual gifts were purchased for 11,500 Korean soldiers. Athletic and recreation equipment was bought for the various units, and radios were given to soldiers at isolated posts.

Our objective was to present 11,500 Korean soldiers the Christ of Christmas. They were told that the small gifts were freely given by American and Korean Christians. However, a much more precious gift was offered in the person of the Christ Child, and this gift is offered by God Himself. Each man was given an opportunity to respond to the gospel invitation.

The one American GI, John Murphy, took a week's vacation in order to make the trip. A member of the 8th United States Army band, John was an instant hit with his trumpet. He and Harold Hancock, music coordinator for the three teams, had taped background music and by skillful use of tape recorders and speakers, the men were able to play and sing with expert accompaniment.

The size of the united visited varied from just two dozen to 300 men. We felt that by visiting smaller groups we could make closer personal contact and have a greater opportunity for sharing.

Each man who made a personal decision to accept Christ as Savior signed a decision card giving his name, military address, home address, nearest church, pastor's name if known, names of family, etc. All of the decision-makers were enrolled in the Baptist Mission's Bible Correspondence Course with the first unit of study handed immediately to them. The chaplains and their assistants work very closely in the completion of the correspondence courses and are most helpful in encouraging the Christian growth of these new Christians.

Nearly 1,500 men indicated their desire to accept the Christ of Christmas as personal Savior and Lord. Many of the decisions were made with visible emotional display while others had no obvious emotional expression. But all were eager to accept the new life in Jesus Christ, making Him their hope and light.

Every team member came back with glowing testimonies to the work of the Holy Spirit in the lives of these soldiers. One man told of his amazement and joy in seeing 94 men from a company of

100 make a commitment to the Lord. In an east coast bunker manned by 26 soldiers, 25 of them accepted Christ as Lord. In that unit, the sole officer and the sergeant made decisions. The one man who did not step out is already a dedicated Christian, and he claimed to be the happiest man in the world!

(Editor's Note: This report is of activities during the 1972 Christmas season, well worth reading as we look toward Christmas/73. KOREA CALLING would like to receive reports from other readers on ways they have discovered to put extra meaning into the holidays.)

## New Adult Christian Education Program Launched In Korea



Plans are well under way to bring the Bethel Series, a program of adult Christian education, into the life of the Korean Church.

The first teacher training workshop is scheduled to take place for two weeks from 27 January to 8 February 1974 at the Christian Academy House on the northern outskirts of Seoul. Fifty Korean pastors and church leaders from all denominations and from all over the country are currently being

recruited and selected to attend this first Korea Bethel Series Orientation Clinic.

Coming to Korea to conduct this training seminar will be Rev. Harley Swinggum, founder and originator of the Bethel Series.

Since the beginning of this program at Bethel Lutheran Church in Madison, Wisconsin, in 1959, the Bethel Series adult Bible study program has spread far and wide, and continues to grow at a record pace. It has gained an international reputation among Christian leaders throughout the world.

Now being taught in about 2,500 congregations, the Bethel Series is interdenominational in nature, with sixteen major Christian denominations represented. And it is international in outreach, with programs in 44 of the United States in addition to Canada, the Canal Zone, Mexico, the Grand Bahamas, Brazil, Japan, Hong Kong, Malaysia, Taiwan, and Korea.

The Bethel Series materials have now been translated into seven foreign languages: Japanese, Chinese, Latvian, Spanish, Portuguese, German, and Korean.

The church in Korea throughout its history has developed a tradition of being a Bible-oriented church. Many Christians diligently use the Scriptures for disciplined devotional reading and study. The Korean Bible Society is a pillar of strength in the life of the church.

However, since the concentration in Christian education to date has been chiefly on child education as found in the agencies of the Sunday school, vacation Bible school, and youth groups, numerous church leaders have recognized a serious need in many congregations in Korea for the development of a sound program of **adult** Christian education. There are few programs and aids available in Korea to assist the average **adult** Christian in comprehending the richness and fullness of the Holy Scriptures.

Christian leaders in Korea have been most favorably impressed with the exciting potentials that the Bethel Series represents for helping to meet that need.

Convinced therefore that the Bethel Series will contribute significantly to the upbuilding of the faith and the life of the Christian Church in Korea, the Korea Bethel Series Committee, under the auspices of the Lutheran Church in Korea, has taken on the task of bringing this program of adult Christian education into this land.

The Bethel Series program of adult Christian education follows some unique procedures in order to fully involve and motivate the leadership and entire membership of a congregation in the program.

Before the course materials may be used in a congregation, the pastor or other designated church worker must attend a two-week orientation clinic. He then returns to his parish and enrolls a select group of teachers from the church membership. He works with the teachers in a series of two and a



half hour weekly sessions over a period of two years. Concentrated study, class assignments, and exams are included. These teachers are then prepared to instruct adult classes in weekly one-hour meetings.

Providing a comprehensive overview of Scripture from Genesis to Revelation, the Bethel Series consists of forty units, twenty units covering the Old Testament and twenty units covering the New Testament. The overview is designed to encourage deeper study and gives the student a basic understanding of the fundamental themes of Scripture.

The Bethel Series course presupposes and demands academic disciplines on the part of its participants, eight to twelve hours per week of home study for the teacher-trainee phase. Attention is also given to interpretative principles which must be honored if the Bible is to convey a relevant message.

To aid in the retention of what the student learns in his study of the Bible itself, the Bethel Series program makes use of a series of forty paintings, one for each unit of study. These paintings are of invaluable assistance as learning and memory aids in giving people an integrated overview of the total Biblical narrative and in providing a frame work for meaningful Bible study.

"The success of the Bethel Series can be attributed to the materials, the organization, and the concentration on really involving people in the Bible. The Bethel Series provides a complete overview of the Bible, not just bits and pieces. It shows all the interrelationships and messages that tie together and are so important to us today," commented Rev. Won Sang Ji, Chairman of the Korea Bethel Series Committee.

In February of 1969 Pastor Swiggum was invited to Korea to discuss what first steps must be taken to introduce the Bethel Series in Korea. Pastor Swiggum encouraged the formation of the Korea Bethel Series Committee and assured it of his good offices both in providing opportunity for Korean personnel to attend the Bethel Series orientation clinics in Japan and in furnishing advice and assistance in developing the specific program for the church in Korea.

Subsequently, an English-speaking class was begun in Seoul under the leadership of a lay graduate of the Bethel Series in America. A number of Koreans have attended the orientation clinics both in Japan and in the United States. In 1970 the Korea Bethel Series Committee was officially organized, and decisions were formally made to work for the preparation and implementation of the Bethel Series in Korea.

After receiving the approval and endorsement of Pastor Swiggum, the translation of the text of the Bethel Series materials for both the Old Testament and the New Testament was begun in 1971. In September of 1971 Pastor Swiggum again visited Korea at which time specific plans were discussed

regarding the form, structure, and actual implementation of the Korea Bethel Series program.

Now that the translation and publication in the Korean language of all the text materials of the Bethel Series has been completed, all systems are "go" for the first Bethel Series Orientation Clinic to convene in Korea on 27 January 1974.

—This article prepared by the Korea Bethel Series Committee

## Women's Liberation in Korea

In discussing the question of women's liberation, I will first deal with the past situation of Korean women, and then point to what can be done to build a new image for Korean women of the future.

Even in the midst of difficult circumstances Korean women have lived lives of chastity that are unique to themselves alone. With uncomplaining acceptance of their lot they have persistently devoted themselves to the needs of their nation and their families.

We are all well aware that the Confucianism of the Lee Dynasty was a dark age for women. From the age of seven children were separated according to sex not even being permitted to sit together. The theory of the seven deadly vices (that aspect of Confucian ethics which taught that a wife could be driven from the home for overtalking, bearing no children, catching a bad disease, committing adultery, disobedience to parents, thievery and jealousy), and the rule of the three obediences required women to obey their fathers at home, their husbands when married, and their father-in-law after their husband's death. They accepted this philosophy as fate, much like that of a bird in a cage. The male took advantage of this pernicious philosophy to coin many absurd proverbs extolling the weakness and evil of woman's nature. In this world women were confined to their home. They were burdened with the tasks of child raising, of sewing, laundering, cooking, and preparing for ancestral worship ceremonies. Their situation was illustrated in a folk song popular at that time. It was called "Marred Life."

Oh my sister, my cousin sister, what was your married life like?

As hot as the red pepper is said to be, could it be hotter than my married life?

Leeches stick like an enemy in the paddy field,

Thorns prick like an enemy in a dry field.

In the kitchen the sisters-in-law attack me,

At home the enemy mother-in-law harasses me.

Oh my sister, my cousin sister, I can't even see

If the pansy open its flowers after three years of married life.

It is a wistful, pathetic song but the Korean woman bore all this drudgery without complaint. It is evident that Korean women are endowed with potentialities superior to that of most women but they have found no way to express these outwardly.

However there are some outstanding examples of this superiority. Queen Son-Duk ruled her kingdom wisely; Whang-jini was famous for poetic genius. Sin-Sa-Im-Dang was an able painter. The wives of many scholars and officers were just as capable as their husbands. The Korean woman was especially devoted to the ideal of chastity and family loyalty.

With the coming of the Kab-o Renovation of 1894 we can see the dawn of a new era for Korean womanhood. The matter of child marriage, the problem of slavery, and the matter of the widow's right to remarry all were discussed and in all of this the influence of religion was strong. Christian freedom, equality and love provided a light to awaken the self-consciousness of Korean womanhood and opened to Korean women the door of education.

It was with this education or by means of it that the Korean women's movement was really launched. Much enthusiasm was poured into organizing the Association for Women's Education. Schools for women were established all over the country—for example, Ewha, Jong-Sin and Pae-wha. Many women's societies were also organized. Organizations, too many to be enumerated, were established to improve the lot of Korean women. This movement was blocked by the Japanese annexation but came to light again soon so as Korea was liberated.

All of this background gives us a fresh idea of the image Korean women should adopt in the future. In the past they were never without discretion, they were uncomplaining, and at the same time eager to right the wrongs and injustices of life by means of quiet persuasion and love. They were excellent homemakers and meticulous about their own personal hygiene and appearance. They were fervent patriots in the national cause.

With this as their heritage, Korean women of today can look forward to broadening that image. It was an image of an ideal wife and mother. That is still the ideal, but it can be broadened to include the woman in many professions of the modern scientific world. By preserving the old graces and virtues of modesty and chastity and reaching forward to the new opportunities for service in this generation,

Korean women can realistically fill the role of being a basic power in the progress of their nation and the peace of the world.

—summarized from **Christian Home**  
Jan. 1973, p. 25.

※ Lee Sook-Jong is Dean of Sung Sin women's Teachers College

## World YWCA Consultation On Adult Education



In 1972 the Korea YWCA celebrated its fiftieth anniversary. About the same time, Mrs. Hyun Ja Kim Oh was elected as the first Korean member of the Executive Committee of the World YWCA. When she attended her first meeting of this body, she extended an invitation for the Asian region of the World YWCA to meet in Korea as a continued celebration of this anniversary.

The invitation was accepted by the World body and the Korea YWCA began preparations to entertain its first World Conference. Mrs. Oh was named Chairman of the planning committee and a host of other members assisted her in the tremendous undertaking, including Dr. Esther Park, and Miss Soon Yang Park, General Secretary of the National YWCA.

Several leaders from the World YWCA arrived early and assisted in the final preparations for the Consultation, which began on October 13 and continued until October 23, with most of the meetings held at Christian Academy House. Forty delegates from nineteen Asian countries and four continents together with four World YWCA representatives participated in this World YWCA Consultation on Adult Education. They came from different cultures, spoke different languages (with English a common language among them) and represented a wide span in age including both professional YWCA workers and volunteers, but they soon became one group with a two-pronged-program: to learn more about



each other through an intercultural exchange and to explore the importance of Adult Education and the role the YWCA can play in carrying out such a program.

Each delegate was given the opportunity to visit other countries on her way to the Consultation and as she returned home. This was a memorable experience for everyone and reflected very wise planning on the part of the World YWCA. As the women came together they had already had the experience of seeing first-hand the working of at least one other YWCA organization in a culture other than their own, and thus they were prepared to have their horizons lifted. While in Korea they had the opportunity of seeing the YWCA at work not only in a place like the Seoul YWCA, but in its decentralized program in housing areas and Vocational Training Institutes. They visited palaces and museums in Seoul and took a day-and-a-half trip to Hyun Chung Temple in Onyang and Songni mountain; they visited in Korean homes and worshipped in various Korean churches. For nearly all of them it was their first visit to Korea and they were impressed by what they saw and felt. There were many expressions of appreciation for the warm personal welcome that they received here. Mrs. Esme Khanna, delegate from Pakistan, left a note of appreciation in which she said: "I had been looking for love and I found it in Korea; I was looking for God and I found Him in Korea."

The women learned that Adult Education includes practically everyone, except those that are actually enrolled in some school and that it is something that continues indefinitely and covers an endless variety of subjects. It is very important for women, especially Asian, for it is the key that will unlock the door to social change. It includes not only the privileged women, but those who up until now have been neglected. Therefore it should take high priority in program planning for all YWCAs in this area of the world.

The program of the Consultation was in itself an experience in Adult Education. There were a few special lectures by such people as Dr. Leticia R. Shahani, an outstanding woman from the Philippines, and Professor Ki Hyoungh Oh of Yonsei University, but most of the time was spent in eight working groups which discussed five social issues: Peace and International Understanding, Population Explosion, Rural and Community Development, Employment, and Pollution. Each group was free to choose its topic among the five, and it is interesting to note that the subject of Employment was chosen by four of the eight groups, reflecting the most immediate concern of these women from developing countries of Asia.

In the Reporting session on the last day many women told of how this Consultation had brought a new awareness of the importance of continuing education and the part that the YWCA could and

should play in this endeavor. One session was spent in discussing how the individual women could implement this program in their local situations. A young woman from Malaysia, among many others, reported enthusiastically on the new insights she had gained and how she proposed to carry her new knowledge and zeal back to Penang.

The closing worship was a moving service as these new-found friends realized the depth of the past ten days. One woman on the way to the airport was heard to remark: "If just half the people of the world belonged to the YWCA, we could solve all our problems in a peaceful way." This was true for a young woman from Bangladesh and an older woman from Pakistan, and for the delegate from Pakistan, and for the delegate from a developed country like Australia and from the tiny island of Fiji. The success of the consultation will be determined by how well these delegates are able to implement the findings into their local programs, for no specific recommendations were made nor any resolutions passed. This observer has the feeling that when all the records are in it will be termed "very successful."

Ruth C. Burkholder  
Methodist Mission

Photo:

Mrs. Violet Coomarasamy, Vice-President of the World

YWCA National General Secretary of the Malaysian YWCA.

## *News of the Korean Church*

### **Offering for Jailed Students**

On October 31 the names of five more students described as having played key roles in the October student demonstrations at Seoul National University were listed publicly as having been arrested. This brings to 30 the number now being held awaiting trial. Among these are four active members of the Korean Student Christian federation, including the current chairman of the Social Development Service Corps. As a result of the demonstrations a total of

some 180 students were arrested. Six churches attended by 21 of the arrested students were also investigated.

The Korean Student Christian Federation, together with the National YWCA and the Pax Romana (Roman Catholic college organization), is conducting a campaign to collect funds to provide food, warm clothing, and legal support for those remaining students who will be brought to trial.

### Baptist Crusade

Korean Baptist Church pastors joined with American Baptist Church leaders for a week of crusade meetings at twenty-three churches during the first part of November. As a result of evangelistic efforts, some fourteen thousand persons committed themselves to Jesus Christ in faith.

### Continuing News on Military Evangelism

In past issues of **Korea Calling** we have referred to signs of revival in the armed forces (April '73, June '73, October '73). On September 3rd the 2397th Unit of the Army held a morning service at which 1,354 officers and enlisted men received baptism. The Rev. Park Chi-sun preached on "The Power of the Cross," and the unit was presented with a pump organ by the Hae-Bang Church as well as 1,200 hymnals donated by the Armed Forces Believers' Assistance Society.

On September 17th the 9625th Unit held a mass service at which 20 officers and 2,015 soldiers received baptism from some seventy Methodist pastors. Music for the ceremony was offered by the choir of Sudo Women's College.

### Tenth Pentecostal World Conference Held in Seoul

With the newly-constructed Full Gospel Central Assembly of God church building serving as the center (see **Korea Calling** October '73), and pastor Cho, Yong-Kee acting as host, the Tenth Pentecostal World Conference was held in Seoul from September 18 to 23. Focusing on the theme "Gospel Testimony and the Power of the Spirit", 2,000 delegates from 36 foreign countries and 40,000 Koreans participated in mass meetings, praise and prayer sessions, and shared times of testimonial. This remarkable event served as the subject for a recent **Time** magazine article entitled "The Spirit in Asia" (**Time**, October 8, 1973) which deals with the development of the charismatic movement throughout the Far East.

### Korean Church in Japan Holds General Assembly

Meeting in Kyoto, the Korean Church in Japan held its 29th General Assembly and elected the Rev. Lee, In-ha as moderator. The delegates committed to the church to a three-part task of ecumenical participation, national evangelism, and working toward deeper ties with Korea and Korea churches.

#### Gift Suggestions:

Korea Calling recommends the following books as good gifts for Christmas, New Year's and other occasions:

#### Available from the Royal Asiatic Society:

(Phone: 75-5483)

- Written in the Stars, Erna Moen...W1200 (\$3.00)
- Korean Folk Tales, J.S. Gayle.....W 800 (\$2.50)
- Tales of a Korean Grandmother, Frances Carpenter.....W1000 (\$2.50)
- Under the Snow the Bamboo Shines, Ruth Stewart .....W800 (\$2.50)
- Books for Children:
  - Magic Gourds, Nancy Reed...W400 (\$1.00)
  - Sun and Moon, Nancy Reed...W400 (\$1.00)
  - Festivals of Korea, Oh Hyun Ja & Oh Ki Hyoung.....W800 (\$2.50)
  - Three coloring books children on the festivals and customs of Korea...W200 (\$.50) each
  - Korea's Tragic Hours, George McGrane .....W800 (\$2.50)

#### Available from the CLS bookstore:

(Phone: 74-3092, 74-1792)

- Methodists in Koera, C.A. Sauer...W1000 (\$2.50)
- A History of the Church in Korea, Allen Clark.....W2,000 (\$5.00)
- Tunnel of Destiny, Allen Clark.....W1,000 (\$2.50)

### KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ronsom Rice

Box 1125 I.P.O. Seoul, Korea

Subscription \$ 1 a year (\$1. 50 abroad)

\$ 6 a year for 10 to one address

Published by The Christian Literature Society of  
Korea

136-46, Yun-chi Dong, Seoul, Korea



# KOREA CALLING

VOL. XIII. No. 1

JANUARY 1974

## KOREA CALLING THEN AND NOW

"Leafing and brooding" can be a productive way to use time! Idling through a stack of back copies of *Korea Calling*, we came across the following paragraph in the October 1969 issue, authored by Dr. Allen Clark:

"The Korean War, of course, drove everyone out of Seoul and down to the "Shelter" of the Pusan perimeter. The truce was signed in July 1953. By fall, people and institutions were moving back to try to pick up the pieces and resume business as usual! Seoul was a shambles, having been fought over four times. The YMCA building was a shell which stood that way until about 1960, when the present new building was begun. Inside the shell was a night school for bootblacks as well as a parking lot (for one could not leave so much as a chained bicycle anywhere safely). Later, the Christian radio station, HLKY, used this shell for the first stereo tea room project in town, to give a wider listening to their very fine library of records, as well as to earn a little money. The Bible Society was burned down, and the Central Post Office and buildings in this area were gutted. It was a far cry from the mess we found ourselves in to the city of mounting high-rise structures of today.

Rev. C.A. Sauer was back in Seoul with numerous irons in the fire, one of which was being Associate General Secretary for the Christian Literature Society. He and I often talked of two hoped-for projects. One was what finally got started in 1962 as *Korea Calling*. The other was the Prayer Calendar."

Flipping over a few more leaves, we came upon the first issue of *Korea Calling* which appeared on January 31, 1962. Again we quote, this time from Dr. Clark's Comments inaugurating the opening issue.

"In years past, there have been various magazines that have served as a forum for mutual information on the work for Christ going on in

Korea. The most important of these was the 'Korea Mission Field Magazine' which was carried on for nearly half a century until World War II closed it out. You can find a complete file of these in the Yonsei library and they are worth your perusal, for they covered a wide range of types of Christian service. After 1945, a much smaller paper was started, known as 'Korea Calling', a 4-page monthly paper which was continued until the Communist war in 1950 closed that off. Since that time, those of us who knew these very useful periodicals have often discussed the possibility of getting something started again. Each time, lack of money or time or both have stopped us. However, the need is here, and with the cooperation of the Christian Literature Society, we are beginning again. The success of the venture is now very largely up to you. We need both your subscriptions (and many of them) and your articles. As you read the articles we present, we hope you will find suggestions that you can pick up and put to use in your own Christian work and that you will likewise put down for us things you are doing which might be helpful and suggestive to others of our community. And meanwhile, will you pray for the effective service of our little paper?"

The Scriptures exhort us to "look to the rock from which you were hewn." Thus, inaugurating the 1974 publication of *Korea Calling*, the thirteenth successive year of printing, we have made note of these historical developments that form part of the beginnings of our modest periodical. In order to accentuate those beginnings, and to point out the changes that have occurred during the ensuing twelve years, we have chosen an article which appeared back then and print it again in this issue of *Korea Calling*. Many of you will recognize the author, Mrs. C.A. Sauer, who labored here for a long, long time as a Methodist missionary, retired in 1962, and now lives in Ohio. Accompanying Mrs. Sauer's article, "Working with War Widows," is another written by Mrs. Julie Samson, also of the Methodist mission on the same subject matter, "Widows Find Fulfillment." This "then and now" approach is one which we hope to use periodically throughout the coming year to add a dimension of perspective to our publication.

We dedicate this newest issue of this newest year to Dr. Allen Clark, a man of many visions, exceptional gifts, and long patience. When circumstances

prevented his visions from becoming realities, he did not put them away, but carried them in his heart until the times were ripe again for their seeding. *Korea Calling* is one of the fruits of His faithfulness.

W.R. Rice, Jr.  
United Presbyterian Mission

## Working With War Widows

'Tis the day after Christmas, and the house is filled with jolly laughing women, playing the national game *yute*. One side wins, and even the little widow with the limp dances to show her joy. The losers receive an aluminum rice bowl; the winners an identical bowl and a box of matches.

And what is the celebration? What, but the anniversary of the starting of the Christian War Widows Association, nine years ago.

After the Red invasion of 1950, thousands of women found themselves alone having to support their children, with no homes, and no income by which they might get either home or food. Among the Christians many turned to the missionaries, who provided relief clothing and occasionally some funds. A job could be the only real answer. Since a woman is supposed to be able to sew, sewing groups were started in many places.

The next question was how to organize to reap regular income from the sewing. Mrs. Ellis O. Briggs, wife of the American ambassador, was eager and ready to help. She saw the need of uniting these women and giving them a sales outlet. She formed an advisory group of American women to help plan a program, and she herself secured from General Maxwell Taylor permission to sell their hand-made goods in the Army post-exchange.

Seven Christian widows' groups united in this association: Sung-Sim, a Presbyterian group; Sung-Kwang, a Methodist group; an ROK army-navy group; and three under Church World Service auspices, namely Eden, Central, and Girls Home. Each of these had a strong Korean woman as leader; each had a workshop to which the women travelled every day to earn what they could, to return at night to feed and care for the children. This small beginning represented five hundred Christian widows and about twice that many children.

Sales in the post-exchange were good, work multiplied, wages were given a slight raise, the children had a bit more food. Church World Service provided relief clothing and surplus foods. Friendly groups sent cloth for distribution. Sewing machines were donated. A revolving fund of \$2,000 made it possible to buy cloth in quantity at wholesale pri-

ces. This donation is still doing duty after nine years.

Shortly after this work was started, Madame Syngman Rhee arranged for a sales room in the Bando Hotel, Korea's best. The first year was rent free. Later room was provided at a reasonable rental. For some years, another sales room was also open in the Chosun Hotel, evenings only.

In the early days, cloth had to be imported from Japan. Later Korean cloth became plentiful, and even Korean linens, so that it is now no longer necessary to import any cloth. At present at least two-thirds of the work is some type of embroidery. One group specializes in chair covers and drapes; another does school uniforms and hospital gowns. For sales in the two gift shops, such articles as cushions, laundry bags, hose cases, pillow cases, blouses, smoking jackets, robes, belts, aprons, puppets, dolls, tablecloths are also made. Each year or more bazaars are held, and the day's sales are often equal to a month's income from the stores.

Not all of the widows are talented seamstresses. However something has been found for all members to do. Many of them have gained such training that they go out to American homes to sew day after day. Several have even made trips to other missionary stations where they sew for a week or two, doing excellent work.

Some of these groups live together in a central place such as a small housing unit, a central dormitory, or two or three houses. In one case; all six families live in a three-story building, two families to a room. Many workers rent rooms about the city and travel back and forth to the central workshop.

By working as a unit in one workshop, the articles can be standardized and the quality kept up. The individual workers do not have to worry about selling their goods. The leader of the group sends the articles to the sales stores, and is responsible for paying the women each week. Subsidies are chiefly in the form of relief clothing or surplus food from Church World Service. School fees are one of the major financial problems, and funds received from friends in America are used to help pay bills for books and tuition.

During these nine years, income has increased, the general health improved, and there is more joy in living. One woman, looking back over the years, was heard to exclaim: How we felt then! we had come to the *end*. We had no food, no hope, and yet we had the children to care for. But never have we been hungry, and our children have been able to go to school. It has been a real miracle!"

Much credit for all this goes to the Advisory Committee of the War Widows Association. This is made up of the Korean leader of each of the seven groups, plus several missionary women, at least one representative from USOM (United States Overseas Mission), and the wife of the American ambassador,



who acts as the honorary chairman. This committee meets every Friday morning to hear reports, receive the proceeds of sales of the past week, and to carry on any business. Products are discussed, and new ideas suggested.

Thanks are due to many fine Christian women in the Seoul Community, Korea missionary, embassy, and others, who have helped in this work.

reprinted from the January, 1962 issue of *Korea Calling* by Mrs. C. A. Sauer, retired Methodist missionary.

## Widows Find Fulfillment



Julie Sanson

In the years that intervened following the resettling of those women and children displaced and dispersed by the Korean War, much has happened. The story of the war widows mentioned in *Korea Calling* has, what might be termed in a general context, a successful ending. Or is there really an ending? I doubt it, for the lives of most of the women affected by that conflict and ministered to by various individuals

and agencies both foreign and fellow countrymen, continue to impart a large measure of blessing to others even today.

If we were to chronicle the events that transpired in the life of each member of the Korean Widows Association, it would be a saga of tears and triumphs interwoven with times of doubts and bewilderment. A greater portion of it, happily, would be joy and fulfillment.

A decade ago this busy group of war widows began to realize that they indeed could demonstrate their skills and abilities to great advantage and profit. There appeared a growing market abroad for the handcraft they had learned to make themselves. Friends in America had seen souvenirs from Korea brought home by the soldiers. This inspiring development prompted thoughts of "exporting" the women's handwork.

Each Friday, the leaders of each of these groups met together and discussed what items might be worthwhile to send to some friends and acquaintances abroad on a consignment basis. Sending packages abroad was not a very interesting proposition at that time. There was very little assurance that package would reach its destination intact, if at all. Expenses for postage and insurance were prohibitive. Undismayed, every leader proceeded to make a list of the special products she thought the widows could create. Each group labored long but carefully.

They knew that the success of their future efforts depended heavily on the quality of their goods. The first trial package was sent to the U.S. To everyone's amazement, every single piece of handwork in the consignment was bought! The first export was a success. Other packages followed, each one eagerly received by friends in America and each one amply paid for. The spirits of the women were buoyed beyond telling.

It wasn't long before K.W.A. started talking about prospects for selling their goods at the World Fair in New York City. Their energy was boundless, faith strong and ideas limitless. Again, innumerable problems loomed. How could they possibly compete for a space in the vast fair grounds? How could they pay for it? Who would handle the sales? The obstacle was formidable. But then, the inner resources of women are never more displayed to greater advantage than when the odds are enormous.

Carefully, point by point, the project was outlined, discussed and eventually shaped so that every member of the seven groups was convinced that the job could be done. One of the group leaders volunteered to manage the sales at the Fair. Armed with limited finances but with much faith, Mrs. Lee So Ran went to the New York World Fair in 1964 where she successfully carried out the responsibility. Thereafter, the women knew that they could do the impossible.

It was about this time when the economic situation in Korea slowly began to offer indications of positive change. One could begin to see the look of assurance on the faces of many people. There seemed to be more jobs available than there were before. The doors of opportunity which had been so tightly shut were beginning to crack open. Some of the agencies that had been helping the widows regarded this as a signal of hope and optimism. In all the years that these agencies had manifested their support, their purpose had always been to provide such aid that would ultimately enable the recipients to stand by themselves. When the time was right, it seemed fitting that they should turn their attention to other needier areas of the world. And so it came that the work of Church World Service and other relief agencies was gradually phased out.

The possibility of having to rely entirely on their own resources was at first a troubling thought to the women. But they had to face it. It became necessary to seek more outlets for their goods. In addition, a greater number of them offered their services to the growing foreign community. Because of their skills and their dependability, many have continued to bring joy to those with whom they work. Some of them still work in foreign homes whenever they are called on.

To each mother the years have flown sometimes slowly and painfully as when illness or death pay a silent visit, sometimes swiftly as when she looks at her little children suddenly transformed into manhood and womanhood capable and well-educated.

Indeed many of these sons and daughters have become successful in their own ways. With decent jobs, a good number are happily married and have taken the responsibility of provider in the home borne too long by their widowed mothers.

It seems unlikely that the K.W.A. will soon disappear. The women have been together a long time, their bond is still strong. Although some of the members have passed on, a few others have taken their place, and whenever the need arises, they still gather together. Occasionally, if you should be at the YWCA, you would find them still busy, still helping each other, always hopeful. They are still the same, only their name has changed. Their name today? The Mutual Aid Society. (Sangjo Hwe)

-by Julie Sansom,  
Methodist Mission

## News of the Korean Church

### Continuing News of Military Evangelism

Previous issues of Korea Calling have called attention to mass evangelism efforts in the Korean armed services. On October 20th, the 5700th Unit of the Army held a baptismal service for 1,300 men. Nine days later over 3,000 men of the 7528th Unit participated in a similar service with one hundred clergymen present.

### New Direction for Presbyterian Campus Ministry

The General Mission Department of the Presbyterian Church of Korea has under-taken a new approach to campus Christian ministry. With the Rev. Kim, Hyong-Tae as chairman, the newly-organized Campus Gospel Mission Committee of the Department has selected the Medical college of Seoul National University for a pilot project over the next four years. Four guidelines have been established for this experiment: (1) cooperation with the Christian Professor's Association and the Korean Student Christian Federation; (2) Christian Professors and students should be in the forefront of campus ministry; (3) campus Christian organizations should be ecumenical, not divided along denominational or organizational lines, and (4) each campus Christian group should be composed of all Christians on a particular campus.

### News of Student Activities

The dramatic release on December 6 of all students imprisoned or otherwise detained by the government because of their involvement in protests against various government policies and measures was achieved in part by the efforts of Christian

students. At the heart of the student protest were the issues of over-dependence of the Korean economy on Japanese money; heavy police surveillance on all campuses, restriction of the rights of intellectuals and freedom of the press, and the inability of the government to come up with satisfactory explanations concerning the kidnapping of opposition political leader Kim Tae Choong from Japan.

Christian student protests have taken the form of prayer vigils and fasts, torchlight parades and refusal along with other students to take scheduled examinations.

At the Korean Theological Seminary ten professors and ninety students cut their hair while engaging in a two-day hunger strike, and offered a statement of their joint hope for the recovery of democracy in their nation. Students at the Presbyterian Theological Seminary (Presbyterian Church of Korea) boycotted classes for ten days from November 15 to 25, while students at the Tae Gun (Roman Catholic) seminary also cut their hair and boycotted classes, while emphasizing the responsibility of the church for many of the existent social problems.

## KOREA: "Explo 74"

Randy Rice

Many Christians in Korea are praying for a spiritual awakening in this great nation. It would be natural for whatever happened here to spread to many other countries in Asia, including mainland China.

Dr. Joon Gon Kim, who is the Director of Korea Campus Crusade for Christ, and many other Christian leaders are working on strategies to help reach all of Korea for Christ. Explo '74 is a part of this strategy.

However, Korea will not be reached for Christ by any one group, any one event, or any one person. It will come only as we as believers humble ourselves, pray, seek His face, and turn from our wicked ways, then will God hear from heaven and bring a spiritual awakening.

God visited the land of Korea in a special way in 1907 and many Christians in Korea are praying, "Do it again, Lord" A spiritual awakening must begin first in our lives as believers, and then it spreads to others. I pray that we will be willing to pay the price for God to work in a special way during these days.

Explo 74 will only be a success as Christians in Korea pray together and work together in the oneness and unity of the Holy Spirit. Otherwise we cannot expect God to bless us.

Explo 74 will be held in Seoul, Korea next August 13-18, 1974 and is sponsored by Korea Campus Crusade for Christ. We are praying that this will be a very significant week in the spiritual life of Korea. We are praying for 5,000-10,000 foreigners to come from many countries of the world plus several



hundred thousand Korean Christians. I would like to briefly explain some of the thinking behind Explo, its scope and purpose, and some of our recent plans.

### Strategic in purpose

Explo 74 has been initiated to provide spiritual training that will help mobilize thousands of Christians for an unprecedented impact for Christ on all of Asia and the world. Within Korea, the congress will be a decisive steppingstone in the strategy toward total saturation of the nation with the claims of Christ by the end of 1975. Visiting delegates from other nations will learn how to develop personal strategies to help fulfill the Great Commission in their own countries by the target date of 1980.

The week of training sessions will revolve around the basic concepts of living and sharing the abundant, Spirit-filled Christian life. In addition, mass rallies each evening on Seoul's Yoido Island will present challenges from of the world's foremost Christian leaders. Training will be conducted in Korean, Mandarin, Japanese and English. Simultaneous, translation of the mass rallies will be available in the same languages.

### Strategic in Place

Probably no nation in the world is closer to nationwide fulfillment of the Great Commission than the Republic of Korea. As one of the largest and most vigorous Christian populations in Asia, the Korean church has been noted for decades for a deep commitment to prayer and for phenomenal evangelistic growth that has accelerated steadily in recent years.

During nine separate institutes on evangelism conducted by Korea Campus Crusade for Christ in early 1973, 13,715 village leaders and school teachers were trained to share their faith. During afternoons of witnessing, 40% of those with whom they shared the gospel (a total of 29,531) prayed to receive Christ. Dr. Billy Graham's 1973 Seoul Crusade is also an indication of the spiritual hunger and response in Korea.

### Strategic in Time

In every county on every continent of the world, there is dramatic evidence that God is moving in an unusual way in this generation. As never before, people in all nations are responding to the message of God's love and forgiveness made known in Jesus Christ, and Christians in every walk of life are committing themselves to the fulfillment of the Great Commission in this generation. Countless Christian leaders are now hailing this decade as the beginning of the greatest spiritual awakening since Pentecost.

In such an hour of great spiritual harvest an international gathering of the magnitude and significance of Explo 74 has the potential of initiating a unique impact for Christ upon the entire world.

Serving as a catalyst, Explo 74 will be a springb-

for a number of large national training conferences in evangelism across Asia in the months following the congress. These institutes will help spread the training and vision imparted at Explo 74.

### Recent Plans

Many Korean advisory and working committees have been established in Seoul and 180 other cities. An Explo 74 Foreign Advisory Committee has also been formed with Dr. Sam Moffett as the chairman.

Dr. Han Kyung Chik is serving as the Honorary Chairman of Explo 74. Dr. Billy Graham is Honorary Chairman of North America. Other Asian leaders who are backing Explo 74 are The Rev. Nene Ramientos of the Philippines, The Rt. Rev. Philip Teng from Hong Kong, Dr. Akira Hatori from Japan, and the Rt. Rev. Chandu Ray from Singapore.

We are in the process of making hotel and travel arrangements for the foreign delegates. We are beginning to contact outstanding Christian leaders from around the world to speak at special seminars during Explo. The logistics of such an endeavor are staggering, but we are praying that the Lord will give us wisdom how to plan and manpower and facilities to accomplish the task. Let us pray and work together to take the Gospel to every person in Korea.

—by Niles Becken  
Korea CCC

## The House of Daybreak

Nothing can be done with a single lone voice,  
Nothing can be done with a few lone voices.  
Nothing can be done with a single lone hand,  
Nothing can be done with a few lone hands.  
Nothing can be done with a single lone love.  
Nothing can be done with a few people loving.  
When two and two come together,  
making the whole world one,  
The oppressed will obtain real freedom.

"Singing this song hand in hand, we attempted to build a new community; an attempt to create a new style of Christian church and to experiment with a new human society. We started for a new style of life in a new communal structure where persons are respected and not things, where the wellbeing of all is sought and not selfish individual interest."

This is the song and the testimony of the *House of Daybreak*, a Christian community located in a scenic setting east of Seoul city in Pang Hak Dong. Comprised of 14 persons (8 adults, 6 children), all Korean but for one American woman, it has been in existence as an organization for one year, though the first seed was sown two years ago. At that time the Rev. Tong Whan Moon, pastor of the Sudo Presbyterian church in Seoul and professor at the

Korean Theological Seminary, preached a series of sermons on God's demands for a new style of living. Beginning with a group of young people at Sudo Church, interest in putting this preaching into practice grew through early study and discussion stages into formulation of a charter and detailed regulations for common life. In these later stages of preparation participants came together regularly for shared meals, baby-sitting exchanges, and a joint retreat.

On Sunday evening, November 30, 1972, the ceremony of the covenant was performed with the Rev. Chae Choon Kim officiating. One member recalls: "We placed our hands on the charter of the community and promised to try our best to live in the Spirit of the House of Daybreak. We bound ourselves by participating in the bread and wine as prescribed by Jesus Christ, who is the head of the community." Thus was the House of Daybreak born.

Those who have covenanted to live in community share the belief that contemporary society has been distorted by the twin evils of excessive individualism and materialism. From these spring the corruption of government and politics, the widening gap between rich and poor, the crippling of family and Church. Rev. Moon writes:

"We consider individualism and materialism as the evil spirits of our time in our society. We further consider the oppression of the powerful as the major evil and the fatalism of the weak as the deadly sin of our day...We felt that we ourselves needed to be freed from these powers...We discovered the fact that this liberation cannot be done individually...To think that one can do it by oneself is precisely the kind of temptation individualism presents to us. We came to believe that this can be possible only when comrades of similar conviction would live together, as a closely knit community, helping, encouraging, and enlightening one another."

Included in the fourteen members of the House of Daybreak are families and single persons, a primary school graduate and one with a PhD, one Roman Catholic. All live in two houses-eight rooms, one kitchen, three bathrooms, one living-dining room. Every wage-earner contributes his or her total monthly income into a common fund. Income levels run from \$15 to \$400 per month. Decisions on how the money shall be spent are made by the whole group with the community treasurer putting these into effect. Each adult receives \$12.50 per month spending money; travel, lunch money, doctor bills, educational expenses are all provided for. Household chores are shared by men and women alike and are rotated every two weeks.

A day at the House of Daybreak begins at 6:30 a.m. with "wake up" Korean folk music, followed by breakfast at 7:30 at which time a short period of hymn singing and "open eyed prayer" is shared. After breakfast members either leave for jobs in the city or begin their work in the community area. At present four adults hold jobs-one middle school music teacher, one clerk, one professor, one social worker. Their earnings provide the community's budget.

Evenings are spent in conversation and relaxation except for required meetings on Wednesday and Sunday. On Wednesday matters relating to business, budget and the enhancement of the quality of the community's life are discussed. Family worship and Bible study are held on Sunday evening; once a month this service is open to invited guests.

As House of Daybreak celebrates its first anniversary, those who have experienced a year of life together look back on the time gone by knowing that it has not been an easy experiment. But it has been a beginning toward the realization of some of



November, 1972 Covenant Ceremony

the hopes expressed so beautifully in a poem written for the community by the Rev. I. W. Moon:

"The red glowing sun,  
pushing up the great earth that lies idly,  
with its back to the morning sky.  
You are the rays of a new morning  
that pours from the Creator's hand.  
The tinkling sound of the golden rays  
that chime on the knob of the closed door  
stir up the little hearts around.  
Rushing together, they embrace each other.  
The band of burning hearts,  
that rising fire ball,  
smashes itself into rays  
to sweep the back alleys of history,  
scattering the seeds of hope."

—by W. R. Rice, Jr.

United Presbyterian Mission

## KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 I.P.O. Seoul, Korea

Subscription \$ 1 a year (\$1.50 abroad)

\$ 6 a year for 10 to one address

Published by The Christian Literature Society of  
Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea



# KOREA CALLING

VOL. XIII. No. 7

JULY-AUGUST 1974

## THE CHARISMATIC MOVEMENT IN KOREA: II



"Neo-Pentecostalism," or the "Charismatic Movement" as it has appeared in the old-line denominations in the United States and Europe since the 1950's is an even more recent entry on the Korean scene and has, so far, affected only a very small area of church life in Korea. In fact, it can be said that it has not affected church life at all—only the lives of certain missionaries and nuns—and this raises the most puzzling question of all: why has the Korean church been so immune to this movement which, in other countries, is astonishing everyone by its rapid growth?

There were denominational missionaries who sought the baptism in the Holy Spirit about the time of the Korean War (1950). There were missionaries of the old line denominations who prayed in tongues in the 1950's but they were totally unable to influence their fellow missionaries or the Korean church. The degree of resistance may be measured by the fact that one of these was a seminary president and another was the publisher of one of the largest circulation Christian papers in the nation.

There was no open opposition and they were never forbidden by the authorities to speak or teach on the Holy Spirit, although when asked to lead a Bible study or conduct a retreat they would usually be told to "go easy."

The "charismatic movement," as a movement, began on Pentecost weekend 1971, when a group of Roman Catholic clergy and religious met at a convent for the purpose of following up a series of Saturday night prayer meetings which had grown out of contacts between Miss Miriam Knutas, a Swedish missionary, with Roman Catholic Language school students. These students, in turn, had been exposed to or had heard about the new Catholic charismatic movement in the United States. They came on retreat because they seriously suspected that "this is for me and for our community." After only a few hours of discussion most of them headed for the chapel where, very quietly, they asked for and received the baptism in the Holy Spirit and prayed (or sang) in tongues. The Mass the following morning was a magnificent experience as each one

participated, as one priest said, "the way Vatican II has been trying to get us to do." All stated that, in their view, "this makes sense of Vatican II."

Since that time the Saturday night prayer meetings, reinforced with Catholic laymen from the United States either here on business or with the military, has been a going and steadily growing concern. Prayer meetings have started in Pusan, Taegu, Chunju, Kwangju, and Taejon (at least!). Protestant missionaries going on furlough began getting involved in the new charismatic movement and now the ranks are reinforced by a steadily increasing number of these. One couple who had, as far as they know, received the baptism of the Holy Spirit twenty years ago, returned from furlough to find some of their colleagues so radically changed that they felt impelled to find out what made the difference. "Tonges" appeared to be the answer, so they, too, tasted and reported that I Corinthians 14:4, "He who speaks in a tongue edifies himself," is valid for 20th century (seventh decade) type missionaries.

When reports of the Jesus movement among the young people began reaching Korea some of the missionaries wept and cried out to the Lord: "Lord, send us some Jesus freaks." By the spring of 1972 the Jesus Movement was beginning in the Seoul American High School (military and diplomatic dependents) and the Seoul Foreign School. Since there was no Jesus commune in Seoul, the young people began taking their friends to Jesus Abbey, a commune of about 15 members on an international, interdenominational and interracial basis located in the T'ae Baek Mountains over looking Korea's east "about as far from Seoul as you can get and still be on the mainland." In Seoul several weekly meetings are held and a coffee house ministry has begun. There is excellent rapport between the Jesus People and the neo-pentecostal missionaries. When David J. DuPlessis, internationally-known Pentecostal leader visited Korea on the occasion of the Pentecostal World Conference last fall, Jesus People and missionaries gathered from all parts of the country to meet with him. A very rough estimate puts the number of charismatic missionaries at 15% of the total. One large order of Roman Catholic nuns counts over 40 sisters baptized in the Spirit, including the Superior. Korea was represented at the Vatican consultation on the Catholic Pentecostal Movement by Fr. Gerald Farrell of the Maryknoll Order and Sister Etheldrea, Sup., Benedictine Sisters. Among the Catholic Pentecostals in Korea are a number of Germans and Austrians. The Korean hierarchy was represented at last year's Notre Dame conference by Bishop Joseph Chang, Diocesan of Masan.

That a movement which is spreading rapidly throughout the world should come to Korea and affect church leaders as well as youth is not surprising. What is considered to be really phenomenal by

many observers is the almost total absence of any similar movement in the Korean churches. No Korean priest or clergyman has yet identified himself with the neo-charismatic movement. The two prayer meetings in the Korean language which are sponsored by charismatic missionaries are still just that, prayer meetings. No tongues-and-interpretation, no singing in the Spirit, no healings, no prophecies, no exorcisms, no body ministry.

In the primitive and classic Pentecostal movements in Korea the accepted pattern has been for lay people to pray in tongues in their private devotion and for the clergy to exercise whatever other gifts of the Spirit they are able to. A few churches go in for a certain amount of prophesying (somewhat along the fortune-telling line) and for people falling into trances or being taken up into the heavenlies (2 Corinthians 12:2 and Revelation 1:10 are the referents), but even the widespread custom of having cottage or class meetings is strictly church sponsored and the meetings are led by officers assigned to them from the church. The phenomenon of neighborhood prayer meetings on a non-denominational basis and under spontaneous leadership has not yet been reported in Korea. Whether this prevailing leader-oriented pattern is learned from missionaries or from Confucianism (teacher-oriented and authority-centered) is perhaps an academic question. Twice in the last two years teams of speakers from Canada and the United States have held large rallies of hundreds of ministers of all denominations to stress the concept of the church as a body. Many of the attending clergy received the baptism of the Holy Spirit and presumably returned to a vitalized ministry but not, as far as any reports go, to a recongnition of the body ministry or the role of the laity. Korean Pentecost is still purely individualistic.

One theory for the failure, thus far, of the neo-charismatic movement to touch the Korean church is that the Koreans have been inoculated with a "mild dose of the disease and are immune from the virulent form." If 25% of all Christians have received the baptism of Holy Spirit, this might well be the case—assuming that there is any theological justification for the assumption that such a thing can happen. Another theory is that for Koreans being Christian is a mark of sophistication (the clergy are often in the higher-paid brackets and enjoy considerable prestige, and even denominations which, in other countries, have been traditionally the churches of the poor are likely in Korea to be dominated by wealthy business men, high government officials, or college professors, who also enjoy more prestige in Korean society than in American). As more and more well-dressed people are seen in church, and as the price of Bibles and hymnals goes up, the poor are dropping out.

This clergy-centered tendency of the Korean church is well exemplified by the fact that when the Full



Gospel Businessmen's airlift came to Korea they were often introduced in the churches as clergymen. As they were working through interpreters, they did not know this, and sometimes the whole point of their message was lost. Whether it was felt that no one would listen if it was known that they were laymen, or whether there was some other reason, the fact remains that the airlifts have not materially changed the pattern. If the Korean Full Gospel Business Men's Association has had any rallies, this reporter has not heard of them. The last report suggested that all of the members were clergymen.

One Korean pastor recently said, "It would be wonderful if we Koreans could be simple like the Americans. But we are not simple. We know that we should receive the Kingdom of God as little children, and we know that is why the American young people receive so simply and beautifully. But all our lives we have been forced to figure all the angles. We are so busy asking ourselves, 'what's the angle?' that we can't get down to business with God until we are desperate. That is why the average Korean who doesn't fast and pray for several days with loud and anguished cries just doesn't get the Spirit. He isn't desperate enough to let go of himself and all his figuring—or his 'face.' Of course the American young people who have been making the drug scene can tell the Korean something about quiet desperation.

Perhaps the real reason is that Korea isn't desperate. Korea is full of secular hopes. Everybody sees his standard of living rising and believes that a higher standard of living will solve all his problems. There is hope for the reunification of the country, and with one of the world's fastest growing GNP's as well as one of the world's fastest growing metropolises and an ever-expanding network or super highways, who needs Jesus?

Is Korea perhaps an indication of what prospective missions will face when and if they return to the Chinese mainland? Brother Andrew once reported an almost total lack of interest in Bibles or in Christianity in China, while all reporters seem to agree that the youth of China are full of sincere worship of Mao Tse-tung who has wrought an economic miracle. The same for North Korea. Has Christianity no good news for the poor (Luke 4:18) who are getting less poor? The great revival of 1907 took place at a time of desperation: the Japanese annexation of Korea was imminent. Is Jesus only for the desperate? "When you eat and are full, then take heed lest you forget..." (Deut. 6:10-12). "...you cannot serve God and mammon." (Matthew 6:19-24). American-type materialism and Marxist-type materialism seem equally effective in turning men's eyes from God, until the hollowness shows. Then, in desperation—be it noisy or quiet—men seek Reality. Then—be it noisy or quiet—the Spirit may come in all of His wonderful fullness.

by the Rev. Archer Torrey *director, Jesus Abbey*

## This is Highball Calling

At eleven o'clock on Sunday morning, June 25, 1950, I was preaching in a Korean Church in Seoul on the theme: "The Hope of the World—Jesus Christ", blissfully unaware, as was my congregation, that fifty-two miles away the Red Army of North Korea had struck at Songdo (Kaesong) just two miles south of the thirty-eighth parallel. Simultaneously they had crossed the line at four other places in what later proved to be a well planned, unprovoked, full-scale invasion of South Korea. It was four o'clock in the morning. The South was asleep. Six of our Methodist missionaries must have been surrounded even before they awakened. There were three of our single ladies: Nellie Dyer who had spent seven months in a Japanese concentration camp in the Philippines, Bertha Smith and Helen Rosser. The three men were Dr. Ernst Kisch who joined the mission only a few weeks before the invasion, Larry Zellers, who had left his wife in Seoul only the day before and Kris Jensen who was in Songdo on an overnight visit from Seoul. To date, August 9th we have had no word from or about them.

Not until one o'clock Sunday afternoon did we learn of the invasion. At three o'clock our Ambassador, John J. Muccio, advised us by radio to stay close to our homes unless we were out on business. Many of us had "business." At five o'clock we gathered as usual at the Seoul Union Church for our weekly worship and preaching service. The minister of the afternoon, Rev. James H. Moore, used the sermon he had been preparing through the week: "Christianity and World Peace." Then followed a time of prayer focused on the situation which was confronting the "Land of Morning Calm" as Korea has long been called. (During the service the British Minister Mr. Vivian Holt was called from the service. We merely made a mental note of that and recall now that he with four or five other British subjects are in the hands of the Reds.)

From supper time until near midnight we waited quietly in our homes with no thought of having to walk out of those homes before daylight. What the unwary thought to be thunder, we recognized as the rumble of heavy artillery not more than thirty five miles away. It probably lulled no one to sleep. Whether the guns were "theirs or ours" or both, we had no way of knowing.

At one thirty a.m. we were called from our cat-naps and tuning in to the Armed Forces Radio Station in Seoul we heard this:

"All dependents of American personnel will report not later than three a.m. at the American Embassy" How our women folk tossed a few things into a suitcase; lifted sleeping babies from their bassinets; were loaded into jeeps and busses in the dead of night and spirited away via Askom city to

a waiting freight ship at Inchon and then, covered by planes and later by U.S. destroyers, were taken to Japan is a story I shall leave for other hands. Only this—we said our farewells at on near the port city and raced our jeeps back to Seoul in order to get into the Capital city before the bridge over the Han River should be “blown” and make our return to Seoul impossible. Why we wanted to get back to Seoul is an interesting question. I have been trying to answer it ever since. I presume some of us thought of our friends there among the Christians; some may have thought of their houses and their worldly goods; some may have thought; “Well, what is the alternative?” Anyway we familyless men folk returned to our city, our Korean friends and our tasks.

As we drove into the city we saw “business as usual” except for more Korean army jeeps than common, well-camouflaged and heading north. The streets were filled with children on their way to school, men and women waiting in long queues for a street car to take them to their offices and shops. In the quiet of that sunny Monday some of us were saying, “Why in the world have we sent our families out?” And, “O, well, the freight ship will just stand out to sea for awhile and bring back our loved ones the day after tomorrow. The Southern Korea army has been well trained by the Americans. They will stop the invasion as they did several times last summer.” Our Korean friends said quietly, “We have entire confidence in our army.”

We went about our tasks quietly all day, saw friends, discharged various commissions given us by the folks who had sailed away from Inchon that afternoon, and then having seen no more of war than a couple of low flying Red planes which strafed one section or another of Seoul, some of us turned in for a night's sleep—Reds or no Reds.

Tuesday at five a.m. Korea was again “The Land of Morning Calm” or so some of us thought. It was clear and cool at least where some of us were in the heart of the city. The radio news from Los Angeles was good and the music sweet. So again at five thirty and six and six thirty. Indeed the news from Tokyo and elsewhere was so good and the music so sweet that I rose from my morning devotions at six o'clock and unpacked the suitcase into which I had thrown some things the day before “just in case”

Footsteps on the stairs—and a friendly voice! It was my soft spoken, beloved friend Dr. Hyungki Lew, President of our Methodist Seminary and my closest co-laborer. Quietly he sat down and quietly he said, “The enemy is just outside of Seoul. What are your plans?” “I have no plans,” I said. “I wonder what I ought to do with Julia (his wife) and the kids. “They don't want to go” he added. Before I had time to answer him, our Korean house-boy came to my room with a note from my next door neighbor, Frank Williams saying that he had just learned that the enemy was within the city and

asking what I was going to do. The next time I looked around Dr. Lew was gone and I was alone with an unpacked suitcase and Frank's note in my hands. Shortly thereafter, I found my neighbor with an empty suitcase on his bed and clothed in the wrong sort of garb for a journey.

In a tone which would be suitable for “Well, what do you think we had better have for breakfast?” my matter-of-fact neighbor inquired “What do you think we'd better do?” Equally matter-of-fact I said, “O, I think I should get some street clothes on and put a few things in a suitcase.” “Well, let's hear the seven thirty news first,” was his slow rejoinder. “O.K.” said I. We listened. The news was just as good and the music just as it had been since five a.m. AND THEN:

“Standby for a special Announcement: THIS IS HIGHBALL CALLING. All American Personnel report to the Embassy.” There were some things we did not know. We did not know that “Highball” in this instance was not a beverage but was the prearranged old railroaders' signal for “getting out of here-fast.” We gathered up our American friends and neighbors and reported at the Embassy. We did not know that all night long many Americans had been notified to get out and were long since on their way, with that “one suitcase.” Anyway we got into truck bus-jeep convoy a mile long and by ten o'clock were on our way passing scores of fleeing Korean refugees with babies and bundles on their backs and heads. Camouflaged Korean army vehicles were rushing to the North. We did not know then that while we were about to be flown from Kimpo Airfield, the American Military Advisory Group were being flown to Japan from Suwon, thirty miles South of Seoul. Indeed most of them beat us to the Japanese airport!

Enroute to the Kimpo airport, driving my mission jeep in the convoy, we were strafed from the air by a most unfriendly plane. Gratefully we report that his aim was bad. But I must add that from then on the convoy broke all speed limits!

At Seoul we had walked out of our homes with a suitcase. At Kimpo we walked out of our jeeps and cars. Thoughtlessly I brought my switch key with me so that the morning the Reds must have been somewhat delayed in getting my jeep started.

There were five planes promised to us—C 54's with a capacity of sixty persons and one piece of baggage per person. We numbered three hundred and sixty including forty women and children who should have gone the day before with the other dependents. If my arithmetic serves me rightly, it would seem that when the fifth plane left the ground there would still be sixty men on the ground looking up at the sky. We waited to see the planes come in—one hour, two hours. Would they get through enemy fire? Already an earlier C 54 had been hit on the ground. The wreck was on our left as we waited. Few were thinking about food, though we had not



eaten since Monday. Few were thinking about all that was left behind. Minds were concentrated on planes. Then three jets and three mustangs hurried in—ours they were—they were escorting the first of the five C 54s. "Women and children first." Of course. And the two missionary doctors, Fred Manget and Ralph Pearson with them. Then a second transport plane a third, a fourth and a fifth. By this time it was obvious that if all the men were to be taken, the baggage would have to be left. Literally thousands of dollars worth of goods were left in suitcases at the airport. Remember that most of the passengers were big income people from the State Department and PCA. The fifth and last plane took to the sky—and there were thirty six men watching it from the ground. If only there should be a sixth plane. As night was falling and rain with it, down out of the skies swept another good old C 54. No. 2 of the first five planes had returned from Japan to pick up the last of the groups and possibly some

baggage. But it was too hot for that by this time. Engines were only throttled down and the last of the three hundred and sixty took off into the darkness. By midnight all of the crowd who flew from Kimpo were fed and watered and bedded down by our army boys at Camp Hakata near Fukuoka, Japan. My plane had developed engine trouble and was followed in by a sea rescue plane but fortunately we did not have to ditch. Another of the transport planes was strafed by the enemy but our escorts fought them off.

And so left the last of the Americans from Seoul. That night the capital city was in Red hands—how Red we do not yet know!

by William E. Shaw

Methodist missionary to Korea 1921-1961; died in 1967 and is interred in the Seoul Foreigner's Cemetery along with his wife and son.

## Human Liberation and the Task of Christian Education

### Part II

### *Problems of Christian School Education*

(This article is the second in a series of three which are the summary of an important Christian Education conference held under the auspices of the Korea Council of Christian Education in August 1972. The first article, which appeared last month, discussed problems of Church School Education; next month an article on Family Education will be offered: ed.)

When we look at Christian schools in Korea, we again acknowledge that they have contributed richly to Korea's recent history. Modernization, democratization, education of leaders, introduction of new knowledge and especially the creation and preservation of a national self-consciousness during Japanese rule were all indispensable products of Christian schools. The Schools also functioned as effective tools for evangelism as well as bringing to the country education and liberation of women and respect for children. The concept of education as a process related to the whole man was one limited to the Christian schools during Japanese rule.

The schools were not, unfortunately, without their negative influences. Through their indiscriminate acceptance of all things modern and western, they played a large part in creating a capitalistic society in which people have become mere servants of the system. Like the court servants of old, students today are little more than hand-maids to the groups which rule society. Ruthless competition, bred by economic greed, has resulted invariably

perhaps in the "student hell" of entrance exams in which the entirety of a student's life is geared toward passing the entrance exam into the next higher level of school under the nearly unbearable psychological pressures of parents, family and teachers who want him to succeed at any price. This combination of competition and servitude which has been fostered by the schools has resulted further in a highly-classed society based largely on educational achievement.

While the schools served as bulwarks of opposition to Japanese rule, even this was not without its harmful aspects. The opposition was so negative in nature that a negative sense of values eventually developed concerned only with condemning and opposing the world. A whole psychology of "the oppressed society" developed, in which protestation took selfish and individual forms.

Religious emphasis in the Christian schools, meanwhile, echoed that in the church of self-centered, personal salvation and its accompanying passive attitude toward the world. The escapism of the church, when transferred to the schools, resulted in a lower intellectual atmosphere because the world was felt to be not really worth learning about.

Turning from history to contemporary Christian schools, we find that schools in general, rather than helping to solve the problems, have themselves become serious problems. They have been instrumental in creating a rigidly classed and highly

prejudiced society. Advancement up the educational ladder is motivated strictly by the selfish egoism of the individual. The net product of the educational system is not the creative and altruistic instigators of change which society needs, but often selfish individuals seeking personal gain.

While the above criticism is true of all schools, Christian schools are blatant non-exceptions. Furthermore, certain problems are unique to Christian schools. Christian schools, for example, have always been beset by financial woes. Non-Christian schools thrive financially through receipt of exorbitant bribes and extra fees for students who are allowed in the back door under the carefully averted gaze of government officials charged with imposing registration quotas. This, in turn, involves including the government officials for a cut of the bribe. When Christian schools find that they too must resort to such action in order to compete effectively with other schools, it is difficult to teach such Christian concepts as freedom, dignity without being grossly hypocritical.

Christian schools also tend to exhibit a decided cultural lag marked by a seeming contentment to follow the morals and ideals of society. At present, there seems to be no real interest in overcoming this lag.

Given this long negative list to which other items might easily be added, a most crucial question is, "Why do we need Christian schools?" An immediate answer is quite clearly "we don't" if this is all they are. The old concept of the schools as primarily evangelistic centers is no longer valid because what is needed is not revival-education but "educational education," concerned with the whole man. From the very beginning, Christian schools have mistakenly pursued a dualistic concept of education in which secular and religious education were kept separate. This is obviously not a valid approach.

It has been pointed out, in this context, that principals of Christian schools are attempting the impossible task of combining Christian education (as broadly defined to include the whole man), with "entrance exam" education. This is an obvious contradiction of terms, because Christian education is concerned with liberation while entrance exam education is concerned with enslavement. Middle and high schools are likely to be judged publicly according to the number of their graduates who apply for and successfully pass admission to a higher school. Christian schools, which generally boast a lower than average intellectual level, are likely to select the top 20% in each class and devote all resources to assuring that 20% achieve admission to the next level of school. This is done for the good name of the school, but says nothing about the good name of the other 80% who are ignored.

Although this is a problem with all schools, it should be inexcusable in Christian schools. The elementary understanding of the Christian gospel

ought to enable them to sacrifice their pride in order to attempt educating the total man. If the school is to be a truly Christian school, it must manage to bear this cross.

The justification of Christian schools is further complicated by the fact that middle schools no longer have any say about who will attend them. Students are assigned by lot. Christians, for example, may go to Buddhist schools and vice versa. This is a matter which calls for a new educational approach and cooperation among various religions.

Quite properly, schools should be supported by their boards with school fees representing only a part of the total financial picture. In fact, nearly all schools rely solely on student fees as their only means of support. This, in turn, leads to the unique situation in which schools accept students over and beyond the government established quotas in order to increase their income. The government is aware of this violation of law, but chooses to remain quiet about it because it enables the government to rigidly control the school system. Any attempts on the part of schools to resist government imposed curriculums or educational edicts, bring government threat of prosecution for violating the quota system. The schools are thus helpless in any attempts to experiment in relevant education or do anything other than support the political party which controls the government.

Similarly, all Christian schools maintain chaplains who are also charged with teaching required Bible classes. This too is illegal, because law requires all teachers in middle and high schools to have government issued teaching certificates. Because the government has not established a Bible or religious teaching certificate, there is no way chaplains can obtain this legally required but unavailable document. Enforcement of the law, however, takes the same form as enforcement of the quota system mentioned above. The law is used in this case to rigidly control the chaplains and force them to comply with government requests.

Realizing that many of these problems are not limited to Christian schools and that, therefore, any ultimate solutions must come from outside the church, the church is urged to turn its unified resources to cooperation with other religious and educational bodies. Meanwhile, the following guidelines are offered for further study;

a). School policy-makers (i.e. principals and board members) must be people of highest and broadest Christian ideals and must be chosen to their positions on the basis of qualification and not politics.

b). Christian Education must be understood in the schools as being related to the whole of school life and not just relegated to the bible hour and the chapel program.

c). Since this concept cannot rely on chaplains alone, the total staff of the school from gate guards to principals, must be given training. These people,



along with student leaders, will be understood to be of more importance than the chaplains. Even general subjects must be taught in the context of human liberation.

d). The church must attempt to effect the policies of general schools toward human liberation through dialogue.

e). Physically, economically and mentally handicapped students must somehow be provided for in Christian schools. For example, rather than echoing society by competing ruthlessly in sports, music, etc., as the Christian schools currently do, they might better devote their efforts to educating these handicapped people. A Christian schools research center might provide newsletters and materials which would greatly help the schools in this area.

f). Many have become interested in Christianity through the schools but channels of communication between schools and churches are poorly maintained at best. Steps to improve these channels are urgently needed.

Finally, in contrast to the gloomy conclusion that Christian schools are no longer needed if they are simply poor models of non-Christian schools, the group concluded excitedly that if such schools could only once again begin to operate on the real frontiers of Christianity and society as they did in the past, they would be not only valuable, but indispensable to Korea's future. But only if they begin once more to lead instead of follow.

## Richard Rutt : 1954-1974

When Anglicans entered Korea for mission in 1890 their first bishop, John Corfe, to whom the Royal Navy had given the habit of command, decreed that even their private prayers should be in the Korean language. No one in the long and distinguished roster of English bishops who followed him was better equipped to obey that suggestion than the last of the line, Richard Rutt, who was himself a former naval person.

Bishop Rutt, with his lovely wife Joan, left Korea on May 8, a few months short of twenty years after his arrival in October 1954.

In those two decades, Rutt's training in languages, his love of all things beautiful, his spiritual discipline, intellectual energy and deep but unsentimental affection for Korea and its people, had all combined to make his ministry uniquely satisfying both to east and west. As he left, westerners wondered how they could understand Korea without him, and Koreans wondered if he could really live outside Korea.

Richard Rutt was born in 1925 in Langford, Bedfordshire twelve miles outside Bedford, the son of a relieving officer and lay reader in the Anglican church. He went to Huntington Grammar School,

one of the oldest in England, where Oliver Cromwell was once a pupil. His studies at Kelham Theological College, a monastic seminary, were interrupted by the war which called him into the Royal Navy and trained him as a translator of Japanese but never took him to Japan. Out of the Navy at age 21, he finished Kelham, was ordained by the Bishop of Ely in 1951, and went up to Cambridge.

His ecclesiastical superiors had suggested he do Russian at Cambridge for the purpose of contributing to rapprochement with Eastern Orthodoxy in the ecumenical movement, but he found Russian "tiresome and very boring," and since he had already learned Italian because he wanted to read Dante, he decided to do his degree in Italian, Portuguese and Mediaeval Latin. He finished in 1954.

A year earlier, however, he had been surprised out of his happy immersion in Romance languages by the arrival of a personal letter from Bishop Cooper, just released from a POW camp in North Korea. "Won't you come to Korea," it said. "You are needed here." "It was such a very clear call that I could not say no," he recalls. But he first telephoned to ask his parent's permission, his mother once told me with some pride.

In Korea Rutt's first assignment after language school was as parish priest for three years in the country town of Anjung, south of Seoul near Pyongtaek, an experience he describes so well in *Korean Works and Days* (1964), which won him the prestigious Tasan Literary Award. From Anjung, in 1959, he came to Seoul for five years as director of St. Bede's House, the Anglican student center next to Seoul National University. From quiet parish to student revolution! This was followed by a call to become rector of St. Michael's Seminary, between Seoul and Inchon (1964-66), "the two happiest years of my life," he says—"except for Joan." In 1966 he was consecrated assistant bishop of Taejon, and in 1968 was enthroned as the diocesan Bishop of Taejon.

While still in language school, Rutt worked with Dr. George Paik and Horace Underwood to revive the Royal Asiatic Society, Korea Branch, and last year was elected its president. Among the many honors conferred upon him are an honorary doctorate from the Confucian University, Songkyunkwan, the Order of the Peony from the Republic of Korea, and the Order of the British Empire (CBE) from Queen Elizabeth II.

Perhaps the greatest contribution of his two decades of missionary work in Korea was the combination of churchmanship and scholarship with which he so effectively brought Christian faith and Korean culture into fruitful confrontation. "I have always hoped," he said in a recent interview with James Wade, "that Christianity could provide the new, imaginative sociological and philosophical core for a unified Korean view of life.... It is too late for Confucianism to provide it, and Buddhism will only do it for a

part of any nation. However Christianity, because of the sacramental aspect of Christian theology, does stand a chance of providing a world view which is religiously satisfying in a technological age."

It was in Anjung that Rutt began to learn how to write and translate poetry in the classical style, both Chinese and *sijo*. His translations are without peer: *Anthology of Korean Sijo* (1970), *The Bamboo Grove* (1971), and the soon-to-be-published collection of three classical tales, *Virtuous Women* (The Nine Cloud Dream, Queen Inhyon, and Chunhyang). The finely finished results owe much to his teamwork with Mrs. Rutt, a poet and mediaevalist in her own right.

Not long before he left I asked him what were some of the things that made him happiest as he looked back at his years in Korea. He mentioned a number. "I'm glad I produced a book of essays in Korean (*Pung yu han kuk*), and taught in a Korean high school (Hwimoon). A high school teacher is not greatly honored here except—and this is important—by a small group of his students. I'm glad that I found a home in Chungchong-Do, sharing in the local, regional pride, and having a part in the real life of the country. I am glad I happened to meet an old-fashioned poet there, the evangelist at Anjung. I am happy about my association with the Korean Bible Society, and my small role in the exciting first stages of the translation of the Bible into modern Korean. I am proud of being the first bishop consecrated by a Korean in Korea. And I am glad to see every job I have done taken over by a Korean though I would not claim that I prepared them for it."

Koreans have every right to wonder if he can live outside their country. He has wondered himself. "At one time," he said in the interview quoted about, "I wasn't sure I could live happily outside Korea. Now, I know that I can. I put it as a religious man simply, 'who do I love more, Korea or God?' The answer has to be 'God', and fortunately it works out that way, so I can face going away from a place I love very much." And, we must add, a place that loves him very much.

Samuel Hugh Moffett

United Presbyterian Mission

## ACTS OPENS

The Asian Center for Theological Studies and Mission opened its doors in Seoul on May 1, 1974. This interdenominational, international, evangelical center is accepting post seminary students especially interested in research and writing projects.

There are currently ten people enrolled in the

center; eight are Korean and two are from the United States. Japanese and Chinese students are expected in the near future.

All work at the center is done in English facilitating the international outreach and enabling visiting lecturers to communicate with the students.

Faculty is drawn from cooperating seminaries and graduate schools in Seoul. They represent several denominations including two presbyterian groups (Tonghap and Koryo), Korea Holiness Church, Salvation Army, and Southern Baptist.

Dr. Han, KyungJik is chairman of the board and Dr. Cho, ChongNahm of Seoul Theological Seminary (OMST) is the secretary. Dr. Sam Moffett is serving as director of the center and Dr. Han, Chul Ha is the dean.

The fledgling center has informal working relationships with the Korean seminaries represented on the faculty. Accreditation has not yet been arranged for and so degree earning is not emphasized. Director Moffett states that Western missionaries are welcome to work at the center on projects of special interest to them. The libraries of the cooperating seminaries are available to the center's students as are the facilities of the Korean Research Center near West Gate.

Dr. Carl F.H. Henry, founding editor of CHRISTIANITY TODAY, was the first special lecturer for ACTS. Expected in the future are Dr. Donald McGavran of the Church Growth Institute, and Dr. Philip Teng from Hong Kong.

A \$100,000 grant from the Billy Graham Evangelistic Association has been pledged toward library facilities for ACTS. Because the center uses English as its communication medium, it is not expected it will be in competition with already existing seminaries and graduate schools. The goals seem rather to be those of complementation and amplification of what is being done in theological education and mission research.

by Carroll Hunt

Oriental Missionary Society

### KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice

Box 1125 I.P.O. Seoul. Korea

Subscription \$ 1 a year (\$2. 50 abroad)

\$ 7 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea



# KOREA CALLING

VOL. XIII. No. 8

SEPTEMBER 1974

## The Isolated Masses and The Mission of the Church

The Billy Graham Crusades which were held from about the middle of May to the first of June last year all over Korea attracted the largest crowd in the history of the Church on June third, 1973 at the May-Sixteenth Plaza (This name in Korean refers to the date of the military coup in 1961 that installed the regime of President Park Chung Hee) in Seoul, Korea. On that last day of the crusades, there were 1,110,000 who turned out. With the famous name of Billy Graham and with the enthusiasm of the Christians and organizers of the crusades, this can be said to have been a miracle and something of the work of the Holy Spirit. This certainly showed something of the potential of Korean Christianity. When such manpower, financial resources, and wisdom that went into the time and planning of these crusades brought together the various churches in Korea, some evidence was offered to show that all of our society can be changed and our history converted.

However, what was the real significance of these crusades for Korean society and the Korean Church? Did it have some kind of influence upon the process of Korean history or change Korean society in some way?

The significance of crusades such as these is to allow people to meet Christ so that they will come to know him as their savior and find new life. Needless to say, this certainly is an important task. And we all know that during these crusades many people did make decisions for Christ. However, we also must not forget the many more who were not reached. There were those who, like squirrels running around in a treadmill, have to work all day long in tea rooms and restaurants. There were factory workers whose sweat flows as they race with machines from sun-up to sun-down. There were those who live in the slums on the slopes of hills with crumpled, sick bodies wondering where their next meal is coming from. There were those who do not know whether to live or die as they live in the devastated farming and fishing villages, cursing the land and the sea with their bodies. For many people such as these who envy the life of a rich man's cat or dog, there was no one to tell them

about the crusades, but it was not necessary because they did not have much interest anyway.

As the luxuriously living Christians in Seoul were busy preparing for and participating in the crusades, there was an event at a factory that occurred and really exposed the life of Korean Christians. At a certain textile factory, several workers were demanding better working conditions and the abolition of enforced chapel services. The four leaders of these girls were finally pointed out and fired. The manager of this factory is an elder in a big church in downtown Seoul. There are many such factory managers who have positions of responsibility in various churches, and, like this manager, they can keep their workers well behaved and make them toe the mark with forced worship services in their factories. From the viewpoint of such plant managers, those workers who cause trouble and complain in their factories have embedded in them the seed of the devil. Furthermore, these managers feel that they have the unique gift of sorting the seed of the devil from that of the wheat. And it also seems that these self-styled disciples of Christ think that they do not need to pay any attention to Christ's word that says, "Leave all things and follow me."

These factory managers are simply following policy of modern management techniques and they choose the word of Christ when it fits their purpose for adding profit to their enterprises. There is value in Christ for these managers when they can use Him to soften and soothe demanding workers.

This is the way that many production factories are actually using Christ today. It is not only factories, but schools, social organizations, churches, and many other governing agencies that are using Christ in this way.

The factory girl workers who were fired and some of their friends appealed to the church for help. But the church did not have any ears for them to speak to or any heart that would sympathize with them. At that time, the Korean Christians' eyes, ears, and hearts were caught-up in the fabulous Billy Graham Crusades.

Since God is still at work, Christ is still dying on

the cross; the Holy Spirit still moves the Church, and people are still turning to follow Christ, we can say that there is Mission. Furthermore, the nucleus and founder of Mission is always God. Mankind is a helper of God, and he is nothing more than a receiver of God's call. When the goal of evangelism becomes conversion, for these who will not change their religion or do not have any possibility for changing their beliefs, then these non-believers probably will not become involved in dialogue with the evangelist; or else, they will just lose interest in what he says. When the evangelist becomes concerned about the person whom he can possibly get to change his religion, he then has little interest for anyone for whom there is no possibility. He merely regards this kind of neighbor as being pitiful. The reason for this is because there is no room for any kind of relationship between the "saved evangelist" and "this child of hell." This kind of evangelist admits there is a slight relationship between him and the non-believer since they both belong to the human race. But there is no room for concern because when it comes time for him and the non-believer to leave this world, his fellow man is of

course condemned to hell.

However because Mission is the work of God, no one can be exempted from dialogue with the non-believer. Although the children of Israel went down to Egypt and forgot the name of their God, Yahweh did not forsake them; but instead, he sent Moses to deliver them. Since God loves all people, he gives strength to the weak and judges those who try to become gods and haughtily oppress the weak. In this way, we can see mission in the life, crucifixion, and resurrection of Jesus Christ. The Church is being called by God to today's situation to be the body of Christ with God in Mission. It has been called to choose to be one with those who are weak, poor, oppressed, and imprisoned and to die and be resurrected with them. But is the Church in Korea today really following this call? Before we can speak of Mission, we must first confront the decision that the rich young man had to make, "Go sell all you have; give to the poor, and follow me."

—Summarized from *Christian Thought*, July, 1973.  
Originally written by the Rev. Park Hyong Kyu.

## The Work of the Reorganized Church of Jesus Christ of Latter Day Saints.

One of the fundamental pieces of work any group can do is to articulate overall goals, then begin to work on their achievement. This we have done, and the emphases for our movement within the next five years in Southeast Asia include the following:

We would like the results of our work to produce a natural people movement, with minimal social displacement for the participants, the teachings and emphases to be Christ-centered through and through. The process within which this occurs should be self-developing, not unduly dependent for any length of time on outside personnel or finances. Moreover the legacy to be given to any national jurisdiction will include scriptures in the language of the mission, the beginnings of a process which can lead to development of indigenous music for worship, and a Christian Education program. Nextly, our intention is to initiate Christian-service related projects which meet the stated needs of people, and which are indigenous from the beginning. And finally, in conjunction with local leaders we wish to create a leadership development program suitable for lay personnel.

In other words, emphasis is on planting the Gospel seed and setting the climate and beginning the process within which national leaders can respond to the best leadings of the Spirit which come to them. When the foregoing emphases are achieved, teams and available resources can be transferred to begin the same process. As we have struggled with the basic question, "What ought to happen in mission?" these are the elements which make up our present and future program for this area.

Institutions which are set up within this frame work have a mutually understood time limit within which personnel and financial help is given. Presently we have a middle school and kindergarten in Yon Hi Dong, and an out-patient health clinic in Magok Village, south of Chungcheong Nam-Do.

One question with which we are now struggling is this: If there is no financial dependence from the outside, to what degree is it possible to maintain a cohesiveness within our movement throughout the world? This can only be answered with authority after we have seen the results of this plan. However, the emphasis now is on colleague relationships, an



advisory role for foreigners, an acceptance of world church officers—some of whom will need to come other areas of the world than the United States in time, an acceptance of the Scriptures which are basic to our movement, and the attendance of persons from different national jurisdictions to regional conferences. With this in mind we intend to initiate such conferences, one of which will be held in Asia in 1975, including representatives from the Philippines, Japan, Okinawa, Korea, Taiwan and India. The purpose of these conferences will be to develop literature, provide an opportunity for persons of different national jurisdictions to confer on mutual problems of development and growth, and to provide the structure by which some modest beginnings in intercultural penetration can be made, on which we place a high priority.

We ascribe to the principle of an open canon of Scripture which includes the Holy Scriptures, the Book of Mormon and the Doctrine and Covenants. These three are seen as complimentary and support the basic theme of the living universal Christ. The Korean version of the Bible which has been in use here for many years is used and loved by our people. In 1973 we published both the *Book of Mormon* and the *Doctrine and Covenants* in the Korean language. This work was done first by professional translators, then revised by a committee of local national elders whose decisions as to passage renderings and theology was final. The Korean version of the *Doctrine and Covenants* does not include each section of the American edition, because the committee felt that not all of the documents had particular meaning and utility for their situation.

The next step is to prepare a Christian Education program, tailored for use in Korea this decade. We have begun to struggle with this next phase.

Another addition to basic literature has to do with music for worship. Like many groups in Korea, we use the "kaephyun" Hymnal, but felt a need to add a minimum number of hymns which have been developed by our movement and could be used specifically at times of baptism, the Lord's Supper, ordination, and the blessing of children. Also, we have instituted Music Festivals, one purpose of which is to develop indigenous music for worship. But we see these Festivals as the beginning of a process by which the people will be encouraged to articulate their feelings and experiences in a way which can add to their deepest worship experiences. And if this process can be sustained, eventually we would like to see the full development of an indigenous theology which has its deepest roots in the Christian tradition but also expresses the peculiar genius of God's working through the Korean people.

There is no way for any of us to fully control the results of such a venture. Nor would we want it so. The risks are significant. On the one hand, the results of our work for Christ could die. But if it dies, we must assume that it is not worthy of

continuing in its present form—and return to the drawing boards. The more likely result, however, is that any imbalance in emphases, or misplaced concerns of the present, will be levelled out and corrected by those leaders chosen and sustained by the people, who are continually led by the Good Spirit that gives meaning and life and purpose to us all.

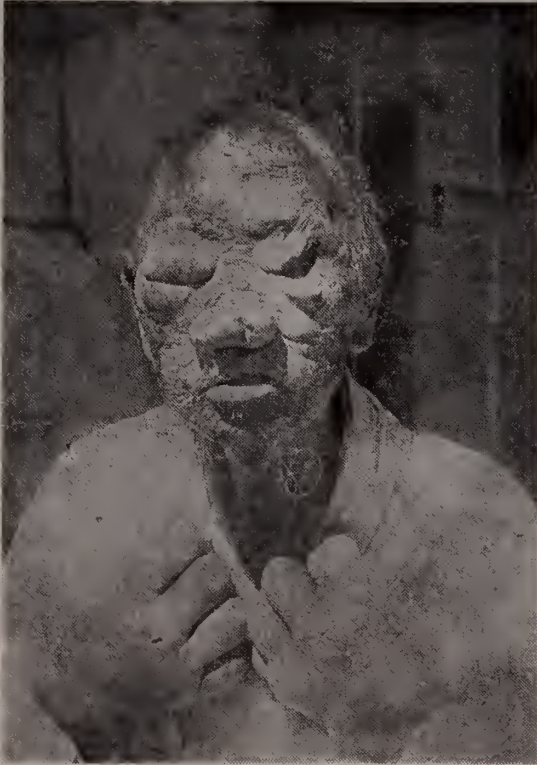
—Phillip M. Caswell  
Regional Representative—RCLDS

## LEPROSY IN KOREA YESTERDAY AND TODAY

Last August Mrs. Topple and I mingled with 1500 other participants at the 10th International Leprosy Congress held in Bergen, Norway. The congress was begun with a ceremony hosted by the King of Norway and the Mayor of the City of Bergen commemorating the 100th anniversary of Gerhard Hansen's discovery of the leprosy bacillus, *mycobacterium leprae*. There in Bergen this assembly of clinicians, electron microscopists, immunologists, occupational and physical therapists, epidemiologists and other specialists from countries the world over stood in stark contrast to the humble laboratory and simple leprosy hospital preserved from the pioneer days of Hansen.

The picture of Leprosy in Korea 100 years ago can only be surmised from a scattering of facts. There were probably less than 20,000 victims of what was variously called the Dragon Disease (Yom Byung), Family Disease (Moon Doong Byung), or—perhaps most significant—the Curse from Heaven (Chun Hyung Byung). These sufferers were found almost exclusively in the southernmost four provinces and Cheju Island, suggesting the introduction of leprosy from Japan, and were by and large turned out from home and community to wander the countryside as the forsaken filth of society.

It is of significance that the first steps toward a humane and intelligent dealing with these folk with "a curse from heaven" were brought about by Christian missionaries. Within a few years after the turn of the century such men as Dr. J.N. Mackenzie of the Australian Presbyterian Mission, Dr. W.H. Forsyth and Dr. R.M. Wilson of the Southern Presbyterian Mission, and Dr. A.G. Fletcher of the



Korean Leprosy Patient 25 Years Ago

Northern Presbyterian Mission were to take a stand on behalf of leprosy in the establishment of sanatoria in Pusan, Kwangju and Taegu. From their early letters we find revealing lines. "He—the leper is the most forlorn, ragged, dirty, disfigured, and sometimes horrible looking creature one can imagine. Everyone shuns him, his family turns him out into the streets, and his neighbors drive him away." "At the moment of writing a leper camp on a piece of vacant ground not far below my house is being burned by the order of two policemen standing by. While the huts burn, the lepers gather into their baskets what personal effects they are allowed to save. This had happened in the same place several times during the past two or three years..."

Eventually the example of the three mission institutions spurred the Japanese government then ruling Korea to establish a government institution with funds received from the Emperor and Empress Dowager of Japan in 1939. That institution on the island of Sorok-Do remains even today as one of the largest leprosaria in the world, having approximately 4,500 patients.

Admittedly, the establishment of institutions for those with leprosy was a great boon to these forsaken folk. For the individuals concerned, they experienced the sweet transition from godless abandonment to Christian community and symptomatic medical care. The remaining problems however

were serious. Specific, antibacterial treatment was yet to be discovered. The cloistered life of leprosy patients living in separate institutions or settlements only perpetuated the stigma of the disease, feared and rejected by society. The provision of shelter, food and clothing from government or church sources created an unhealthy attitude of dependence and even demand on the part of the patients. World renowned authority on leprosy and American Leprosy Missions medical advisor, Dr. R.G. Cochrane, noted in his tour of Korea in 1955 that the leprosy colonies are "too much under the patients' control and a world within a world."

In 1946 the sulfones, compounds related to Diamino Diphenyl Sulfone (DDS), were proved to be effective in eradicating the leprosy bacillus. Within a few years the occupying American forces introduced these to Korea through Dr. R.M. Wilson. The results were dramatic and the implications were far reaching. Dr. Paul Crane of the Southern Presbyterian Mission wrote an eye-catching article on "How to Cure a Queball." He describes how the Korean patient who had suffered loss of his scalp hair from leprosy frequently experienced restoration of a fine head of black hair after DDS treatment and was once again to be found a regular customer at the barber's. Billions of leprosy bacilli are destroyed in the patient's body and in time he is rendered bacteriologically negative by skin smear examination. Crane referred to DDS as "the magic drug." Now that leprosy could be rendered noninfectious, now that an early case could be arrested before severe debility and disfigurement ensued, the policy of colony segregation was less defensible and growing emphasis was placed on early case detection.

It was about 1957 when Mr. Lloyd of the British Leprosy Mission (now known as The Leprosy Mission) arrived and after surveying the situation in Korea established country's first leprosy mobile clinic program in the Taegu area. In the years to follow, under the example of the Leprosy Mission and the urging the World Health Organization, additional mobile leprosy clinics were established by the Korean government and Catholic and Protestant missions. (N.B. "The Anatomy of a Leprosy Mobile Clinic," Korean Calling.) At present such case finding and home treatment clinics are operated by three government teams and seven volunteer agencies, employing a total of 102 paramedical workers who are attached to county health centers throughout the southern provinces.

In 1962 the newly formed military government decided to enforce what had long been a more and more logical position. Men and women who had been arrested of their disease who were young and able were sent out of leprosaria to either their homes or, if social circumstances prevented this, to resettlement villages. Four of the five government leprosaria were closed and the three mission related leprosaria were cut back in size. The Wilson Leprosy



Colony dropped in size from 1,200 to 800 patients. The result of this government nationwide policy has been the establishment of 87 leprosy resettlements. All of these have Christian churches (51 Protestant, 24 Catholic, and 12 combined). Those living in these settlements vary depending on the particular locality from relative affluence to a beggarly, marginal existence.

The new role of the leprosaria now comes into view. The Wilson Leprosy Center serves 500 colony patients who are too old and crippled to make their own way. It functions as a leprosy mobile team in five surrounding counties detecting and treating new cases of leprosy on an outpatient basis. Its rehabilitation hospital embraces the needs of hundreds with polio and other rippling illnesses as well as

leprosy patients in need of reconstructive surgery, physical therapy, artificial limbs and braces. The Center is a sounding board for leprosy education in the Korean community. This year marks the opening of a vocational rehabilitation institute for teaching skills to leprosy patients and other handicapped that will equip them for an independent life.

And so, Korea, like Bergen, Norway, has come a long and triumphant way from the pinched quarters of Armund Hansen's laboratory and the wandering, ragged beggar who roamed the countryside crying out, "Give me life!" For this we thank Him who is the way, the truth and the life.

—by Dr. Stanley C. Topple.  
*Southern Presbyterian Mission*

## Human Liberation and the Task of Christian Education

### Part III

### Problems of Family Education

(This article is the third and last in a series taken from a report compiled by the Korea Council on Christian Education. In the two most recent past issues of *Korea Calling* we have presented articles on problems of Church School Education and problems of Christian School Education: ed.)

The Korean family, based as it is on Confucian tradition, is extremely *authoritarian*. Power in the family belongs to the parents and is wielded by them firmly. This is causing serious problems as younger people are beginning to at least hint of rebellion. A generation gap is growing up around an older generation which sees no values of the young, and a younger generation which increasingly resents the privileges of the old.

The authoritarian attitude of men toward women also complicates the family picture. Although Christianity has done much to liberate Korean women, the man still rules supreme even in the Christian family. Part of this stems from the man's traditional attitude toward women, but at least part of it occurs because of the woman's overreliance on the man, stemming in part, perhaps, from her own relation

to her parents as a child. Christian education which emphasizes liberation in all aspects of family life is needed.

Faced with all the frustrations which Korean society provides the individual, parents tend to seek their own fulfillment through their children. Excessive demands are made on the children and expectations are unrealistically high. Faced with these kinds of pressures, Korean children are proof of the biblical assertion that the sins of the parents are visited on the children. Here again, the need for education is obvious.

A second characteristic of the family, along with authoritarianism, is *conformity*. Within the family, each role is clearly defined according to a stereotype which leaves no room for individual development. This tends to thwart normal development. It was pointed out, however, that this is not without its benefits in terms of easy training and discipline. The ideal is certainly not the overly free atmosphere of the modern western family with its subsequent breakdown of morals, but perhaps a blend of the best elements of both.

A third emphasis in the family is *materialism*. Just as in society, money has become a god. The above mentioned expectations of the parents are geared almost entirely to potential wealth, little honest concern for character and moral development. In fact, since money is best earned in Korea through corruption and dishonesty, these might well be the unconscious ideals within the home which emphasizes material betterment at any cost. There is little to differentiate between Christian and non-Christian families unfortunately. Obviously, education which places material possessions in their proper perspective is desperately needed.

### ■ Conclusion ■

Christian education prior to national independence was largely concerned with liberation. Following independence, it has (intentionally or not) been concerned with servitude. During Japanese rule, with a clearly defined target at which to aim its resources, it developed a self-consciousness which served to resist Japanese oppression. It provided hope for the people. Democracy and liberation were clear cut goals, in the battle for which the church was in the front lines.

Following actual liberation, the "oppressed" mood disappeared and the "enemy" was thought to no longer exist. With no specific target, the church lapsed easily into a far more serious mood of selfish individualism of which it was largely unaware.

Capitalistic materialism and dictatorship posing as democracy, were not seen as the oppressors they really were, primarily because they came for the west. America, as Korea's "saviour" in the war, became her "elder brother" to whom all respect was tendered as Confucian tradition demanded. Anything from America was blindly accepted as good and de-

sirable for America was, after all, the richest nation on the earth as well as being the revered elder brother. The real relevance of capitalism and western culture to Korea was never questioned.

Furthermore, following the Korean war, dictatorship was more or less passively accepted because of a felt need to present a "single-mind" in opposition to communism. Again, reason gave way to blind obedience.

The church, meanwhile, came to regard the world as evil and unimportant. Prior to independence, the church had been acutely conscious of its responsibility to society. Following independence, it turned inward upon itself and became concerned only with increasing its own membership through evangelism which stressed escape from the evils of the world. Church members, convinced of the impossibility of living a Christian life in the world, carefully separated their secular and religious lives.

In this context, Christian education which restricts itself to life in the church, is meaningless. Now is a crucial time of decision making in the Korean church. If Christian education is to be relevant to Korea's present and future needs, it must address itself to such questions as; "who is our real enemy today," and "what is the real mission of the church?"

Clearly these answers will not be found merely by attending church and keeping the pews warm. Is this really what salvation and evangelism are all about? Bad ideology as well as bad structure must both be recognized as the enemy. Thus both communism and capitalism must be rejected as suitable to Korea's needs. But if they are simply rejected, other evils will enter to take their places. The church must, through its Christian education, replace both with an accurate understanding of Christian ideology which is for the people.

## KOREA CALLING

Editors: Mrs. Horace G. Underwood  
Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1 a year (\$2. 50 abroad)

\$ 7 a year for 10 to one address

Published by

The Christian Literature Society of Korea  
84-8, 2nd St. Chong-Ro, Seoul, Korea





# KOREA CALLING

VOL. XIII. No. 9

OCTOBER 1974

## EXPLO '74



Tent City

### ►An Impression◀

I look west through my study window, which frames the setting sun. Long rows of apartment buildings span the frame. Right center, the steeple of a ponderous concrete church splits the view. A garish neon sign of white and blue proclaims "Roman Catholic Church." The slim cross perched atop the steeple seems almost an afterthought.

As I write, I am aware of city sounds—the baying of a train, the sputtering of buses, miscellaneous human cries and utterances, all significant to their owners but meaningless to me.

As I write, the sunset's glow, already weakened by low riding layers of pollution, is fast fading away. Left-frame, orderly pinpoints of light mark the road which sweeps in from Kimpo International Airport to curve over the United Nations Bridge and so on in to Seoul. Beyond that, too far for the eye to see, sitting in the Han River, is Yohi Island, site for the last six days of the massive rallies held in connection with the events sponsored by the Korea Campus Crusade for Christ known as "Explo '74."

Enjoy your rest, Yohi Island. No sooner had you gotten over the effect of that crush of one million plus who squatted all over you on the last Sunday of the Billy Graham Crusade a year ago that others similarly-minded began plotting a new assault on your asphalt.

Enjoy your rest, Yohi Island, relax while they pluck off your hide the who-knows-how-many-left-behind-tossed-away souvenir hats, ice cream wrappers, melon rinds, bottle caps, styrofoam cushions, newspapers and all that other abandoned trash by which crowds Christian and non-Christian all over the world proclaim "man was here."

Enjoy your rest, Yohi Island. They said it would all start on Wednesday according to schedule, but Tuesday night (behold!) a hundred thousand or so showed up for an impromptu prayer, preaching and praise meeting till dawn. All before you had time to put on your makeup. And the crowds never stopped coming night after night. Who knows how many crossed back and forth across your bridges during these six days? Could it be two million? Three? And as if that weren't enough, 44,000 Korean delegates slapped together a "Tent City" and perched on top of you for seven days and seven nights. There wasn't a moment's respite.

Enjoy your rest, Yohi Island. Look ahead to a pleasant future. An occasional rally may come your way now and again, numbering in the paltry thousands. A few more apartment buildings may pop up here and there. When the National Assembly building moves over from its present location downtown things will get mildly busy. But never like this again.

Enjoy your rest, Yohi Island. Tomorrow the last of the faithful will fold up their tents and steal

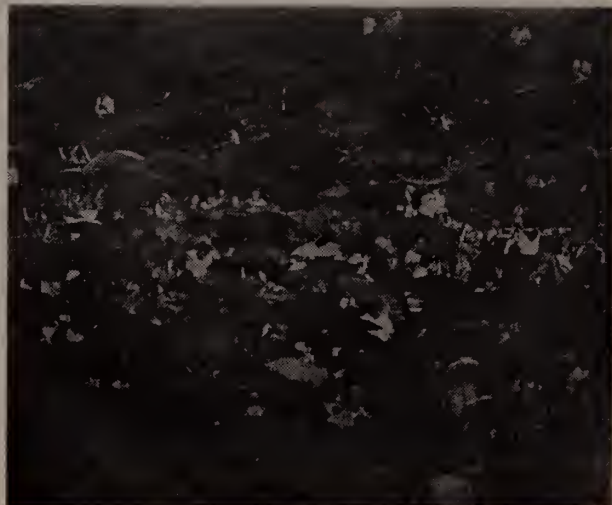
away (perhaps not silently), and you will be given up to a different future. (August 18, 1974.)

### ►Statistics◀

Statistically, Explo '74 has to be rated a success. Preregistration estimates of evening rally participation were remarkably *low* ("attendance may reach 500,000 during an evening"). Although attendance figures vary widely according to different sources, it would be safe to say that in excess of three million persons were present during the six days of mass rallies on Yohi Island. 323,000 persons—320,000 of these Korean, the remaining 3,000 foreign delegates from 82 nations spent the best part of four days at 109 locations all over Seoul (churches, schools, hotels) studying courses of their choice—basic methods of personal evangelism, mission strategy, management techniques, music, and other subjects. Courses were taught in Korean, Japanese, English, Cantonese and Mandarin. A feature of the evening rallies was the broadcasting of simultaneous translation in several languages over a special FM band on small radios provided as part of the registration cost for Explo.

Saturday afternoon, as the climax of the courses on personal witnessing, 200,600 persons hit the streets of Seoul to present the claims of Jesus Christ to passers-by. Of a total of 420,000 who received the witness, 272,000 indicated that they had accepted Jesus Christ as Lord and Savior. In addition, some 120,000 expressed interest in these claims.

By any *numerical* measure—number of registrants, hours of lectures, tons of rice consumed, gallons of coffee drunk, number of copies of "Four Spiritual Laws" and "Holy Spirit" booklets distributed, reams of paper used, number of words uttered—Explo '74 must be rated a success. Neither heat nor rain kept the people away.



Worship in the Rain



Now that during two successive years the warm and open, as well as enthusiastic response of the Korean people to the gospel has been well-demonstrated through two massive events (Billy Graham Crusade in 1973, Expro '74 this summer), the basic question facing churches and Christian institutions would seem to be: *what now?* Rev. Kim Joon Gon, Korea Director of Campus Crusade for Christ, has spoken of the "Christianization of Korea," meaning a total and in-depth penetration of this culture by the gospel and its power. Winning persons to Christ is one obligation which Christians must carry out all times, everywhere. But after a man is won to Christ, the question is: *what then?* How does "Christianization" come about? And what must

churches and Christian institutions here do in terms of program, prayer and resources to assure that every person touched by these great rallies has the opportunity to go on to growth in Christ and in Christian fellowship? What must Christian groups do to bring these same gospel claims and resources to the great numbers who, because of circumstance of life and work, were unable to attend these meeting or any others? What must Christians *do* on behalf of Korea's isolated masses? The question is: What now, Christians of Korea? What now, fellow missionaries? How shall we be His faithful witness in this land, at this hour?

—W. Ransom Rice, Jr.  
United Presbyterian Mission

## The Korean Church in America

by T. Y. Kim

The Korean Christian Church in America is the largest religious body of Koreans in any single foreign country, although until recently that honor was given to the church in Japan, closely followed (in the aggregate) by churches in southeast Asia and Latin America which are growing rapidly.

The numbers of Koreans living abroad have been swelled by government encouragement of students, business men, emigrants and casual visitors; Koreans in America are currently estimated to exceed 100,000 in number.

The above facts represent a great opportunity to the homeland church to evangelize those countrymen who dwell abroad, but the attitude in response to this challenge to mission has unfortunately been one of unconcern and lack of enthusiasm, on the whole.

Therefore I have humbly undertaken to write to place this issue before the Korean Church both in the home and in America.

Historically, the Korean Church's mission work abroad embraced two categories:

- 1) preaching the gospel to nationals of such lands as China (Shan Tung), Thailand, etc.
- 2) mission work among Korean emigrants to Manchuria and Japan.

When the work in Manchuria was cut off, the homeland church concentrated its work among Koreans in Japan, which by reasons of geography and politics attracted a great number and for sixty years this work went on, with the result that there was formed in Japan one united Christian church for Koreans. The responsibility toward 600,000 Koreans living in Japan remains an important one for the homeland church. This is made more diffi-

cult by the fact that there have been organized only about 50 active congregations.

Turning to America, a survey published in 1972 (*Directory of Overseas Korean Churches*, Washington, D.C.) lists the following:

| Country           | Number of Congregations                                                  |
|-------------------|--------------------------------------------------------------------------|
| 1. Japan          | 45 (Korean Christian Church of Japan) Holiness, etc.                     |
| 2. Okinawa        | 1 (United Church)                                                        |
| 3. Taiwan         | 2 (Korean Church, Presbyterian Church)                                   |
| 4. Viet Nam       | 1 (United Church)                                                        |
| 5. Hong Kong      | 1 (United Church)                                                        |
| 6. Paraguay       | 1 (Korean Church)                                                        |
| 7. Brazil         | 4 (Korean, Presbyterian, Holiness, Methodist)                            |
| 8. Argentina      | 3 (Korean, Presbyterian, Methodist)                                      |
| 9. Canada         | 6 (Korean, Presbyterian, Adventist, Roman Catholic)                      |
| 10. United States | 99 (Korean, Presbyterian, Methodist etc. ● Total of 24 different groups) |

Total 163

In the years 1903-05, 7,226 Koreans emigrated to Hawaii. Churches were established there and, with subsequent migrations, in Los Angeles, San Francisco, Chicago, New York, and Washington.

A great influx of students followed the Korean War which made Korea known among Americans. It is to these students, and others, some of whom settled in the United States, and to their children being educated in American schools that the homeland church ought to renew its missionary concern. Culturally Koreans could adapt to American life pretty well, but racially the lines were more difficult

to cross.

Among minorities in America Koreans morally and educationally were superior and accordingly received the respect of American society in their specialties and professions.

In the 1960's when immigration laws which had discriminated against orientals were changed, the Korean community in America began to increase at a faster rate. Today close to 100,000 Koreans reside in the United States.

In such a situation many cities which have Korean Christians are witnessing active missionary work among their own people. An expansion of the number of Christian ministers in the U. S. is a result of this activity.

The 99 Churches listed in the above mentioned directory are in 21 states, with concentrations in California(35), Illinois(14), New York(9), Washington D. C. (5), and Pennsylvania(6).

Counting the churches that are not yet listed, well over one hundred congregations have been established.

The statistics show an extraordinarily close crowding of congregations in the cities where concentrations of Koreans live. For example, among the 50,000 Koreans of Los Angeles, 24 churches (the correct number is closer to 50) exist, and in Chicago there are 14 churches for 15,000 Koreans.

Working against an effective witness it appears that there is an overabundance of sects and denominations, as in Los Angeles where the 24 churches are divided among 16 groups. This requires that we seriously take this factor into account when we study a strategy for mission.

Faced with the task of utilizing the established churches in mission, one realizes that the denominational spread is a bit extreme. Yet out of 99 churches, 94 state clearly that the purpose of their existence is to evangelize Koreans, and are thus clearly parts of an ethnic group.

On this basis it is reasonable to expect some cooperation and unity among the Korean churches in America. If the ideal of a United Church such as we have in Japan is not forthcoming, at least there could be set up a council of all the churches which would be of great help in developing tasks in mission requiring common participation.

Furthermore, I envision a strengthening of ties between this united council and the National Council in Korea.

In conclusion, some specific problems facing the Korean churches in America may be listed thus:

1. The varying backgrounds and concerns of members of the Korean Community (*i. e.*, disparities in age, length of residence, etc.)
2. The generation gap, culturally speaking.
3. The variety of educational philosophies among the parents of Korean children.
4. The lack of good Christian education materials, hitherto printed mostly in Korea.

5. The mobilization of materials in making a composite history of the Korean church in America.

6. Problems of the aged.

7. The need in public worship to use both the mother tongue and the local language.

8. The need to evangelize the local community by the concern and participation of all members.

9. The need for a "Theology for the Immigrant" which will aid in cultivating a positive and pioneering spirit.

10. The overall need to cooperate unitedly in order to reach all members of the ethnic minority for Christ.

These problems and goals may be met in a variety of ways, utilizing all media of communication.

Finally, what would be of utmost help from the homeland church would be a spirit of positive concern. For its part, the Korean church in America should unite in mutual cooperation. The potential benefits of developing sister church relationships in America and Korea, such as that existing between the church I serve and its sister church in Korea, are great. Ultimately, world evangelism will be furthered if you and I in Christ should strive together to attain the goal.

※ summarized from *Christian Thought*.

May 1973 issue.

※ Y. S. Kim is pastor of United Korean Church in Detroit. Mich.

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## Early Experiences With the Seoul Street Railway

(The summer of 1974 will be long-remembered in Korea for several reasons—prominent among these the tragic death of Madame Park and the successful completion of Explo '74. Both of these events made both local and international headlines. But a third event occurred on August 15th, which, though not of particularly significant historical import, nevertheless will have a greater effect upon the daily life and experience of the citizens of Seoul. We speak here of the opening of the new subway and electrified railway system.

When we first arrived in Korea in 1966, the trolleycars were still in operation, but just a few years later they and the track systems were removed, and one has to look hard now to find evidence of their ever having been here at all. We are including in this issue of *Korea Calling* an article written some 34 years ago which describes in a refreshing and warm manner some of the vicissitudes of Seoul's first motorized railway system. Our readers may note, as we have, that certain problems have not vanished with the mere passing of time.

This article was written by James H. Morris, who was in business in Seoul for some forty years. His daughter Marion was in the first class of the Seoul Foreign School and Mr. and Mrs. Morris were staunch supporters of that institution. When the school moved to its second location in Chong Dong, a second story auditorium was added to the main classroom building and this was named "Morris Hall" in honor of this faithful friend. Seoul Union Church met there for a number of years...WRR.)

Fourty years ago this summer, seven young men sailed from Seattle on a British freighter for Kobe. They had been connected with the Market Street System in San Francisco and were on their way to take charge of the new street railway just being constructed in Seoul.

In the party were two mechanical engineers to take charge of the power plant, one mechanic for car repairs, three motormen and myself. The other six were to train men to do their specific tasks. I was to take charge of the system.

Arrived in Kobe, we presently set out for Chempulpo (Inchon) where, after spending a night at Steward's Hotel, we took a small Japanese launch up the Han River and reached Yongsan about 6:30 in the evening. Taking rickshaws from the river, we reached Seoul about 7:30, where we had dinner with H. R. Bostwick, president of the Seoul Electric Company. He was then living in a house located



about where the Gray House now stands.

My first task was to select suitable men to act as motormen and conductors and to have them taught their duties. Most of them could understand and speak English, having been taught by Mr. Underwood or Mr. Appenzeller, at Paichai.

At that time, there was only a single track between East and West Gates, with switches at certain points for passing. One switch was located near the Salvation Army headquarters, one near the Chongno Bell and three others between the Bell and East Gate.

No sooner had we made out time-tables, when we struck our first problem. Timepieces were few and most of the men did not know how to tell time on a watch. So we held night classes to instruct them in how to tell time. After a few of them could do this, we had the cars running on schedule. One of the most difficult problems was to get the men to leave the end of the line on time. Once, I waited ten minutes at the Chongno Bell and then walked nearly to the next switch before a car came along. I learned that the motorman's brother had arrived from the country with some business to talk over and he was sorry that he was twenty minutes late. I had to tell him that

holidays without pay would be awarded to those who failed to leave the terminal on time.

Another problem was to get those who rode the cars to keep their shoes on. They would leave them on the platform. This meant delays in finding shoes, and shoes would fall off when rounding curves. It took over a year to get people to understand that this was one room where you must be impolite enough to keep your shoes on when you entered.

During the second year, we extended the road from East Gate to the Queen's Tomb (Queen Min's tomb, then near the present Chungyangni station). There was a ticket office with a young man named Yun Ik-Sik in charge of the sales. I noticed that every time I went on inspection trips, the ticket office was surrounded with people arguing with Mr. Yun. Finally, he asked to be transferred to another job. It seemed that the country people, being used to dickering on prices, found it hard to understand why the agent could not cut the price from five sen to four sen.

I told him not to worry, as I was sure that people would understand. On my next trip, I found no arguments going on. Mr. Yun apologized and hoped I would not be angry for what he had done. He showed me a sign which had fixed the trouble. It read, "Fare to East Gate 6 sen"! They would ask for a reduction, Mr. Yun would give it and everybody was happy!

During the second summer, there was a drought and a threatened famine. Some of the more superstitious got the idea that the Electric Power Station, just inside East Gate, was built on top of the Rain Dragon's back. One night, a mob gathered to tear the place apart and free the rain dragon. We kept the mob back until we could get word to His Majesty, who promptly despatched a company of sol-

diers to the spot. They remained on duty for a week, while the ideas cooled down.

During the third year, we added a line from the Chongno Bell to the river, at Yongsan. Another problem arose. On hot nights, the people got in the habit of placing boards across the tracks and sleeping on the boards. The Company posted notices warning against the practise and also warned the motormen to be very careful, at night, on this part of the line. One night, the last car from Yongsan killed a man asleep on the tracks. A large crowd gathered and the motorman started the car off at full speed. A quarter of a mile farther on, they ran over two other men. The car was derailed and the motorman and conductor ran for their lives. The mob completely destroyed the car.

One day, an aged man with a long beard walked into the yard of the Power House. He had come from the east coast, from Kangneung. He said he had heard visitors to Seoul tell of wonderful houses that were pulled along the street by means of a rope in the air and how people sat in the houses and rode along the street, so he had come to see for himself before he died. He wanted to know how the rope pulled the cars along. We took him through the power house and showed him the boiler room, dynamos and so on. He marvelled at the electric light that would give light with out first striking a match.

When he left, he said that all he had been told was true and that all he had seen was wonderful. However, he was determined not to tell anyone in his home town what he had seen because he knew that they would think he was telling lies. He had always been a truthful man and he wanted people always to think well of him!

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### KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice

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\$ 7 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea



# KOREA CALLING

VOL. XIII. No. 10

NOVEMBER 1974

## HILLSIDE HOUSE



Fourteen years after its doors first opened Hillside House continues to minister to American military personnel in Korea. Providing a homelike place for service people to come to for relaxation and Christian fellowship is still the main trust of this ministry although Seoul and the soldier have changed in the meantime.

Hillside House Christian Center for Servicemen, as many readers of Korea Calling will remember, grew out of the weekly Back Home Christian Fellowship meeting of missionaries and servicemen which had started during the Korean war. Missionary speakers, testimonies, singspirations, recreation and refreshment times were all part of the fellowship hour. The concern for servicemen among leaders of the United Presbyterian Church and the National Council of Churches led to the coming of Dr. Lloyd Hindman with his family as a full-time director of work with servicemen in 1958 and the dedication of Hillside House in 1961.

The Rev. Joe Stanley, the second director of Hillside House, served from 1961 to 1964 and was followed by a third United Presbyterian, the Rev. Lee Nelson. The wives and families of the directors have always had an important part in the ministry of Hillside. The Rev. and Mrs. Marvin Ruebsamen served under the United Methodist Church from 1967 to 1972.

No longer do servicemen wear uniforms during off duty hours and the fact that all the towns north of Seoul were once "off-limits" seems incredible to the young servicemen of today who often have the chance for an overnight in the satellite villages outside Army bases or at some of the fine hotels which have now developed in Seoul. If he's married often his wife has now joined him.

Someone described Hillside House as a Christian hostel, and certainly the 240 or so overnights a month that young Americans spend here are part of the "good time that you can write home about"

which Hillside House advertises. Chances to relax, rapp with someone who cares, enjoy tours of Seoul, meet Korean young people are some ways of passing time meaningfully. Add to this stereo, ping-pong and tennis at the center—these are part of what takes the place of the things which one wouldn't boast of to his family: cheap booze, sex, and drugs.

Korea is termed "the best kept secret in the army" because even a private can afford to keep a mistress. Peer group plus environment exert tremendous pressure to do so.

But mostly coming to Hillside is like coming home. All kinds of people, religious or not, feel welcome as part of the family at this Christian servicemen's center. Some do their thing by relaxing in a wholesome off-base atmosphere and getting to know typical Korean University students. Others have looked beyond the friendly welcome to find the answer to their spiritual pilgrimage in turning their lives over to Jesus Christ, the one in the last analysis, into whose home they have come.

Art and Sue Kinsler, presently directors at the Center under the Presbyterian Church US, are well qualified to introduce men to this fascinating Eastern capital. Art's parents were longtime missionaries in Seoul where Sue's family has lived for 500 years. Illustrations from personal experience are readily available for international marriage counseling. In addition to the Kinslers the staff at Hillside House includes four capable Korean Christians who have served over ten years each and two volunteer secretary-hostesses: Jody Hage-  
lganz and Janeen Hewett who have recently arrived from California where their fathers are ministers of the Arcadia Presbyterian Church.

Recently the emphasis in Hillside House activity has been shifted somewhat toward involvement in places of need. Twice a month servicemen and University students visit Seoul City Orphanage. Hillside House was part of the push behind opening The Bridge, a Christian coffeehouse in the Itaewon red light district with outreach to servicemen and prostitutes.

A call for help from the Post Commander at Camp Humphreys is being answered by the establishment of Gateway House, a small center two doors from the main gate. Since funds coming through normal National Council of Churches channels for work already established are being reduced opening Gateway House has been a challenge to faith and ingenuity. Support in prayers, personnel, and giving is urgently needed to make this small center a "Gateway" to a meaningful tour for some of the 3,000 US military personnel and 500 American wives whose off-base activities start in An-jungni, the camptown at Camp Humphreys' door.

The following letter is typical of those received as to its contents, but unusual in that it comes from three members of the Air National Guard who enjoyed Hillside House on the weekend while doing

their 15 days annual training at down-country air bases:

The Staff of Hillside House, We are deeply grateful to all of you for the generosity you have shown to us, and even more grateful for the priceless fellowship we have received. The Hillside House has indeed been more than a place to stay for the past few days.

Again, thank you, and we wish you all the best of luck for yourselves and your respective faiths. We pledge to support organizations such as yours as best we can.

Yours truly,  
Don Pearsoll  
Peggy Scheib  
Pat B. Manners

by the Rev. Arthur Kinsler  
director, Hillside House

## PROTESTANT MARTYRS IN KOREA AND THEIR HISTORY

Prof. Lee Young-Hun

Even if we knew the total number and identification, space does not permit mention of all the Protestant martyrs. However, we can classify them into three periods: late Yi dynasty, Japanese occupation, and Liberation-Korean War.

For the Yi dynasty period, we can present the martyrdom of the Rev. Robert J. Thomas, the major responsibility for which lies with the crew of the General Sherman, who illegally sailed up the Taedong River. However, in his "Studies on Korean Church History," the late Rev. Kim Yong-Sun says that Thomas had met the Mayor of Pyongyang in Peking, and had been assured of a favorable reception. When Thomas was captured, the Mayor broke faith and he was beheaded.

The martyrs of the second period can be further divided into those martyred by the communists and those sacrificed to Japanese colonial policy. Again, for lack of space we will touch only briefly on the former, going more fully into communist persecution during the Korean War period.



The martyrs to the communists of this period were in Manchuria. In 1931 Japan took the first step in its aggressive aggrandizement by setting up the puppet state of Manchukuo. Many Korean farmers, deprived of their lands by Japanese exploitation in Korea, emmigrated to Manchuria. The communists were bitter against the Christians, regarding them as the cats paws of the Japanese. In October, 1932, a band of 300 communists invaded the village of Chongsong in Pukhan-do, called the villagers together and read off the names of 18 "ringleaders." The first two names were two brothers, the Rev. Kim Yong-jin and Elder Kim Yong-nok. The communists shouted, "You Christians are poisoning the people with the opium of religion. Give up Jesus and you will live. Otherwise you die." The brothers stood firm and replied, "You are right-opium eaters die from eating opium, and a Christian's ultimate duty is to die for Jesus. You should repent for your sin of slaying people." The communists then rushed them off and tortured and killed them.

Another martyr was the Rev. Lee Han-Hyung who was beaten to death beside the Usuri River on January 4, 1935. As a young man Han was one of a group of carousing young vandals. One day he heard the evangelist, Rev. Song Moon-jung and became converted. He eventually converted all his family and 15 of his youthful companions. After graduation from seminary he served in various churches, helping the poor immigrants get land, rescuing girls and establishing schools and churches. He took an active part in the 1919 movement in Manchuria. Later he was beaten by bandits and in 1929 was sentenced to three years in prison for his Independence activities. While he was in jail his son was shot by the communists. On New Years Day, 1935 although his family urged him to wait for an army column, because of communist activities, he set off on a trip to visit some churches, saying, "If I die it will be a holy death, preaching God's word." He and his companions were captured by communists and beaten. To one of his companions he said, "The pain is great, but I am happy because the Lord will embrace my injury and I will find peace in His breast." They were sentenced to death as "puppets of imperialism," but to save bullets were to be pushed under the river ice. Praying, "Lord, I commit my soul to Thee," he shouted to his companions, "Run! It's your only chance for life." Fortunately, one of them did survive. Some time later his son found and buried the body. That son was later ordained a minister and he too was martyred during the Korean War.

A much greater suppression and sacrifice arose out of the enforcement of Shinto Shrine worship by the Japanese as part of their widening war of imperialism. (The author traces Japanese exploitation of the land and people, and the suppression of Korean culture and freedom.) In other words, Koreans

had no remaining hope but the churches, but at length the Japanese moved to control these, too, as the one remaining threatening influence. Shinto is the Japanese native religion and worships the Emperor as descendant of the sun goddess. The Meiji Constitution allowed freedom of religion but in order to enforce shrine attendance the government said that State Shinto and Religious Shinto were different. However, the religious nature of State Shinto made conflict inevitable. The main "Chosen Shrine" was built on Namsan, Seoul, in 1918, and was followed by shrines in every Province, City, county and township.

The first problems appeared in 1932, but the conflict came into the open in March, 1935, when, at a conference of provincial education leaders in Pyongyang, the Governor announced that all would go to the Shrine. Dr. G.S. McCune, Miss V.L. Snook and Mr. H.M. Lee (missionary school principals) asked to be excused. Mr. Lee later went, in accordance with Seventh Day Adventist Mission policy, but Dr. McCune and Miss Snook had their credentials revoked. Subsequently, all Presbyterian schools closed rather than submit.

The Catholics the Methodists, the Seventh Day Adventists and the Holiness Churches one by one were forced to authorize shrine attendance, till finally the Presbyterian church had to submit, too. First, 23 out of 27 Presbyteries submitted. Then the General Assembly in September 1938 passed a motion permitting shrine attendance. The police had called in all the delegates in advance and told them not to oppose it. The most outspoken opponents, such as Chu Ki-chul, Lee Ki-sun and Kim Sun-doo were arrested. The Rev. W.N. Blair was denied the floor. The question was put and there were a few scattered "Ayes," but, in accordance with police instruction, no negative vote was taken and the motion was declared passed.

However, just as the Lord told the disappointed Elisha that there were 7,000 in Israel who had not bowed the knee to Baal, so there were those who stood in their indomitable Christian faith, suffering torture and imprisonment. Only a few cases can be related. The most famous was the Rev. Chu Ki-chul of Pyongyang, but his story is so well known that we will note instead the martyrdom of the Rev. Choi Pon-suk. Even in seminary Mr. Choi was so busy in evangelistic work that he often failed his examinations, and once wrote on his examination paper "Even the Holy Spirit would be at his wits end with this test." After graduation he served in Manchuria and was such a poor preacher that he could only say "Jesus-Heaven; the Devil-hell," but by his zeal established over 70 churches. Because of his objection to Shinto worship he was arrested but even after heavy torture loudly sang his favorite hymn, "Jesus loves me." Every time he was struck he would cry out "Jesus-Heaven." When the police angrily asked why, he said

that his body was so full of Jesus that every time he was struck, "Jesus" just popped out of his mouth. He was finally released from prison, but after only 15 days in the hospital died on 15 April 1944.

As a boy, the Rev. Pak Pong-jin of the Holiness church had been unwillingly persuaded to church by some friends and was converted. In 1943, when working in the Cholwon area, he was imprisoned for over a year on the Shrine question. When asked, How can you, as subject, pray against the Emperor? he replied, "Judge for yourself who is greater, God or the Emperor." He was released from jail on 10 August, 1944 and died five days later in the hospital as his congregation sang the hymn, "I have reached the land of corn and wine." (Beulah Land).

After Liberation, and especially during the Korean War, we lost large numbers of fellow Christians. In the north, prominent ministers including Kim Hwa-su, Kim Jin-soo, Kim Kwan-joo and many others lost their lives-the exact totals cannot be known till reunification. In addition, many others were martyred in the south. During the 1948 communist uprising in Yosoo the two sons of the Rev. Son Yang-won were executed by the communists. Rev. Chon In-sun and Rev. Kim Yun-sil died in prison in Seoul under the communists, and some 40 ministers were carried off to the north. Nobody knows the total number of martyrs from this period, but we will touch on two: Rev. Kim Ye-jin and Elder Kim Eung-nak.

Rev. Kim was imprisoned for his activities in 1919 and was frequently arrested later. When the Korean War broke out he fled to Kwang-ju, but was arrested when the communists took the city. A placard was hung on him, calling him "national traitor" and accusing him of selling his daughter to the Yankees. As he was being led to the place of execution he prayed for forgiveness for his captors, and that they might be filled with the Holy Spirit, and kept praying to the very moment he was shot. In 1962 the Government awarded him the National Foundation Merit Medal.

Elder Kim of the Yongnak Church supported the "Christian News" and sent out many evangelists with his own funds. He even sold his business to contribute the proceeds for the construction of the church. During the Korean War he stayed in Seoul to visit and comfort the people. When on 28 September 1950 he heard the glad news that Seoul had been liberated, he rushed over to the church to check its safety. He and a young companion were caught by some communists who had not yet fled. He asked to be allowed to make a final prayer, signaling to his companion to run away. The young man escaped, but Elder Kim was shot on the spot now marked by a monument in front of the church.

In conclusion, let me compare briefly the characteristics of Catholic and Protestant martyrdom. First,

in purity of faith, both are equal, and both held their lives cheap for their faith. However, the content of that faith was very different. The Catholic martyrs shed endless blood for Catholic doctrines, ceremonies and relics brought by the missionaries, not for Biblical faith. In contrast, the Protestant martyrs died for the Gospel, as shown in resistance to Shrine worship because "The Lord is the only true god." Second, in comparison to the Catholics, the Protestants had faith in the immanent second coming. Of course the Catholics believe in the second coming, but it is a more distant thing. The Protestants thought that Christ was soon to come, so they could overcome the pains of imprisonment, beatings and torture.

Third, the Catholic martyrdom was stained by political factors, such as the letter of Alexander Hwang asking the Pope to send troops to overthrow the Korean government. Such political activity raises some question of the sincerity of the Catholic missionaries. In contrast, the protestant missionaries did not hesitate to sacrifice themselves to share the suffering under the Japanese. Of course the time of introduction was different: the Catholics came at a time of peace under a Korean government and the Protestants at a time of trouble under the Japanese and communists.

All Christians of both branches have suffered persecution and hardship together, but the author felt he had to make the above analysis in view of the fact that the Protestants had so many martyrs under the Japanese and communists, while the Catholics did not have so many.

※ Prof. Lee Young Hun teaches at the Presbyterian Theological Seminary. This article was translated by Dr. Horace G. Underwood from the April 1974 issue of *Christian Thought*.

## Religious and Moral Values of Korean College Students

How do non-Christian students view religion and morality in their schools, in churches, in society, and within themselves? Some answers are revealed in "A Study of the Religious and Moral Views of Korean College Students" conducted by the Social Research Institute of Sogang University, a Roman Catholic institution located in Seoul.



The English translation of the quantitative study states that 49 respondents representing 23 different majors were interviewed in depth a number of times. Subjects interviewed were from 18 different universities or colleges; the largest representation was from Sogang (15) and from Seoul National University (9). The majority of those interviewed held no religious belief. Of those claiming adherence to formal religion 9 were Roman Catholic, 9 Protestant, 4 Buddhist. The parents of these latter were all Buddhists, while among the Catholics and Protestants there was only slight tendency to follow parental religion.

Interviews concentrated on consideration of the attitudes and values expressed toward the following seven areas: (1) religion; (2) God; (3) prayer; (4) morality; (5) human relations; (6) sex, and (7) honesty. In this and subsequent issues of *Korea Calling* we will offer our readers an overview of the conclusions of these interviews.

#### *Religion is Functional*

Little interest was expressed in specific beliefs, or even in differences between the major religions. The effect religion has on people's lives was recognized as valuable, especially the common teachings and positive results that were produced by religion (i.e. "how to be good human beings"). Intolerance for dogma was expressed, as was frustration and difficulty in following the variety of rules and regulations which are attached to all religious systems. A preference was shown for the deeper meanings and feelings which may be provided by religions rather than doctrines which tend to divide men and set them at odds with one another. Thus religion was deemed of value in pragmatic terms—religion is good as it keeps people honest, and also when it provides deeper nourishment for the human spirit in these days of overemphasis on material things.

There is an expectation that religious people be *honest*. A sample reply reads: "The Christians I have seen in Korea seem to lead a clean and honest life." Honesty is seen as an area of failure in the wider Korean society as well as a deteriorating reality in their peer group relationships as students. Because many students believe that society is controlled and manipulated by businessmen and politicians who are dominated by the twin money/power motives, they view with pessimism the possibility of living honest lives in their society. "Corruption does not reward honesty." Consequently, there emerges a picture of students who live without an attractive future without a future which nourishes the best in man's spirit. This leads to lack of diligence in studies because there is no guarantee that sincere study will receive appreciable reward in the larger society outside the university walls. In addition, many interviewees report prevalent cheating which may stem partly from frustration with educational goals, but also can be attributed to lack

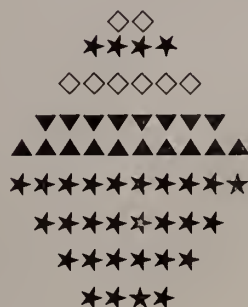
of respect to certain professors who, it is claimed, are not honest and open with their students, or who conduct courses which seem to be irrelevant and "not for life."

Self-criticism in this area was plentiful. Some students stated that "situational" honesty was practiced within the confusion of moral guidelines drawn from the general society. "The students around me seem to change their attitudes according to the situation... they have different ideas about honesty and diligence in every case."

This matter of honesty extends also to relationship among students who often attempt to project false images of themselves to one another: "Most of them don't seem to be honest since they try neither to let themselves be known to others nor to understand others. They are wrapped up in themselves. At the same time, they are trying to disguise their true intentions."

Religion was viewed as valuable in that it could offer alternatives to the present mechanization of human life. An increasingly materialistic world needs spiritual orientation: "We need religion in our mental life, since these days are so mechanical." A shift in national values from the welfare of the country to the accenting of individual gain was expressed. Modern education ignores morality in the process of imparting skill training, it was felt. Consequently, values are shaped by the home and increasingly by mass communications instead of by educational institutions. Cooperation has been replaced by competition leading to excessive individualism; everyone is concerned about himself and his own needs: "More and more, people are concerned with their own needs, profit, and self preservation... This leads to an excessive individualism and decreases the chances of understanding one another. Therefore we cannot expect desirable human relations in this self-centered world."

by Dirk Nelson  
United Presbyterian Mission



## Agape Calling

Dear Readers of Korea Calling:

You may remember reading about the opening of Agape Coffee House in these pages about a year ago. (*Korea Calling*, Sept. 1973) Perhaps you will also remember that it was begun as the first phase of a project which was to include Telephone Counselling.

The Coffee House is going fairly well. Considering the rise in all our costs on the one hand, and the freeze which still exists on the price of sales, we are lucky that we have managed to remain solvent. Needless to say, we have long since given up our original hope of helping to finance the Telephone Counselling project out of the profits from Agape House!

That does not mean, of course, that we are giving up the plan of starting Telephone Counselling in Seoul. It simply means that we must find other means of financing it. We have some funds toward it, and many plans. As soon as we can arrange the setting up of a training program for volunteers—which includes finding the right people to do the training—we will enter into a campaign to obtain volunteers. Several of our Board and Committee members were privileged to attend a conference in Japan on Telephone Counselling for the Australia-Asia area this summer, and returned more than ever eager to get our program launched.

In the meantime, we invite you who may be involved in student or youth programs to share in the ministry we are attempting to carry out at Agape House, by coming to Agape House for your

program some time. This would be possible on a Sunday evening by making arrangements in advance, so that more than one group doesn't choose the same night. The group could have its own program, including in it any other youth that might be guests at Agape House. In this way it would be beneficial for their own group, and they would also be participating in the ministry at Agape House. We have a small stage which can be used for such things as skits, musical numbers, or other types of entertainment. There is a speaker system, so that it is possible for all in the room to hear. We now have a piano, too, which broadens the type of music than can be enjoyed. Of course our excellent equipment for music appreciation is always available.

Wednesday evening is another special evening for youth, and your youth or student group might enjoy taking part in the program being carried on that night.

We are in the process of negotiating with a drama group, with a view to having professional drama once a week in the latter part of the evening.

This open letter is to bring you up to date, and to offer our facilities as a possible aid to your own efforts of mission to youth. Please contact Kim Sunsaing (Mrs. Lee) or Lee Sunsaing (Mrs. Kim) if we can be of service to you. The number is 22-2065.

Sincerely,

(Rev.) Young Min Lee, Director of Agape House

### KOREA CALLING

Editors: Mrs. Horace G. Underwood

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1 a year (\$2. 50 abroad)

\$ 7 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea



# KOREA CALLING

VOL. XIII. No. 11

DECEMBER 1974

## "FRONTIER HOUSE"



It was just a few months ago that I found myself kneeling on the floor of the Suwon Penitentiary with Jimmy and Bob. As I listened, they gave their lives to Christ. Today Jimmy died! For no apparent reason he sat down on the sofa and left his prison life behind. In Philippians, Chapter One, Paul tells us about the strong pull he feels toward death. He wants to be with Christ so much! However, he realizes that it is not his time to die yet, because there is still so much work to be done here. We too have a work that is too great to be left undone.

For the past year, I have been working here at Frontier House Christian Servicemen's Center in Tong Du Chon City north of Seoul. The Center has been open for six years to serve the men of the former Seventh, and now, the Second Infantry Division. After the Korean War, Tong Du Chon began to shape itself into a thriving town of 40,000 people. Now with the headquarters of Second Division of the U.S. Army located here, a constant source of capital is available to develop local businesses. A wide variety of tailor, novelty, and stereo shops line the sidewalks between the main gate of

Camp Casey and the "Ville." Rainbow-coloured signs invite passersby to enter Golden Tailor, The Shirt Shop, or Lucky Stereo.

Further along the Main Service Route to Seoul, a narrow, asphalted road leads off to the right over the railway tracks. This is "The Crack"...the path to the bars. Here, any night of the week, young soldiers can enjoy the companionship of an assortment of beautifully dressed gals while relaxing to the wild rhythm of "Soul" music. This is where Frontier House Christian Servicemen's Center comes into the picture. We, too, are interested in the Soul.

Located only 1/4 mile from the main gate of Camp Casey, on the other side of the "vill," Frontier House exists for the purpose of providing a home away from home for the thousands of American servicemen stationed in Korea. Many of them have expressed their appreciation of the atmosphere and facilities provided by the Center:

PFC Mike Malone, 2/61st ADA said, "It's a wonderful place with the atmosphere of a warm and happy home. My wife and I go there at least twice a week because there's always something going on. It's fun and you make a lot of really good friends there."

Another soldier said, "It took me several months to learn that I could have a lot more fun at Frontier House than I could in the "Ville". It's the kind of fun I'll long remember as one of the bright spots of my tour."

It has been said that Robbie and I are responsible for the atmosphere, but personally, I believe, that the men and women who come to the Center make it what it is. Their involvement in the Home creates the atmosphere of fun and excitement present.

As well as the fun, we are concerned about helping soldiers accept responsibility. Many soldiers encounter problems while they are away from home. We try to help them figure these problems out. Of course, we know that there is a deeper source of strength and resolution on Whom they may draw. But many have not experienced Christ's Strength and Support, yet. We hope that through our example and the life of Frontier House many of these

people will come to know Christ them selves.

Robbie and I have been in Korea for five years, now, and speak some Korean. Although we are not linguists, by and stretch of the imagination, this knowledge has opened many doors of ministry for us, for example, our work with unsponsored wives. These girls, many of them under 20, and their children are arriving daily to share with their husbands the "overseas tour." The communication gap that they face transforms relatively simple problems into seemingly insurmountable ones. We get requests from both the Korean community and the American to sort these out. Happily, we have had a very high success rate.

Family-type activities are important at Frontier House. Picnics, tours, and old-fashioned social evenings give many men a chance to feel part of a family again. The House offers the soldier a place to get away for awhile. Overnight guests can stay in the dormitories and everyone enjoys the stereo and T.V. room, the pool and ping-pong tables, and the variety of games and other facilities available to them. On the weekends at mealtimes, all present are invited to share the home-cooked meals and, at other times, the coffee pot is always on. Each month we serve between 800 and 1200 meals to servicemen and their families, free of charge.

One of the greatest rewards of the program has been to watch the enthusiastic support, both financial and physical, that the participants in the Center have volunteered. Many tithe their salaries to the Center's work; others donate goods, like turkeys for Thanksgiving; and still others offer us their talents of cooking, artistry or typing. It is wonderful to see young people willingly take responsibility for the work of Christ's Church.

Supported and run by the National Council of Churches of Christ in the U.S.A., Frontier House is the only Christian Servicemen's Center operating north of Seoul. The totally non-denominational atmosphere of the Center is designed to make everyone feel comfortable and welcome regardless of their religious background. At the same time, a spiritual atmosphere is provided that will challenge the individual and not put him down.

In order to stimulate this growth, a Wednesday evening Bible Study group and a Thursday evening Prayer Group have been formed. A few of the fellows last year decided that the Center would be a good location for a christian Book Store. So we worked together to turn the storeroom into "Ye Olde Book Store." I'm told that it is the only one in the 2nd Infantry area which specializes in a great variety of Christian literature.

Our "Fellowship" which meets each Sunday evening often has as sixty-five in attendance. We take advantage of travelling evangelists, such as YWAM, The Crossroads, The Luminares, and The Revival Fires to bring added zest to our group. Singing, discussions, films, skits, and other worship forms



have made Fellowship the highlight of the week at Frontier House. For some participants, this has been a time of decision for Christ; for others, a time of reconciliation with Him. For Robbie and I, Fellowship has provided a quiet time to thank the Lord for our many blessings here in Korea.

I consider Frontier House's ministry to the foreigners in Suwon Penitentiary one of my richest blessings. Every Saturday, the guys and gals from the House meet with the ten foreigners there, to sing, share and study God's word. Several of the fellows in the prison are former 2nd Division servicemen and now they are very much a part of the extended Frontier House family.

We don't know what the future of Frontier House will be, but we continue to believe that, "all things work together for good for those who love God and keep His commandments."

"Jesus is Lord"

Nell Anderson  
Director

## Mourning Gives Place to Joy

(This article, first written in December 1920 by the Rev. Charles E. Bernheisel, former Presbyterian missionary in Korea, reflects the situation in Korea in the year following the Independence Movement of 1919.)



A year ago, the whole country was a seething cauldron of political unrest. The Church naturally reflected this. Many of the leading pastors and other Christian workers had been thrown into prison. The Church had, therefore, to get along without its normal leaders. The term in prison was reduced for some of these men and most of them are now back at work again. Wonderful are the tales they tell of opportunities in prison for witnessing to their Lord and the eagerness with which the Gospel was received. Many converts have come out of these prisons with the joy of the Lord in their hearts and have gone home to tell others of Jesus. They tell of instruction given and baptisms administered behind prison walls. One pastor reports receiving letters asking for formal letters of transfer from the prison church in their home town. This same pastor was moved seven times, from one prison to another, during his 14 months in prison. Each time, he found himself with a large company of men. He came to the conclusion that his frequent moves were the will of God, to make it possible for him to present the Gospel to new and larger groups of men. Instead of coming out of prison discouraged and bitter toward the world, they have come out rejoicing and with a greater desire to lay themselves on the altar of service for the Lord.

Korea is no longer a dormant nation. She has faced backward for many centuries, but is now faced forward, trying to keep pace with the times. Great changes have come over the country in the past few years.

The curtains that divided the men from the women in the church services have come down in many churches. Young women feel themselves compelled to organize reforming societies and to stump the country, speaking to mixed congregations of large size.

Evangelistic work has labored under many difficulties this year, often the result of the political troubles of the year before. As many of the leaders were in prison, the churches had to get along without them. But it has been gratifying to see how other men had stepped in and carried on the work, conducting the Sunday services. In no place were services given up for lack of leadership. Where necessary, new and inexperienced men stepped in to fill the gap and these have developed into leaders. It is one of the sources of strength for Korean Church.

Here is a suggestion of how the country churches have recovered from the paralytic shock of last year. In one circuit, the churches began to recover and showed a new interest in the Lord's work. By fall, conditions were almost back to normal. A few churches that had been badly damaged by the Japanese soldiers were sufficiently repaired to enable the congregations to meet for worship, though often at great sacrifice. In another circuit, of the ten pastors, six were in prison and many of the local

officers had been arrested. Six of the church buildings had been wrecked by the Japanese soldiers. By the end of the year, most of these had fully recovered and had increased one-fourth in attendance over the year before.

From all parts of the field come reports of increased interest and, in many places, the churches are crowded as never before. One cannot but inquire the reason for this interest. Is it political or otherwise? Doubtless, the minds of many have been moved by political considerations, but the majority are from better motives. The conduct of the Christians during the trials last year has commended Christianity to many who had been its bitter enemies. We rejoice that, in spite of the events of the past year, the Church has not been crushed but has risen to a newness of life and a vigor that will mean great things for the future.

## HE WHO HAS EARS

Contrary to what many of our readers might believe, our *Korea Calling* enterprise is no massive, complex enterprise with far-flung information-gleaning networks, spacious staff rooms, and smoothly-humming linotype machines. (You didn't really believe that anyway, did you?). Rather, we are modest-one editor, one business managerian editorial committee, one office girl who gives part-time to *Korea Calling*, two rather shabby desks, one of which is shared with a young Korean man who edits *New Light*, the braille magazine. That's it. Our "far-flung information-gleaning network" is made up of volunteers, persons like you, our readers, who provide us with information and articles, as well as helpful criticism.

We would like to extend an open invitation to any among you to submit articles, suggestions for articles, names of possible contributors, sources of information for articles, stories, etc. Although our medium is English, we are always searching for materials in Korean which when translated would be of interest to our readers. And though we cannot offer payment for such contributions, the satisfaction of a job well done and of seeing yourself in print may be of some encouragement.

We appreciate your concern and support, and look forward to receiving the fruits of your experience and effort.

W. Ransom Rice, Jr.  
*Korea Calling Business Manager*

## Korean Christmases I Have Known



Although the following article appeared two years ago in the 1972 issue of *Korea Calling*, we thought it worth-while to print again. The Rev. Hunt's rendering of "Christmases past" has just the right combination of nostalgia and devotion to evoke that mood which none of us can ever properly describe, yet all of us can readily identify—the Christmas spirit...Ed.

My first Christmas in Korea was spent in Pyongyang, which is unfortunately now called "North Korea" by many people. It was in 1903, then the days of the old Korea king, seven years before Japan annexed the country. I don't remember anything about it, though I must have spent most of the day in the arms of my mother, who had only one more Christmas on this earth and now lies in a cemetery near the city of my birth, in North Korea.

"Korean Christmases" calls up many memories. There was one when my fundamentalist father sent me out to the country with a Korean laborer to cut down and bring back some mistletoe, so that we

children might taste a bit of our mother-land culture, some of which had pagan roots, for Father enjoyed catching someone under the mistletoe. Or there is the time when we made colored paper chains to decorate the crooked Korean pine, cut from a nearby hillside. Or the days we spent shelling the sharp-pointed pop-corn that Father had so painstakingly and thoughtfully raised the preceding summer just for this occasion; and the hours spent popping it, and then the fun of making it into generous pop-corn balls, a ceremony at which Father always officiated; or the big "pagoones" (split-wood baskets) that had been cardfully filled with goodies, plus one special gift for each person which had been specially ordered all the way from America, in the days when missionaries almost lived out of the Montgomery Ward catalogue or the Amocat catalogue (except for what they could raise in their gardens). There was also a basket for each of our servants' families (and we had several, in those days of cheap labor). We children had to carry them through dark alleys before daylight, to the straw-thatched cottages where those who are now euphemistically called "the help" lived. This must be done before we could go into the room which had been kept locked until Christmas, to Oh and Ah over the Christmas tree with live candles burning on the many branches. There were chairs set out for each of us, instead of a fireplace mantel, and across the back of each chair hung a pair of huge black stockings, the kind we used to wear in those days. The stockings bulged with nuts and fruit and small gifts, while the larger presents were piled on each one's chair-seat.

Then there were the churches crowded for the Christmas service that we always attended. They were decorated with "Man-guk kees" "the 10,000 nations' flags." Dr. Swallen used to say, with what proved to be prophetic foresight, that if they continued using such flags to decorate the churches, the time would come when they would have to worship flags in their churches. (This time came shortly before World War II.)

There were the churches packed to overflowing for the annual Christmas program, with their theatrics which must have been much like the miracle plays that used to be given in Europe, long ago. I remember Mr. Will Kerr, at that time my youthful bachelor missionary hero, sitting on the platform as Herod, dressed up in Korean ceremonial robes, including a "change jakwan" (the headpiece used by scholars and others at weddings).

But the first things that came to mind when the request came for this article were two incidents on the Christmas Eve in Pusan, in 1946.

Following the end of World War II, only men missionaries had been allowed by the American military government to return to Korea, up to this time. I was billeted with U.S. Army officers in a former Japanese home and was taking my meals



with the officers and a small group of enlisted men, who ate in a mess hall set up on the ground floor of the provincial capitol building. We missionaries had been allowed APO privileges and already a trickle of packages began to flow from friends in America who had heard of the starvation and malnutrition of orphans in the one or two orphanages which had been set up by Christian people who had themselves been recently suffering in prison for their faith, under the Japanese.

The APO room was just a little space partitioned off at one end of a quonset hut, and was full of packages from home for the boys' Christmas. The mail clerk, who normally didn't have much to do, was working frantically to keep up with this, for him, unusual flow of business, when something happened to one of the parcels addressed to me. It contained Karo syrup to be used in making up babies' milk formulas. Several of the cans broke, spilling the sticky syrup over the floor and packages. It was certainly enough to try anyone's patience, but the GI took it in stride without a murmur. After all, it was for some poor post-war starving youngsters. For him, it may not have been the merriest Christmas, but it has always remained in my memory as an outstanding example of the true Christmas, or I prefer to say, the Christian spirit.

That same year, I had agreed with some of the Christian GIs that we should try to overcome our loneliness on Christmas Eve by getting together for a carol sing. But before I could meet with them, there were some parcels of relief clothing

that I wanted to take to some lepers who were living under the drawbridge leading to Young-do Island. (The pre-war leper colonies had not been reorganized.) It was already dark when I got to the little group of lepers, huddled on a part of the cold cement foundations of the bridge, at the very edge of the water, protected above by the high bridge and beneath by a few mats. They had tried to shield themselves from the cutting wind by some mats suspended as wind-breaks.

When I told them that I had some bundles of clothing that I must drop and run, they said, "Oh, but tomorrow is the Saviour's birthday. You must stay and have a service with us before you go."

They didn't even seem to be interested in the packages that I had brought-but piled them and placed on top of them a little carbide lamp, made of a couple of cast-off Army beer cans. I had not come prepared for a service, but a Bible and hymn-book were produced and, for a time, I had to forget about the carol sing with the GIs. With them holding the light for me, when I needed it, and one of the deacons to lead in prayer, the service got under way. It was, perhaps, the most impressive Christmas service I have ever had part in and again helped me to be aware of the true meaning of Christmas. "The people who sat in darkness" had indeed "seen a great light; they that dwelt in the land of the shadow of death, upon them had the light shined."

Rev. Bruce F. Hunt  
Orthodox Presbyterian Mission

*Merry Christmas*

*&*

*Happy New Year*

## RENEWAL NOTICE

*Korea Calling* is calling you to submit notification that you wish to renew your subscription to our modest publication. Subscription rates for in- and out-of-country readers are as follows:

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## A Word to the Wise

As long as you are taking the trouble to send in your renewals and clear up old accounts, we would request that you use the space below to register your thoughts, criticisms, evaluations, comments and suggestions concerning *Korea Calling*. We are anxious that this be an effective means of communication regarding the ongoing work of our Lord here in Korea to our friends here and abroad, and your opinions would do a great service in this direction. Thank you.

## Prayer Calendar Available

The 1975 Prayer Calendar of Christian Missions in Korea is now available at 300 won per copy in Korea, \$1.25 overseas (includes \$.50 airmail charge).

## KOREA CALLING

Editors: Rev. W. Ransom Rice Jr.

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1 a year (\$2. 50 abroad)

\$ 7 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

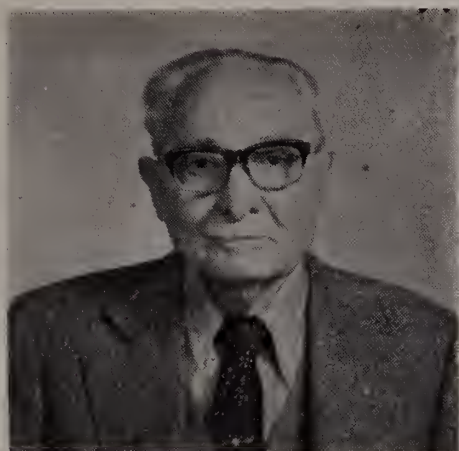


# KOREA CALLING

VOL. XIV. No. 1

JANUARY 1975

## Life in Korea a Half a Century Ago



Dr. J. Earnest Fisher

It gives one something of a shock to realize that he has become a living medium for the transmission of ancient history. We sometimes hear a person introduced as the oldest living alumnus, or the oldest living member of one or another organization, and after that is said not much more can be said about him or her. Perhaps we should more often utilize such people to keep us from forgetting some of our important historic data of various kinds.

While I happen to be the only foreigner here who remembers the Korea of half a century ago, I am not the only living specimen remaining from that dim and fast disappearing past by any means.

Perhaps it might interest you to know about some of my contemporaries and predecessors who are still living. The only one who has passed the century mark that I know of is Miss Hannah Scharpff, who was a Methodist missionary in Kongju, South Choong Chung Province in 1911, recently celebrated her 100th birthday in a mission home in Pasadena, California. Mrs. Anna B. Chaffin who came to Korea in 1913, is living in the same home and is over 90. Dr. A.L. Becker, who came

to Korea in 1903, and was my colleague at the Chosun Christian College, is in good health, except for having lost his hearing, at a Methodist home in Bolder, Colorado. He is now 95 or 96. Dr. R. Grierson of the Canadian Presbyterian Mission, who was stationed in Sungjin, North Ham Kyung, and who came to Korea in 1898 is living in Toronto at the age of 99. Dr. and Mrs. J.F. Preston, who came to Korea in 1903, are still living in Decatur, Georgia. They worked with the Southern Presbyterian Mission in Soon Chun, South Chulla. Dr. Preston is now 99 and Mrs. Preston is 95. They recently celebrated their 70th wedding anniversary. Dr. Will and Grace Kerr, who came to Korea with the Northern Presbyterian Mission in 1908, are living in Laguna Hills, California. Will is now 90 and recently had his sight restored by the removal of a cataract from one eye, and will soon have the same operation for the other eye. Grace is in her late eighties. There may be other Korea old timers still living, but these are the ones that I think of at this time. If all of these patriarchs could be brought back to Korea at the same time, the Royal Asiatic Society could have a historic symposium that would be a historic event of considerable importance in itself.

### Physical Appearance of Seoul 1914

I arrived in Seoul by train from Pusan one morning in April 1914, and was met by Dr. R. A. Hardie, a Canadian but with the Southern Methodist Mission, and was taken to the Hardie home on the Southern Methodist compound at Sajikol. We went by ricksha or "ilyoko" and my bags were brought by a "Ghikke Kun" as was the custom of the time. In my visit of 4 months with the Hardies, I got to know the main features of the city of Seoul fairly well, as there was not so much to know as there is today. Much of the old wall was still standing and by far the greater part of the city was within the area surrounded by the wall. South Gate, West Gate, East Gate, North Gate and West Gate were all standing. The streets were not paved, but some of the main and wider ones had been macadamized. There was a fairly wide street which ran from the railroad station to west gate, and continued north there as it ran over the hill and down to a big red gate which was called Mul-

berry Palace, but there was no palace. The street turned East in front of this Gate and continued on past the big bell to East Gate. Another wide street came directly to South Gate from the station and continued to join the street just mentioned at the big bell, and continued on north from there. Another main street branched off at South Gate and came past the Duksu Palace and crossed the West-East Street at the turtle monument and continued to Kwangwha Moon which stood where it now stands, after having been moved by the Japanese around to the side, when they built the new capital building in 1925, and back to its present and original position, by the Korean Government after liberation. There was also another main thoroughfare running from East to West from the Duksu Palace to the Water Gate. There was a canal going through the city from West to East, with stone walls 10 or 12 feet high on each side, and a small stream flowing thru it. Women could be seen doing their washing all along this stream. The canal has now been covered its full length, I believe, and has become one of the main streets of the modern city of Seoul.

I don't think there was any building more than four stories high at that time. One of the most imposing buildings was the Chosun Hotel which was built in 1912 and was of red brick and stone 3 or 4 stories tall. The Bank of Chosun was where it now stands and the main Post Office diagonally across from it. I believe it is the same building today that was there 60 years ago. The Y.M.C.A. building at Chong-No where it is now, was considered one of the fine big buildings of Seoul. It was a gift of the American merchant prince John Wanamaker. The Severance Hospital and Medical College were on the opposite side of the street from the railroad station, and further up toward South Gate. The main building was 3 stories red brick building even with the street and back of it was the compound of several houses for missionary doctors, dentists and nurses who were connected with the institution.

Ewha Girl's School, which had just become a college in 1910, was on what was called Legation Street which took off from the South Gate-Kwanghamun Street and wound its way around till it joined the street mentioned before which went from West Gate to East Gate via Mulberry Palace and Chong No, also on this street were Palace and Chong No, also on this street were Pajai Boy's School, Chong Dong Methodist Church, the American and British Consulates General, the Sontag Hotel, the Singer Sewing Machine Building, the Seoul Union Tennis Club, and the Seoul Club; a side street led off from it to the Russian Consulate General, which was on an eminence some distance from this street.

The various missions had compounds where there were several houses where their missionaries and

their families lived. Most of the houses were two stoies brick dwellings, large and roomy, as they frequently had to serve as guest houses for missionaries from provincial stations when they were in Seoul on mission business. The Presbyterians had a large compound at Yunmatkol near East Gate. Both northern and southern Presbyterian Missions had members living there. The Southern Methodist Mission had a compound with four residences at Sajikkol on the northwestern edge of the city very near the city wall. The Oriental Mission had a compound with a large building for school and church purposes on a high hill outside the West Gate, and to the right of the road to Yonsei University. There were several residences in the same compound. The old red brick building is still standing but seems to be deserted as the mission has moved to other quarters. The Salvation Army had its main office building and chapel on the street from West to East Gate, at the point where the street turns from north to East near Mulberry Palace Gate. Their residence compound was just outside the West Gate on the same street, but back from the street and there were business buildings and shops in front of them. The Anglican Bishop, priests and sisters had a chapel and residences very near the British Consulate General. This was before the Anglican Cathedral was built. The Roman Catholic Cathedral was where it is now, but stood out much more prominently as it was on an eminence and could be seen from all sections of the city. The Bishop and priests, it is my understanding, lived in quarters near the Cathedral. The Seventh Day Adventist mission had a hospital and residences for their missionaries outside East Gate near Cheong Yang Ri. There were a number of foreigners connected with commercial companies living in Seoul with houses in various parts of the city. Some of these companies at that time were: Singer Sewing Machine Company, Socony Vacuum Corporation, Rising Sun Petroleum Co., J.H. Morris Co., W.W. Taylor Company, and others.

There was the E.D. Steward Co., which deserves special mention as it was the place where most foreigners in Seoul bought their groceries and household items. It was owned and operated by a Chinese Company, and got its name from the fact that the original founder and owner of the company had been a steward on a passenger ship. This company opened branch stores at Sorai and Wonsan beaches during the summer months when many foreigners lived at these resorts. The main store was on the street from South Gate to Kwang Wha Mun, about apposite the gate to Duksu Palace. Seoul was a city of about 300,000 population at this time, and the vast majority of the people lived in one story Korean type dwelling houses with tile or thatch roofs. There was a rapidly growing Japanese segment and communities with Japanese type houses were growing in various parts of the city. The main retail store and shop



section was a street called Chin Koge, which started from the main post office and continued for several hundred yards in a north Easterly direction. There were shops of all kinds and one two story department store. These shops were for the most part owned and operated by Japanese. Foreigners of Seoul and those coming from the provinces did much of their shopping on this street. There was a large food market, the "South Gate Market" just inside the South Gate and on the East side of the street and running quite a distance back from the main street. Fruits and vegetables in season were always found at this market, also beef, pork, fish, poultry, and eggs. In the winter could be found wild boar, deer, pheasant, and wild duck and geese.

In addition to the shops and Markets there were the "Changsa Saram" who called at your kitchen door every morning with a gikke loaded with fruits, vegetables, eggs, chickens, and other things. If he didn't have what you wanted he would bring it the next day. You could run an account with him, and settle at the end of the week or month. There were also Chinese peddlers of lace, silks, embroidered goods and other things from China. They were called "Wanchi Race" men, as that was the call they gave to make their presence known. They usually called at the front door, while the "Changsa Saram" called at the kitchen. There were also Korean amber and brass dealers, who made the rounds of the foreigners houses from time to time.

By Dr. J. Earnest Fisher

(Dr. Fisher was for many years a methodist missionary in Korea. He is now retired but is currently residing here. The Christian Literature Society hopes to publish a book of his experiences later this year.)

## Religious and Moral Values of Korean College Students-II

This second article, based upon a study made by the Social Research Institute of Sogang University, deals with the attitudes of students toward religion and church attendance. Article I has appeared in the October issue of *Korea Calling*; Article III, the final discussion, will appear next month.

### I. Religion In General:

Generally, students' orientation toward religion was *positive*, religion being viewed as good for man, helping him to overcome otherwise insoluble problems. But religion was seen to be a product of man's own creating rather than a truth in and of itself, a product arising out of man's fear and inability to cope with life, and thus a necessity only in times of crisis or trouble. One typical response in this area was the following:

"Man came to feel that he was incomplete, realized his inability and how poor a creature he was. So his need for religion became evident. Out of this realization man created an almighty God, and then relied on him to comfort man in his weakness. That is, religion came out of human weakness."

With few exceptions, students were not dogmatic regarding any one religion, nor did they feel that any one was superior to the others. Although the basic necessity of religion itself was emphasized, the general opinion was that different religions may be better for different people according to individuals' needs and tastes:

"I think that all religious sects are equal because the purposes of the various sects are the same. Only their ways are different. So I don't think Catholicism, the religion I belong to, is the best one."

Various reasons were offered to sustain the assertion that religion is important to man's functioning. The first and basic reason, that of human weakness, has already been mentioned. Another category of response pointed to the "sheltering" function of faith: "Man is not a perfect being, and he needs a shelter where he can be relieved from the daily strain of mechanical civilization." Religion was also seen to be a vital force in promoting unity and reconciliation among men, thus making the world more liveable: "Two isolated beings, such as you and I, through the medium of the almighty being, try to understand each other. Being able to give true forgiveness, and receiving it, will help to establish better human relations." The instrumental function of religion aimed toward individual improvement was also stressed, as was the point, common to westerners, that religion produces peace of mind:

"People usually spend a lot of time and effort trying to increase their happiness. But sometimes they feel the result of their efforts is nil. At such times people doubt the value of their efforts and become bewildered. In such a situation, religion can give people peace of mind."

### II. Difficulties In Being Religious:

The students feel that it is difficult for themselves and for most other people to be seriously religious

in contemporary society. A number of reasons were cited. First, because of the difficulty of putting "religious rules" into practice: "Since what I mean by religion is a kind of belief, I think that everyone can be religious in one way or another...(But) the commandments or regulations of a specific religion are difficult to put into practice." Second, because people don't want to suffer, and suffering is a part of genuine religion. Third, because being "truly faithful," which is the deepest meaning of religion, is difficult. Fourth, because of the difficulty of applying religious teaching to daily life: "It is too big a problem for people to overcome the feeling of distance which exists between the religious life and the real world." Fifth, because religion is apt to be outmoded, unable to adapt itself to the shifts in modern thought. Sixth, because science and religion conflict: "The development of analytical ability and of the rational way of thinking has decreased the feeling of mystery about the super-rational ways of the religious world." And finally, because of the appeal of the power of money.

### III. Church Attendance :

Regarding church attendance, students made a separation between the *form* of religion and its *essence*. In the former category were included worship and ceremony, and these were regarded as being secondary to the true nature of faith. One respondent stated:

"Generally, there is little sense of loyalty to one religion over another, or even belonging to any particular religion at all. This is true even among those students who are members of some particular church, except for protestants—the only group who identify all religions, including shamanism, as functionally equivalent. This idea is expressed in several ways. One is that a person should follow the essential teachings of a religion, but since all religions have the same purpose, the ceremonial form and rituals of any particular church are unimportant."

Thus the "truly religious" person has no need to belong to any particular church. Nor are those who attend church or who claim to be "religious" usually admired. Many are thought to be hypocritical. This attitude extends also to religious leaders, whose actions do not appear to be consistent with their words. The general feeling was that religious leaders ought to be *poor*. Another reason why church membership was not considered to be important was that each person ought to be able to shape his or her own concept of God: "I think that the freedom for each individual to worship God in his own way is unquestionably desirable... Each believer has a different concept of God in his own mind... In other words, each person visualizes God's image in his own way."

Students also registered opposition to the spectacle of religions and sects quarreling with one

another, a situation which they feel often arises out of overstrict dogmatism. With regard to church attendance, students saw this as positive in that it promotes "religious feeling." One significant omission from this discussion of the overall usefulness of religion to man was the disregard of the social aspects and function of religion. Hardly anyone mentioned this.

Our final article in this series will discuss student's attitudes toward God and prayer, and conclude with some general comments.

by Dirk Nelson

United Presbyterian Mission

## Villages



*Dot Hopper with 80-yr. country women to be baptized.*

Cosmos-time in Korea with the yard-wide swath of red, white and pink flowers lining many roads and highways is a charming time. In their homeland Americans usually consider spring their favorite season, but in Korea fall is the favorite time. Though they must be less in number than the uncountable stars in the heavens or sand on the seashore, counting the cosmos would be an impossible task.

No doubt each type of work has its side-benefits and compensations. One of my husband's and mine is the magnificent and everchanging scenery in our travels to help Koreans nurture or start rural Christian churches. My husband has been assigned half the province of Cholla-pukto to work in. He knows more about Korean villages than I do, for he's been out in them more, but for the past eight



years since our children have left home I have been free to accompany him and am learning much.

Our 13-foot travel-trailer is well autographed by the country children who scratch their names, or the names of their villages, or perhaps a comment about us upon its twotoned blue paint. In our "house by the side of the road" we can be close to Koreans of all ages, sizes and employments, and we feel increasingly close to them in spirit.

The weekend before last we were in the Namwon-Unbong area, while last weekend found us on the intriguing Puan peninsula. The clear weather and distinct contours of some of the rocky formations against the skyline made us wish we had time just for exploring and climbing.

During more than three hours of continuous yard-to-yard visitation as we were led by our Korean guides our eyes often lifted to the hills. We were vastly amused by the aptness of the name of one small mountain with a lengthy strata of rock topping it at a 45-degree angle. The man who was to be baptized Sunday morning explained, "That is called *chi-nye-bong*"—or "centipede mountain." Sure enough we could see why it was named that!

Children like to tag along after us. Some are sure-footed as mountain goats while they carry on their backs siblings so small American mothers would shudder to risk such a thing. We give out Christian literature prepared especially for them and invite them to our evening worship services.

Usually these meetings are held within a tiny church, but as in the place we were Saturday evening there is as yet not a church, we met in the side yard of a friendly villager. My husband's

bright Colman lantern which the children admire was again pressed into service so they could see the Bible-story picture rolls with which I illustrate my teaching.

Thrice the Korean who presided and had led the singing had the children stand up from the large rice-straw mats on which they sat, step forward a couple of paces and again settle down, making room for the other children who had come.

At the village of Unho we parked in the streamed about half a block distant from a beautiful, huge, sprawling tree which Korean friends tell us is more than 400 years old. With the villagers we feel satisfaction about the golden rice-harvest near maturity which is planted in land reclaimed from the sea.

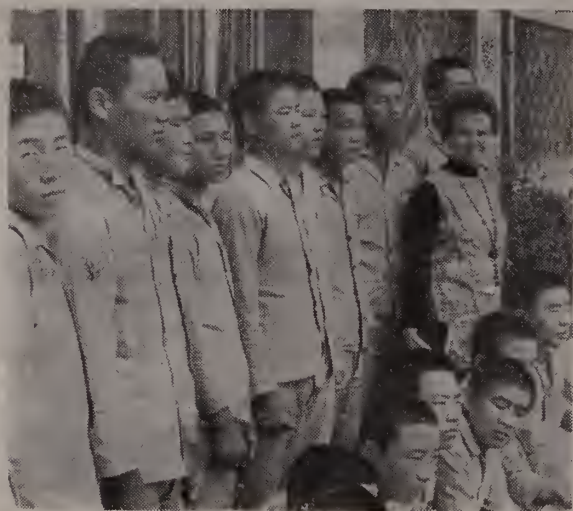
When I first went with Joe to that village the land was too salty for crops. During the night at Unho this spring an excited evangelist had wakened us in time to move landrover and trailer just before it would have been surrounded by feet of water due to much rain and a flash-flood down the valley.

In our travels we get to chat with elderly grandmothers or grandfathers sitting near the doors of their *ondol* rooms. We feel anger against the numerous wine-houses we see by too many roadsides. We rejoice at the improvements that the "Saemaul Undong" work has prodded the villagers to make in their own communities.

Perhaps villages are not as picturesque as they used to be, for roads are being widened, walls straightened, while in some villages what were once thatched-roof houses have slate or tile roofs.



*A village home*



*Dot Hopper with reform school boys*

Actually, since I was born in a thatch-roofed house in central Africa I have something of a nostalgic feeling about thatched roofs, yet know they are not as safe or clean or sturdy as the tile or tin or slate.

We are glad to see more cement-rings around wells and cement edgings as workspace on which the women may wash clothes or vegetables. At times in a remote village we see a TV antenna above a thatched roof. Since my training is that of an elementary-school teacher, I feel like cheering as each new rural school goes up in an area where grandparents or even parents did not know how to read.

We are amazed at the number of households which claim they have a member in Seoul. Our hearts go out to the many women who have to live alone with their children while the men are off on jobs in the large cities or perhaps peddling goods. We meet stalwart young farmers who know a bit of English for they were Katusas in the military or maybe worked near Americans at a military installation or in Vietnam.

Sunday afternoon we visited a woman sitting on her "maru" with a poltice on her ankle following a snake-bite two weeks before. She had been for treatment to a doctor in the township who had been trained in our Presbyterian Medical Center, Chonju.

We meet students trained in our schools in Chonju now accepting responsibilities in their communities. We eat meals which my preacher husband says are much more tasty than rural Koreans used to be able to prepare. We relish every mile of the paved roads we find, and look forward to continuing progress in roadbuilding. (Monday as we bounced on some unpaved wash-boarded ones for mile after

mile, I commented that my husband was a wife-beater.)

As gracious sharing from those we visit we are still trying to learn the art of accepting the occasional persimmons or raw eggs given us at unexpected times. Sometimes we see persons too ill even to move to a hospital. We know that many rural Koreans live and die without benefit of the services of a doctor, so would urge on any medical outreach to the country people.

As we admire the everpresent mountains Bible verses come to mind: "*Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God*" (Psalm 90:20) And from the first chapter of Ephesians, "*He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. He destined us in love to be his sons through Jesus Christ, according to the purpose of His will.*"

I think how long, long ago the stony crags and mountains of Puan must have been created, and yet before that time our Heavenly Father had chosen those Koreans who would respond in faith to His Son. And anyone who wills may come... It's awe-inspiring to look at the Korean mountains and have such thoughts.

As we drove near the Puan coast my heart leaped into my throat as a wicked-looking jet bomber flew low between the hills and out to sea. The pilot was no doubt practicing flights low enough not to be spotted by radar... I wonder what lies ahead for this 4,000-year-old people. I wonder what their bright-eyed children will be doing and where all they will be traveling even 10 or 15 years from now... But in any case we feel privileged to have a part in her history at this time.

By Mrs. Joe B. Hopper

The writer, Mrs. Joe Hopper, is a member of the Southern Presbyterian mission working in Chonju.

## KOREA CALLING

Editors: Rev. W. Ransom. Rice Jr.

Mrs. Everett N. Hunt, Jr.

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 C.P.O. Seoul. Korea

Subscription \$ 1 a year (\$2. 50 abroad)

\$ 7 a year for 10 to one address

Published by

The Christian Literature Society of Korea  
84-8, 2nd St. Chong-Ro, Seoul, Korea



MAR 16 1976

# KOREA CALLING

VOL. XIV. No. 9

OCTOBER 1975

## Reaching an Open Heart Through an Open Mouth

*By Dr. Clifton A. Hanna, D.D.S., Seoul.*



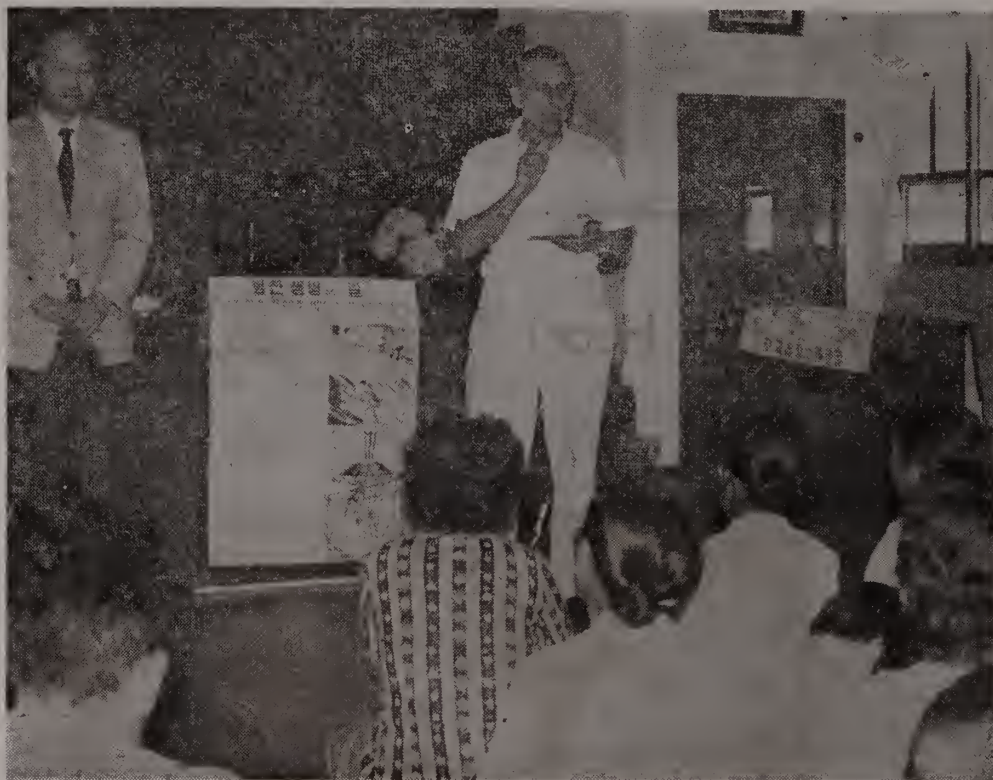
**The Hannas at work**

HOW do you develop a love relationship? Taking care of the dental needs of orphan children in Korea, we find it very easy. But for these many hundreds of boys and girls in talking about a love relationship, they're grappling with what it means to love with God's love, AGAPE love.

The Agape Movement was formed by Campus Crusade for Christ International. The potential good was envisioned that could be accomplished as professionals and skilled workers were trained and sent into areas of the world to teach, train, assist and serve nationals and at the same time share the good news of God's love and forgiveness through the Lord Jesus Christ. A year ago, Mrs. Hanna and I had the privilege of joining the first Agape Team to be sent out, a Medical-Dental group of nine.

Many doors of service have been opened to the medical staff of our team and for me to use my dental skills for His honor and glory. Once a week, my wife who works as my assistant, and I visit an orphanage, or Home as they are now called, give them a dental hygiene talk and how to take care of their physical bodies. Then, we share with them how they can have a personal relationship with Jesus Christ. Many respond and pray to receive Him. Those with cavities are brought into our Home office at a later time for treatment. Once again we have the opportunity to talk to them on a "one to one" basis, encouraging them to read their bibles daily, talk to God and to share their new found faith with others.

At the end of the Korean war, hundreds of infants were left homeless. Many of them are now in vocational schools as young people. As we visited one such school, the director was moved as he saw the



The dentist as evangelist

response to the gospel message. These young people had been with him almost a year and would soon be put out on their own with a trade. The director had trained them well in a profession but had sadly neglected their spiritual bodies. He was determined to start with his new wards immediately in a daily bible study and prayer time.

Having had your Han Gap (60th birthday) in Korea has many advantages. During the four and a half years that we lived in Korea before, we had made friends with many practicing dentists. One of these men was now dean of the new dental college in Seoul. He asked us if it would be possible to teach at the University. Being an instructor on the floor one day a week gives a wonderful opportunity to share Christ with the students. We now have a noon bible study started.

Dental Evangelism is a fine Church growth gimmick in country churches, where dentists are far and few between. Upon invitations from pastors, we hold day clinics in the Church. We pray that those in the village with seeking hearts will develop tooth-aches and be in the meeting where we share the 4 laws or use the good News glove preceding our clinic. Eight seminary students invited us to go with them

for two days. They had taken on a project to saturate a village of 1000 with the gospel in one week. It was a privilege to be a part of that worthwhile project. They plan to establish a church, the first in the village.

Opportunities are vast in helping the poor on the outskirts of Seoul. We have held clinics in Sang Nam City Day Care Center, and also in MonWon Dong, and TopShimNee.

How we praise and thank God for the privilege of serving Him in this needy land of Korea to help fulfill the great Commission in our generation.



# RURAL MEDICAL WORK

by Larry C. Wilkinson



Magok Christian Clinic Staff 10 Member Nursing Student team  
Chang Nam. Univ. Nursing School *In-Clinic residence summer, 1975*

The Magok Christian Clinic was founded on April 8, 1968. It is mainly supported by the Reorganized Church of Jesus Christ of Latter Day Saints with World Headquarters located in Independence, Missouri.

The genesis of the Korean Mission of the Church was in the early 1960's and the Juridical Persons Social Welfare purposes included,

1) Health Care, and 2) Education.

Because of several influences, the traditional Health Mission form pointed toward primary care in the rural area. Not the least of these influences was the ability of a small World Church (approximately 200,000 members) to fund, staff, and support a facility. Other influences included:

- 1) Korean peoples' needs and Welfare Agency and Government response in the Health Section,
- 2) Contemporary experience in the International field of Comprehensive Community Health care for Developing Nations in the rural minimal facility primary care vehicle emphasizing prevention and education,
- 3) The goals and objectives of the Korean Mission.

The above influences led us toward the probability of a demonstration oriented program project which would be on a minimal base and have the possibility of turn over to a similar national institution built into it from the beginning.

Miss Esme R. Smith (Australian Nurse Mid-wife) came out to Korea in the early 1960's and while helping the Mission survey and formulate various



**Student nurses practising Well-Baby Clinic**  
*NamLi-Pae Bang Myon Summer, 1975*

Health Field Programs, taught Surgical Nursing in Seoul National University's Nursing School.

After a doctorless area with good communications and transportation potential had been found and village participation assured through the donation of land for a facility, actual implementation of the program began with a building program which was finished in April 1968.

The Health Clinic is located in the Village of Magok approximately 100 kilometers south of Seoul directly down the Pusan Expressway. Exiting at CheonAn the village is located half-way between CheonAn and OnNyang (Hot-spring Resort Area where Admiral Lee, Sun-sin's memorial shrine is located).

The three story block style minimal building has outpatient treatment rooms, X-ray and laboratory equipment, drug dispensary, and various storage rooms with a one car garage in basement and water storage tank on the third story.

The service area includes Thang Jong Township and Pae Bang Township of Ah San Kun (country) with a total population of twenty six thousand people. Electricity arrived in the village in April 1971 while we still continue to rely upon a 3 kilo 'homelite' for backup power.

The Program has evolved from the basic foundation of Out-patient Care under a Korean Physician, and Maternal Child Health under Miss Smith, with X-ray and Laboratory in operation from the beginning.

The Wilkinsons came out in January 1970 and Larry assumed the Administrative responsibility with Dorcas joining the nursing staff in February 1971 after 4 levels of language school.

The evolution has been one of movement from exclusiveness toward inclusiveness in people and program. In the beginning only those who could come to the facility would receive care, and the care

itself was restricted in it's curative nature.

The inclusive trend has culminated in the staff and program as it is today. Besides the foreigners previously mentioned, we have one Korean physician as Medical Director, one Korean male Laboratory and X-ray Technician, a male driver and maintenance-man, and male night watchman. We have one female Midwife, one registered Nurse, two registered practical Nurses, a secretary receptionist, and a housecleaner. The following is an outline of current programming:

1. Out Patient Care-clinic facility.
2. Maternal Child Health-clinic facility and



**Village Volunteers of Miss E.R. Smith**  
**Thang Jong Township**  
**Comprehensive Community**  
**Health Demonstration Program**

traveling.

- a) Prenatal Clinics
- b) Home-delivery-24 hr call.
- c) Well-Baby Clinics-birth through 2 years.
- d) Family Planning

Villages near the facility have in-clinics and all other villages meet at 6 traveling clinics held in New Village Halls or Village Chiefs' residences.

3. Public School Program-health maintenance program at 3 Government Primary Schools including physical examinations, stool testing and vaccinations, with weekly traveling clinics for first aid care and education.

4. Volunteer Dental Clinics-held twice per month with Korean and U.S. Armed Forces Personnel sharing with Clinics at the Health Clinic Facility. (The Facility has had the donation of a Dental Chair and other minimal equipment).

5. Relationship with ChungNam National University's Medical and Nursing School (provincial university at Taejon). One of the major objectives





**Student nurses practising Well-Baby Clinic**  
*NamLi-Pae Bang Myon Summer, 1975*

here is to expose medical and nursing students to the Rural Public Health area while in the post-graduate educational period.

6. Thang Jong Township, Comprehensive Community Health Demonstration Program. A Health Committee including participants from Country Public Health Dept., ChungNam University, Township office, and Magok Christian Clinic have chosen and trained 6 village volunteers from 2 designated village (5 sections), and after House to House Health Surveying, X-ray screening by Gov't vans, and stool testing total population, a total program is in progress based on the volunteers case finding and referral to appropriate facility. Program coordinated by Township Health Worker, and Miss Esme R. Smith, with Health Committee meeting monthly.

We have continued within our original philosophy of working from within the existing system and attempting to help maximise the potential found while at the same time understanding the tension and limitations also found therein. Our desire of eventual turnover dictates this practicality. The 'need' of the University for a similar program such as ours has opened the door for negotiations toward turnover possibilities which will perhaps insure the continual 'living' sacrifice of those who have given in the past.

Evangelism has been activity centered, with several meetings being attempted simultaneously depending upon participation. Participation is still very much influenced by the season here in the rural area. Cooking classes, girls clubs and 4-H, English language classes, etc. 'The 2nd story 'Classroom' doubles up as our Worship Center. There has been an active Sunday School (Sunday morn, Thursday evening) group of approximately 60 students continuously.

Worship is on Sunday Evenings and Wednesday evening is devoted to Bible Study. The leadership responsibility has fallen upon the foreigners with the women very active in several areas of outreach. Wilkinson leads Worship and teaches Bible. The emphasis has been 'John the Baptist' preparatory in content with 'Life of Christ' and Gospel parable repetition. Our limitation of language, and the rural peoples educational resources have led us toward simplicity of content and form with much reliance on Scripture and hymnology. Lack of a Church Building itself, seems to have been, and still to be a disadvantage in rural Korea.

While time and God alone will correctly weigh this meagre effort here as to its usefulness in the Church's total call to 'go into all the World', we have always felt that our medical program has received the major emphasis in a plan that should minister to the total person. We have learned through worrying and working it through that our love and its product of sacrificial service, should not be tied to the prior condition of resultant Church Membership. Medical Mission has in it the presupposed truth that much of it is a 'before the knowing of Christ' graceful act for strangers. It is many times the extension of the 'Holy Initiative.' The final question is one of transparency, "Is our care loving?" Oh that our love might match the inclusiveness of our Medical Missionary programs.

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Personal sketches:

Miss Esme R. Smith, an Australian Nurse Mid-wife with over 13 years experience in Korea, who pioneered the work at the Magok Health Clinic, is known to many of the readers through her participation in K.A.V.A. (previous Medical Committee Secretary), and the Medical Missionary Fellowship.

Larry & Dorcas Wilkinson, Jeremy and Peter, from U.S. (Peter born in village in 1971). Dorcas is known for vocal ability, solos at Seoul Union Church, 'Annie' in 1973 Taecheon Beach Presentation. Larry has designed or helped design 3 productions at Taejon Beach, and his art was featured in October 1974 at Seoul Union Club by the Religious Art Committee of Seoul Union Church.

# Poems

by Catherine Baker

(Catherine Baker was in Seoul with the Methodist Mission prior to World War II, teaching at Ewha. She wrote a number of short poems which were a delight to her friends. Recently, in going through an assorted collection of poems, I found these, one light and charming but very true to life then; one thoughtful, one definitely thought-provoking for all preachers.....A.D. Clark)

(Anyone who ever rode on the old Japanese third class sleeper will appreciate this. There were three shelves for sleepers, without bedding and only a curtain to shut out the light, which was never turned off. I always took the top shelf, so my feet would be above the traffic passing up and down the main aisle of the train. Sometimes one slept better than at other times as Miss Baker wryly suggests!)

\* \* \*

## Third Class Sleeper

Gently breathing he began,  
Placid as a child's soft slumber—  
Judging from the way he started,  
He was such a cultured man.

Then the breathing grew more deep.  
One admired such relaxation,  
Wondered at a mind so peaceful,  
Envied such a power to sleep.

Then suggestion of a snore—  
Just the faintest wee allusion,  
With apology and promise  
Not to do it any more.

Then he wholly lost himself,  
Making night a sawing gurgle—  
I respected such achievement,  
I awake on upper shelf.

\* \* \*

## No Night There?

No moonlight on the tree-rimmed lake?  
No owl's strange hooting near and far?  
No velvet darkness on the hills?  
No raptured gaze at evening star?

No twilight hour when the loved sun  
Descends his wide mysterious stair  
Leaving the sky in bars of gold  
And gray-no night? No evening prayer?

No sleeping chamber still and cool  
Banishing day's vexing alarms,  
Giving back rest and poise and power  
And loved one closely in the arms?

No morn with saucy call of bird?  
No wine-like drink of clean fresh air?  
No dawn-hushed moment challenging  
The heart to be, to live, to dare?  
No night there?



## KOREA CALLING

Editors: Rev. M.M. IRWIN

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 C.P.O. Seoul, Korea

Subscription \$1 a year (\$2.50 abroad)

\$7 a year for 10 to one address

Published by

The Christian Literature Society of Korea  
84-8, 2nd St. Chong-Ro, Seoul, Korea



FEB 23 1976

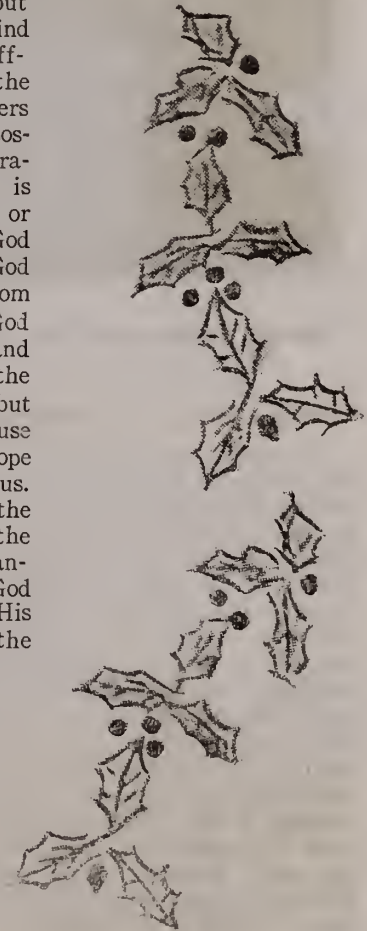
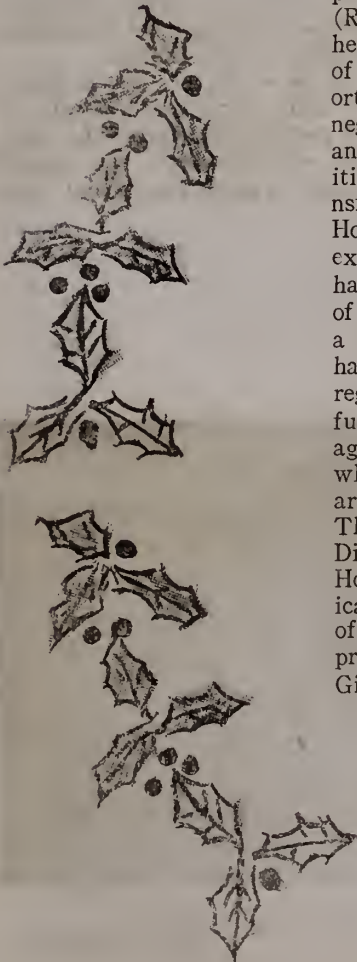
# KOREA CALLING

VOL. XIV. No. 10

NOVEMBER · DECEMBER · 1975

## *Korea Calling Sends Christmas Greetings To All Its Readers*

Korea Calling, at Christmas time and at all times wishes for you the Blessing which Paul prayed for his readers- "May the God of hope fill you with all joy and peace by your faith in Him, until by the power of the Holy Spirit, you overflow with hope". (Rom. 15<sup>13</sup>). Paul may sound redundant here, but he knew that the God of Hope illumines the mind of the believer even when all of our humanistic efforts and impulses fail. This Hope is not merely the negative desire to be delivered from the disasters and disappointments of life. But it is Hope in a positive way for all that God is doing in Christ to transform our society and our individual lives. It is Hope beyond the bounds of our present thought or experience in the limitless possibilities which God has for mankind. Two of the gifts which the God of Hope brings are Joy and Peace. They spring from a deep confidence in the eternal purpose which God has for mankind. They lift us out of fear and regret for the past and give us assurance for the future. And so Paul returns to the word Hope but again we believe that this is not redundancy because where peace and joy abound the horizons of hope are enlarged by God creatively at work within us. This was the experience of the early Christians, the Divine Presence was the secret of power. It is the Holy Spirit that saves our daily lives from mechanical routine and frustrating despair. And so the God of hope can give us an enlarging hope when His presence is with us and when we sincerely accept the Gift of His Son in our lives.



## EARCOS MEETS IN SEOUL



Richard Underwood Greets the EARCOS Delegates

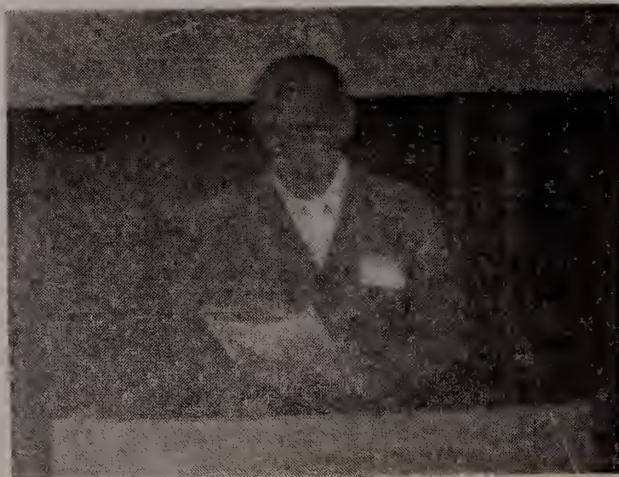
The 1975 annual conference of English language and American curriculum schools in East Asia was held at the Sejong Hotel and the Seoul Foreign School in Seoul, Korea. The East Asia Regional Council of Overseas Schools is the formal organization which represents some 45 schools in eleven Asian countries. There is a combined enrollment in these schools of over 20,000 students. 75% of these are U.S. citizens, and the remaining represent some thirty other nationalities. The 1975 conference had as special consultants a number of eminent educators from the United States and also drew on the rich resources of the staffs of the member schools. The meeting was designed to encourage small group sessions so that each delegate would have ample opportunity to interact with the consultants and with the delegates from the other schools. In all there were over fifteen different specific topic centered small group sessions which ranged from financial and housekeeping prob-

lems of overseas schools to in-depth discussions of the most recent educational concerns in the U.S. and Asia.

Immediately after the regular EARCOS annual meeting, a number of the Christian schools involved in EARCOS met for two days at KCA in Taejon where they discussed matters of particular concern to the Protestant Christian school. The particular emphasis this year was on the real essence of a Christian school and emphasized that faculty and administrators' attitudes as reflected in day by day behavior should be the distinguishing factor. Christian Education programs, chapels and other visible manifestations are plus factors only when they are built into a school where teachers and administrators behave in loving Christian concern for the total welfare of every student.

There was also a post conference workshop dealing with the problem of college admissions and counseling of students who are hoping to enter college.

Due to the location of the conference it was possible for SFS to be very fully represented at all of these meetings and it is particularly noteworthy that not only teachers and administrators, but many Board members participated in depth throughout the week.



Dr. Wilson, Chairman of SFS Board, addresses EARCOS



## EARCOS-A THEME ADDRESS

One of the EARCOS theme speakers was Dr. Louis J. Rubins, Professor of Education at the University of Illinois. In his opening address entitled "Education For The Future, Sense and Nonsense", Dr. Rubins noted the nihilistic mood of pessimism which often permeates the American youth scene today and thereby inevitably comes to be the prevailing atmosphere of thinking for young people overseas. So often it seems taken for granted that this is the worst of all possible times to grow into maturity and that all of our ancestors had a better chance for purposeful living than the young people of today. This disillusionment brought on by Watergate, the energy crisis, economic uncertainty and international insecurity has led to the adoption of a neo-hedonistic attitude in many youth circles where "eat drink and be merry" seems to be the only order of the day.

Therefore a primary concern of parents and teachers today is what to teach in regard to the future. Dr. Rubins noted that most past predictions in regard to the future are uniformly wrong or at least, very inaccurate. Historians note, too, that we are living in the twenty-first human civilization, of the preceding twenty, nineteen collapsed because of internal causes. Only one of the twenty was destroyed by external military force. In regard to our own predicament today here are two schools of thought. There are the pessimists who point to the increasing divorce rate, the number of abortions, the decline in family stability and they use these statistics and trends to forecast that the end of our civilization is imminent. There are also the pessimists who admit that the civilized world is in deep trouble but they have faith in the resiliency of human nature and the problem-solving ability of the human species. Human nature has been resuscitated from a morass of difficulty on many occasions in the past.

Consequently when we are concerned with what shall be taught to the young people of today the only way to confront the prevalence of nihilism or despair is to teach from the optimistic point of view, and to assume that life on this planet will survive. It is our responsibility to try to see that this life is the best life possible under the circumstances. This optimism must be realistic in its facing of the situation. The situation includes the deep problems of food and energy which our generation is facing. There are the complexities occasioned by the rising expectations of people who are no longer satisfied to be counted among the undeveloped or dispossessed. There is the prevalence of famine occasioned by seasons of drought and also by a rising population. By the year 2000 twice as many people will consume thirty times

as much energy as was the per capita consumption in the year 1000. There is the increased possibility of nuclear blackmail on the part of a small nation which possesses nuclear technology but which is starving. The situation today is such that we have come to the end of the day in which the stronger won and the weaker lost. We are faced with a new day in the human drama in which all must win in the solution of our problems. If not, the loser is capable of bringing disaster upon all.

Our children must not be shielded from these aspects of our life today and their implications for the future. They must also be enabled to see that ours has been an increasingly materialistic society, that ours is a very high standard of living, enjoyed at the expense of others but now these others also want their share. Therefore our children should know about the areas of conflict and be trained in the attitudes which are basic to conflict resolution. Our children should be trained in optimism sufficiently to believe that all of these problems are not insurmountable. Unfortunately today the image of the schools is at a low ebb. Rightly or wrongly the school have always been blamed for the disasters and failings of society. Today's schools are the best in history. Nevertheless recent statistics reveal a definite decline in the scores of achievement tests. This decline is considerable. It is not easily explained because it results from a combination of many factors. Also there are influences derived from the school environment which are not measurable.

Dr. Rubins sees a major trend of thinking in education turning toward conservatism and a return to the fundamentals or basics.

Dr. Rubins maintained that our children should be taught a realistic concept of the self. To teach positive feelings about the self on a counterfeit basis is wrong. To teach a child that he and his feelings are "okay" when they are not "okay" is misleading and eventually self destructive rather than self edifying. A healthy realistic self concept must be based on the child's real capacities.

Today the schools must be enlisted in the struggle against a rising tide of hedonism. Former generations were taught to enjoy their work and to derive satisfaction from the daily round. However with the modern generation is so much monotony encountered in assembly line jobs that there is a strong tendency to extremism in the search for pleasure when the working day is over. Some have urged self-fulfillment in the "peak experiences" of life but these "peak experiences" of pleasure and creativity are extremely rare for people who must spend the greater

part of their lives in the boredom of monotonous tasks.

In summary Dr. Rubins emphasized that we need to teach first of all an awareness of current problems facing civilization. Secondly the schools should stress the learning of an ability to recognize and deal with or solve problems. Thirdly, today we have to give the

children a sense of optimism. Next, our children of the Western civilization must learn that the good life is not necessarily the materialistic or affluent life. And lastly, of consummate importance, the child must learn that the concept of self-fulfilment must be derived from within himself and from his own capabilities rather than from the opinions of others.

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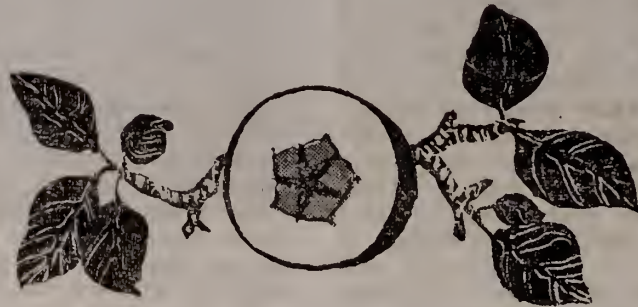
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## Thanksgiving IN Korea 1975

*by Mr. Cho Eui Soo*

Many Korean Christian Churches observed Thanksgiving Day on Nov. 16. Some others observed this festival on Nov. 23rd. A few had previously observed Thanksgiving to coincide with the celebration of Chu Sok on the third weekend in September. On whichever day was chosen, the people in large cathedral-like edifices like Yong Rak and in humble

village churches brought donations of produce, fruits, grains and vegetables with which their church was adorned for this service. Later, on the same day these gifts were distributed to more needy members of the community, to orphanages, elderly poor people, hospital patients and to those who live in the destitute areas of Seoul and other large cities.



One particularly whole hearted observation of Thanksgiving was held on Nov. 19th at Dae Kwang Primary School, which is located in Sin Sul Deng on the Eastern edge of Seoul. This school was opened under mission auspices in 1966. From the financial point of view it is now an independent school but it maintains close association with the Presbyterian Church in Korea. There are 1062 students and a staff of

thirty teachers. The Principal is Mr. Chang Ro Lcc. Regular worship services and religious instructions are a part of the curriculum at this school. The Thanksgiving celebration was held in the large two thousand seat auditorium which is shared with the middle and high schools which are located on adjacent properties.



*Thanksgiving Operetta* Dae Kwang School

The children filed in from both sides of the auditorium, each carrying some contribution of fruit, vegetables or groceries which were placed on the edge of the stage. After they were seated a worship service was conducted by the school chaplain, the Rev. Kim Hak Bok. Following the Benediction the school choir and orchestra continued to celebrate the Thanksgiving theme in a well-prepared program. The school orchestra is a forty piece ensemble consisting of xylophones, accordions, melodicas, violins, several small organ and a piano. The program also included a short operetta telling the story of the first Thanksgiving in America. A makebelieve "Mayflower" was manipulated unto the stage. After the young "pilgrims" had disembarked they were molested by black-costumed "natives" and some small red demons representing illness. However in the finale both natives and newcomers were reconciled and danced together with abandon.

Another number on the program also giving expression to the Thanksgiving theme was a beautiful traditional Korean style dance performed by Miss Kim Mi Suk. There was also a contribution of group dancing by the students.

A highlight of this celebration was the singing of the school choir led by Director Song In Sup. In a competition for school choirs last year, this choir was singled out for special recognition and won a prize called "The Special Class Award". Sometime ago this group was invited to sing in Japan where they toured several cities, winning high acclaim for each concert that they gave. This year during the Christmas season they will tour the larger Korean cities, paying their own transportation expenses. Later in the winter they will be available to sing invitation. Their repertoire includes sacred and secular music and folk songs.





Dae Kwang Primary School Orchestra



*Korean children make their Contribution, too.*





Thanksgiving In The Korean Tradition



Dae Kwang Primary School Choir

## A Letter From England

### Korea Calling

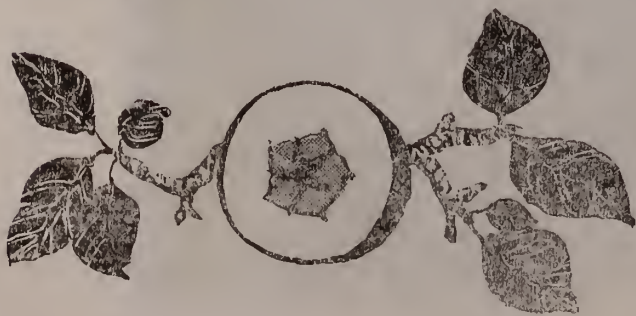
Dear Editor:

We would ask the favour of your columns to pass on to our friends how God has been guiding us, and to let them know that for the time being we are not returning to Korea. We have been invited to represent the mission in Scotland based in Glasgow. We shall have responsibility for recruits for the mission and it is our hope that links between the Korean Church and the Scottish Presbyterian Church will be strengthened.

After leaving Korea in great haste last year, we have continued to see the Lord's faithfulness and care. We had a difficult time on our return as Kathleen had to undergo surgery on three occasions. Such was our concern that we felt it right to invite elders of the Church to the hospital where we had a simple prayer-service with anointing of oil and laying on of hands. The Lord responded so clearly to this act of faith that we feel bound to bear witness to this. Kathleen has made a good recovery but we do not feel it right to return to Korea yet. While we were considering the possibilities of a ministry in England, we were invited to this job in Scotland. We shall be moving to Glasgow in June and extend an invitation to friends to visit us at 23, Cairngovan Road, Glasgow. We remember with gratitude the kindness of so many in various missionary bodies and can only say thankyou for your fellowship and encouragement over the years. We shall not forget you and Korea will continue to have a firm place in our affections and prayers.

*Sincerely in Christ,  
John and Kathleen Wallis*

Overseas Missionary Fellowship  
Newington Green,  
London N. 16 90D



## Sanitarium Patients Need Warmth

On the North-west outskirts of Seoul the Suh Bu City Sanitarium houses about four hundred and fifty tuberculosis patients. From this hospital there is a very good recovery rate even though most of the patients are poor.

The city supplies the medicines for the first stage of hospitalization but for subsequent stages on the way to recovery these patients have to buy their own medicines. The hospital provides the patients and staff with the opportunity to worship in a well-appointed chapel. The patients themselves are expected to pay for the chaplain's expenses in coming to lead their worship and Bible study. Unfortunately the chapel is unheated. The city authorities have provided an oil heater but the budget does not allow for the fuel expenses and the patients are trying to raise funds for eight drums of fuel oil. Since they are tuberculosis patients they are understandably reluctant to expose themselves to a cold chapel. Their fellowship and the spirit of their worship would be greatly enhanced by the possibility of having a warm place in which to gather. Any contributions for this cause will be very gratefully received at the C.L.S. office on Chong Ro, 2 Ka, opposite the Y.M.C.A.

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### KOREA CALLING

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Subscription \$1 a year (\$2.50 abroad)

\$7 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea



JUL 8 1977

# KOREA CALLING

VOL. XVI NO. 3

March 1977

## *Dear Friend of Dorothy and Horace*

10th February 1977



Yesterday was their Wedding Day; a beautiful sunny winter day and a day of rejoicing for us who are their friends.

They were married first at Seoul City Hall, which was rather a paradox as they went to the City Hall with documentation from both the Australian and American Embassies to say that they were eligible to be married and the City Hall gave them a certificate which stated, "We acknowledge the fact that you have been married at the Australian and

American Embassies". Mr. Michael Cogan of the Australian Embassy went with them to witness the marriage for the Australian Embassy.

The ceremony that you will be interested in was the one held at 3:00 p.m. at the home of the Australian Ambassador. The rooms were filled with flowers, mainly pink and white and at one end of the reception room we arranged a worship centre. The prelude and processional music was all taped and Dorothy entered accompanied by Don Horne,

our Ambassador, to Parry's "I was Glad". Her dress of Koryo silk was in shades of cyclamen and pink. The high collar, cuffs and hem were all quilted. The frock was designed by Julia Lee, daughter-in-law to the late Crown Prince of Korea. Dorothy also wore Julia's pearls which had been given to her on the occasion of her marriage by the Japanese Imperial House. Elizabeth Neil was junior bridesmaid in pink velvet. She was both thrilled and scared.

The Rev. Desmond Neil conducted the service using the Order of Service from the Australian Presbyterian Book of Common Order. We sang two hymns, "Praise to the Lord the Almighty" and "O God of Love, to thee we bow". The latter is from the new Scottish Church Hymnary. In his words to the bride and groom Des spoke on the need of the exercise of Christian Love to overcome every crisis in this new relationship and to develop true affec-

tion, within which needs can be fulfilled, hurts healed and both lives enriched.

The ceremony was followed by an Australian afternoon tea during which time the cake was cut, cables read from many absent family members and friends, and speeches made. Horace is a very keen sailor and this was reflected in the nautical terms used in the speeches. They left for a Taiwan honeymoon under a shower of rice.

Their wedding was one of the loveliest ones that I have attended. They were married among a group of friends who have known and loved them both for a long time. This gave it extra joy.

We rejoice with them.

Yours sincerely

Marjorie Neil

# ETHICS EAST AND WEST



An important book recently published by Korea Christian Literature Society is *Ethics East and West* by Dr. Yun Song Bum, President of the Methodist Seminary in Seoul. The present edition is an English translation by Michael C. Kalton.

It is a valuable work for anyone who wants to learn more about the basic ethical stance and thought pattern of the Eastern mind. It is valuable, too,

for anyone who wants to compare the Eastern and Western approaches to marriage, the family, democracy and all human relationships.

The back cover of the book tells us that Dr. Yun is well qualified to write such a book. He completed his doctorate in theology at the University of Basel in Switzerland where he studied under Karl Barth. Dr. Yun has frequently served as a delegate and as



a speaker at ecumenical and international conferences. He has translated into Korean Paul Althaus' *Dogmatics in Outline*, Karl Jasper's *Introduction To Philosophy*, Kant's *Critique of Pure Reason*, Rudolf Otto's *The Idea of The Holy*, Emil Brunner's *Philosophy of Religion* and other important books. Dr. Yun's own writings include *St. Paul's View of Man, Christianity and Korean Thought*, *A Korean Theology* and *Karl Barth*. In these various writings Dr. Yun is trying to make European thought comprehensible to his Korean readers and he is also establishing a truly Asiatic expression of Christianity.

The translator of *Ethics East and West*, Michael C. Kalton is a Ph. D. candidate at the Graduate School of Harvard University. He is regarded as an able scholar in the field of Eastern studies and expects to complete his doctoral degree this year. Mr. Kalton describes Dr. Yun's book as "more than just a comparison of Confucian, western secular and Christian ethical thought; it is a critique of the type of ethics arising from the western philosophical tradition from a Confucian point of view, and a call to distinguish Christian ethics from such western ethics and to refound them in a more Biblical perspective, a perspective which Dr. Yun argues is in fundamental harmony with and elucidated by the central themes of the Confucian tradition."

This book invites the people of east Asia to approach the Christian message with a greater confidence in their own traditional values, rather than accept as truly Christian an ethic that has been transformed by the western intellectual tradition.

To the Western reader, both Christian and non-Christian this book issues a challenge to reconsider our tacitly individualistic assumptions about the nature of man and our approach to marriage, the family and social relationships, which follows from those assumptions.

This book is actually a translation of the fourth volume of Dr. Yun's *Korean Theology* and parts of this manuscript were read at the International Congress for the History of Religions at Lancaster University, England, in 1975

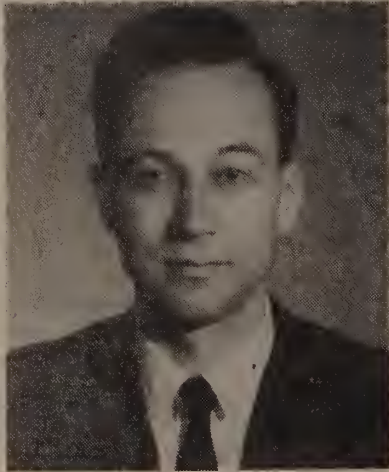
Dr. Yun makes a very important point when he shows the reader a fundamental difference between the East Asian and Western approaches to Ethics. The Eastern approach deals with Ethics as being the principles governing inter-personal relationships; whereas western ethics, following the Kantian emphasis, concentrates on human activity rather than the matter of inter-personal relationships. Dr. Yun implies that the western Christian is often unaware of how deeply his own thinking has been influenced by Kantian ethics. Kant found in reason a universal basis for ethical values but such an ethic is oriented about the individual rather than to the person-in-relation. For example Kantian ethics emphasizes duty

which I myself must fulfill. This is basic to western ethics; but it is a mistake to assume that this is Christian ethics. Dr. Yun refers to both Karl Barth and Emil Brunner for his authority in the insistence that the starting point of Christian ethics is not the self as an individual, but the self as part of the family. But the ethical importance of the family is not emphasized by secular western ethics. In Kant's *Critique of Practical Reason* there is almost no mention of the family. However, as Dr. Yun points out, both Christianity and Confucianism are religions of the East and both begin with the family.

Even though Christianity has had great influence on Western thought, it would seem that western thought has lost sight of the importance and meaning of the family ethic. Dr. Yun writes: "I feel there is an urgent need to correct this shortcoming of Western ethics by re-emphasizing family based ethics, the characteristic ethic of East Asia. Therefore he believes that Christianity must extricate itself from nineteenth century European thought. It must recognize or re-emphasize its fundamental basis in Scripture and there it will discover that there is a common strand running through both Christian and Confucian ethics. "...In Christian ethics the concrete ethical pattern is Jesus Christ, and whenever one speaks of Jesus Christ, the relationship of the heavenly Father with His Only-begotten Son is always present. In this it resembles Confucian ethics in which filial piety, the father-son relationship, is the constant norm and the basis of all virtue.

The book points out that, unfortunately, this term "filial piety" is not well received by western readers, because neither of these words, "filial" or "piety", is held in high esteem in the English language today. However, throughout his book, Dr. Yun makes clear that the kind of filial piety spoken of by Confucius should not be confused with mere dutifulness to one's parents. Instead filial piety is the essence of what Confucianism believes to be truly human. Consequently the external practices of duty to one's family are only the result of "a personal self-identity in which the self is viewed not as an isolated, ultimate human unit, but rather as a member of a family, a being whose existence is based in the existence of others." So, for the Confucian, filial piety signifies the most basic orientation to one's existence, an orientation which overcomes ego-centrism with a living realization that one's being is not a self-enclosed unit but something inherited, as being received from the past. Dr. Yun believes that this thought is fundamental to Biblical Christianity and that it has far-reaching implications which he explores in the pages of this book.

## SHAMANISM AND ECSTASY



Art Kinsler has the honor of being the first foreigner to have earned the Th. D. degree from the theological college of Yonsei University. His thesis dealt with various aspects of Korean folk religion, particularly Shamanism and its fertility rites. Dr. Kinsler recently used material from this study in his address to the Royal Asiatic Society, entitled *Shamanism and Ecstasy*. Among far-east specialists there is a difference of opinion as to what part of Korean folk religion is really Shamanism and as to how much of Korean Shamanism is indigenous to this peninsula. The preparation of this thesis required travel to and lengthy sojourns in various districts of rural Korea. In many respects Korean shamanism was found to be closely related to that of north-east Asia, but in other respects it was found to be clearly distinguishable by having its own peculiar origin. Those who are interested in the activity of "mudangs" in Korea and those who are interested in knowing more about the "pre-Confucian" ethos of Korea will find this address worthy of study. It will be published in a forthcoming issue of the R.A.S. Transactions.

## THE UPPER ROOM AND THE KOREAN SERVICEMAN

Korea Calling is very grateful to those who have responded to the appeal for financial support in placing copies of the Upper Room in the hands of Korean servicemen. There is no doubt that these booklets are widely read, studied and passed from one man to another in the course of the day's training and activities. Several Chaplains have requested more copies.

Formerly this distribution was financed from the Upper Room headquarters in Nashville. However this subsidy is no longer available. One copy of the Upper Room for one year—that is six issues, can be provided for one hundred and fifty won or thirty-five cents.

We deeply appreciate the support given to this cause by several Korean Churches and by Seoul Union Church. However more help is needed to sustain the present number of readers and, if possible, to increase that number.

Please make this your concern and send your help to the Rev. R. Rice, Business Manager of Korea Calling.

### KOREA CALLING

Editors: Rev. M.M. IRWIN

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)  
\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea  
84-8, 2nd St. Chong-Ro, Seoul, Korea  
Tel. 74. 1906, 74. 3092



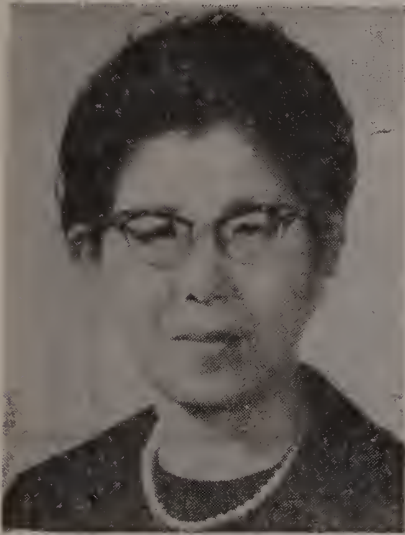
# KOREA CALLING

VOL. XVIII NO. 4

April 1979

## In Memoriam

*Korea Calling extends deepest sympathy to the family and friends of Professor Lee Yong Bok and to the family and friends of Mrs. John E. (Rocky) Talmage.*



Prof. Lee Yong-Bok



Mrs. Roslin Talmage

Mrs. Lee Yong-Bok was for many years a Professor of nursing at Ewha. Active in the Red Cross, winner of the Florence Nightingale award for outstanding service to Red Cross projects, the mother of three sons and devoted wife of Dr. Chough Sun-Chool, Professor Lee died on Dec. 26, 1978. Her husband is General Secretary of Christian Literature Society of Korea

Mrs. John Talmage, known to family and friends as "Rocky," beloved wife of Rev. John E. Talmage, mother of three sons, will be long remembered as a very gracious hostess, as one who intuitively realized the needs of those around her. Rocky died in Black Mountain, N.C. on Feb. 15, 1979. Her husband's address is:  
305 Montreat Road,  
Black Mountain, NC, 28711

# Paul Lee's People

*"Probably no other United Church in all Canada has had such remarkable growth"*

Paul Lee, a Presbyterian graduate of Seoul Seminary in Korea, borrowed money to come to Canada in 1967. He spent the summer picking fruit in south-western Ontario to pay his debts and bring his wife and son to join him.

Now he is minister of the United Church's youngest ethnic congregation, Korean Emmanuel Church. And probably no United Church in all of Canada has had a more remarkable growth.

It was founded in June 1977 by a small group which left the large Korean congregation which meets in mid-Toronto at Bloor Street United. The average age of its members is 37. Their average time in Canada is five years. None has been here longer than 12 years.

During the first year the adult congregation grew from 64 to 235. Of those, 126 became full members. "Many of them had not been Christian. They had never been in church before," Mr. Lee says. During the first year 24 adults were baptized and confirmed and 15 had joined a confirmation class to be received in September 1978.

There was debate at first about seeking financial assistance from the United Church, but the 64 original members decided to be independent. By January 1978, 93 supporting families agreed to a budget of \$45,000. That included the salary of a fulltime pastor, Mr. Lee, and \$5,000 yearly rent to Armour Heights United Church in north Toronto, for Sunday afternoon and some weekday use of their building.

"We're glad to have them," says the Rev. William Stanford, Armour Heights' minister. And Mr. Lee told me and his session, "Mr. Stanford has been super."

The budget means that Emmanuel's families were ready to contribute an average \$500 a year. "Our people are young, and a lot of

them have mortgage problems," one of the elders says. A good many, including the Lees and their children, live in apartments.

Average Sunday attendance of the once-tiny congregation is 140 adults, 20 young people and 80 children. The Sunday schedule is:

1 p.m.: adult Bible class in Korean; Korean language class for children; chancel choir practice.

2 p.m.: worship service in Korean; Hi-C young people's service in English; Sunday school in English.

3 p.m.: fellowship hour with tea and coffee.

4 p.m.: chancel choir practice; children's choir practice.

Sometimes, Mr. Lee says, "we're here until six o'clock."

"In addition to the pledges to the budget, you ought to know what some of our members have given in special gifts," Mr. Lee says, and he proceeded to list them.

One gave 40 choir gowns. Another donated the communion set at a cost of \$450. One gave an English-character electric typewriter, and another a Korean typewriter which had to be imported from Korea. One gave an over head projector. And others gave a communion table cloth, and a filing cabinet for the office, and a pingpong set, and cribs and toys for the nursery, and a movie screen and projector.





# KOREAN AND OTHER CHRISTIANS IN THE UNITED CHURCH OF CANADA

by A.C. Forrest

You meet them in the corner stores, or waiting on tables in restaurants, or riding buses, or picking fruit on Canadian farms. They may have strange accents, unfamiliar customs, and skins darker than Canadians are used to.

We don't call them "new Canadians" any more. Now the term is "ethnic minorities". Many are Buddhists, Muslims or Hindus, who worship in their own mosques and temples. But many are Christians, and a substantial number worship in United Churches every Sunday.

Once, the aim was to assimilate them. We don't pursue that much now; for that matter, we don't call Canada a "Christian country" any more, either. The word now is "pluralism". Instead of setting up Churches of All Nations, or All People's Missions, the emphasis is ecumenical.

Why? The reasons are complex. But the way the United Church extends Christian fellowship and support to newcomers to our country says a great deal about our church, and our understanding of the Gospel.

Last summer, pastors and lay representatives of over 40 different ethnic congregations, and about a dozen different nationalities, held a conference at the Vancouver School of Theology, under the auspices of the national Division of Mission in Canada. Some of the congregations are prospering. Others are in decline.

You might wonder what European, Asian, and West Indian church people have in common, at such a gathering. For they are very different in many ways. But they have some common problems. Some of their difficulties are with those of us who have lived here all our lives. And some of the problems can be attributed to "culture shock", especially for Christians from Hong Kong, India, Korea, and other Asian countries. They were members of a racial majority and a religious minority; here, it's the opposite.

At the conference, they discussed forthrightly with national staff representatives Elizabeth Loweth and Albion Wright their problems, aspirations, and relationships within the United Church.

In some ways, it is remarkable that they are in the United Church at all. For though the United Church sends missionaries to many countries, it never seeks to establish a United Church outside Canada. Immigrants from Korea, for example, may have known, or been taught by, United Church missionaries, but they are unlikely to know about the United Church. Before coming here, they would have been Anglican, Presbyterian, Pentecostal, Baptist, or something else.

In Canada, the United Church for 50 years has had significant mission work among newcomers. Most of the ethnic congregations have been supported in part by mission funds, administered until the re-structuring of the 60's by the Board of Home Missions and the Woman's Missionary Society. It was often said that the Gospel was preached every Sunday from United Church pulpits in over 20 tongues.

But during the past two decades, there have been changes. The mission boards disappeared. In the re-shuffled administration, some ethnic peoples felt they lost out. They have felt overlooked or unaccepted in presbytery and Conference; they have not had an "ethnic desk" at national offices.

At the same time, elderly people in their congregations died. Young people grew up, and were assimilated into English-speaking churches. Some old churches have had to struggle to stay alive and to maintain services in their own language.

However, recent waves of immigration have brought new people to some of these old congregations. And brought people from new areas—the Caribbean, Pakistan, Africa, Hungary, and the Middle East.

To study these changes, and to continue

some of the mission work, the national offices established an Ethnic Ministries Task Force several years ago. And British Columbia Conference set up its own task force, to review the past, examine present trends, and outline strategy for the future.

The B.C. task force, on looking back, found that Home Mission objectives had been to provide a Christian welcome to immigrants; to help create a neighborhood in a largely Anglo-Saxon country; to combat racism; and to "Christianize everyone".

Now the United Church is no longer chief host to newcomers; it takes its place alongside others. And among those highly successful "others" are the Pentecostal and Evangelical churches.

The Rev. Frank Gabourel, the exceptionally able minister of Montreal's black Union Church, one of the city's liveliest congregations, says that 80 percent of his congregation's members were not there ten years ago. During the last decade, 14 new black congregations have been organized in Montreal—not one of them is United Church.

When Union was organized 70 years ago by black railway porters in Montreal, they sought help from the Methodist Church to establish their congregation. Black immigrants today do not seek United Church help for new congregations. Though many worship in United churches, or attend other denominations, most of them seem to set up their own congregations.

On the other hand, many Korean immigrants have chosen the United Church, starting four new congregations in Vancouver, Edmonton, and Toronto. In each instance they have chosen to share facilities with an existing congregation.

Not all of those who chose to be part of the United Church find themselves fully happy there. A report from Montreal-Ottawa Conference (which has Chinese, Japanese, Korean, Italian, Armenian, Hungarian, and black congregations) expressed concern about the theological perspectives of United Church resource materials, especially those for church schools.

The newcomers, on the whole, are more evangelical and conservative than the typical United Church.

However, there are things they appreciate about the United Church. The same M & O minorities said they were tired of stereotypes of "white missionaries" "doing good to non-Anglo-Saxon peoples". And while there may still be some patronizing attitudes, the B.C. task force found improvement. It pointed out that the struggle has shifted from helping

minorities to combatting prejudice and racist structures in Canadian society.

The ethnic churches appreciate that social-political emphasis, but some other United Church political stances are less welcome. To overgeneralize: rightists feel that church policies are too leftist.

It has to be understood that many Christian immigrants are themselves deeply divided. Some Chinese support the People's Republic of China; others are refugees from it. Many Koreans dislike Communism, but disagree within their own family on current Korean politics. Many Hungarians fled when the Russians moved in. Like people from Czechoslovakia and the Baltic, they hate Communism and fear the church is soft on it; others favor some sort of detente.

Some, Italians for example, are troubled by the United Church's friendly attitude to Roman Catholicism. After all, Protestants in their countries suffered persecution for centuries.

For Asian minorities, conversion may have been costly, sometimes resulting in loss of job and family. For them, the current emphasis on "dialogue with those of other faiths" seems a strange way to engage in mission. Fortunately, many of their own ethnic pastors are good theologians and can interpret what is happening.

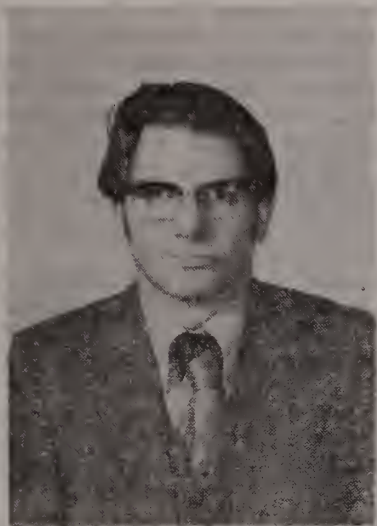
Most challenging of all for those who have chosen the United Church, is the vigorous welcome-wagon activity of evangelical-conservatives. Their theology is more congenial to those converted by missionary activity in Korea and Hong Kong; their rightwing politics are less disturbing to Hungarian and Korean anti-Communists; their vigorous Protestantism more familiar to Italians; and their music and worship more attractive to the majority of Caribbean blacks.

Their representatives are by no means united on whether their future means being assimilated into regular congregations or maintaining their own congregations. Some want an ethnic desk in Toronto; others prefer to fit into the church structures where they are. Most feel they should be more active in presbyteries, but find that it is not easy.

When Albion Wright was asked what proportion of his time he expected to spend working with ethnic minorities, he said, "About ten percent." There were no complaints. They knew that meant they were to be treated as adults, expected to take their place and make their contribution within their presbyteries—with appropriate assistance, when and if needed, from the denominational offices.



## A Missionary Pharmacist Reviews His Year In Korea



Mr. Warren

*Mr. Warren obtained his arts degree from the University of Western Ontario in 1959 and then graduated from the Faculty of Pharmacy, University of Toronto in 1962. His first position was at the Ottawa Civic Hospital, and in 1964 he joined the United Church of Canadian Mission in Korea.*

*"Folding powder papers, treating dog and snake bites, dispensing drugs for leprosy and tuberculosis, and travelling to outlying epileptic clinics are all part of the professional activities of an Ontario registered pharmacist in Korea."*

It was mid July when I arrived here and the rainy season was just about over so I had a bit of time before language school began in September. After a few days of seeing the palaces and sights of Seoul, I was anxious to see the hospital in Wonju to which I was being assigned. Wonju Union Christian Hospital, as it was then called, was a two-story, 75-bed hospital which included a one-story outpatient clinic wing. I spent a few days becoming acquainted with Wonju and getting accustomed to the hospital pharmacy and its small staff. Then I was directed to go to the beach where the missionaries of our church were holding their annual meeting. At the beach, I learned that being a missionary in Korea necessarily a hardship tour.

Beginning in September, I was thrust into language school where I would spend a frustrating time during the next couple of years learning the Korean language. During the breaks between the ten-week sessions I did some travelling around the country and spent the summer vacation in Wonju, sometimes

The "Bay of Tonkin Incident" was about to take place when I arrived in Korea 14 years ago this summer. In fact, as we sailed up the Yellow Sea toward Inchon, the captain of the freighter I was aboard had to alter our course briefly in order to allow a part of the United States Seventh Fleet, which included an aircraft carrier and several destroyers as escort vessels, to pass. It was my guess later that this flotilla was then on its way to Vietnam.

A few days later I was to get my first glimpse (fog) and taste (hot and spicy) of the beautiful land which would be my second homeland for these past years. To me, at first, this land was very strange, backward and primitive, but, at the same time, it was very reminiscent of the rural Grey County where I passed my early childhood, and likewise very pretty.



Pharmacy Choon Pyung Clinic

working in the pharmacy, but more often sorting sample drugs which had been received from the United States, but some from Canada. Being a mission hospital, Wonju Christian Hospital was, at that time, permitted to receive foreign sample drugs through the missionaries who worked there.

In 1966, after the spring term of language school (my fifth term, and not doing very well) I became a language school dropout! I then moved from Seoul to Wonju to take up full-time work in the hospital. I also got married that summer.

Although patterned on western, specifically North American, hospitals and their systems, mission hospitals in Korea had some differences. For one thing, many of the practices tended to be quite old-fashioned; for another, the hospitals were dealing with another culture, particularly one which seemed to have missed the theory of aseptic technique, or at least did not know how to put it into practice.

In the pharmacy at Wonju, it is a favourite pastime to wrap powders in papers. The Korean pharmacist and staff had a novel way of folding powder papers, which I learned but really never mastered. Nearly every outpatient got his solid medicine in this way, even though tablets and capsules were manufactured and available here. Until we had babies and small children of our own, I accepted, the fact that crushing tablets, mixing them with powders and wrapping them in papers was appropriate for administering medicines to children...but how could adults take medicine that way? In Wonju we continued to crush tablets and dispense them in the powdered form but I eventually got the doctors to stop prescribing and the pharmacists to stop dispensing Festal tablets in this manner. The cost of new mortars was getting to be too much anyway!

As the Wonju Hospital was patterned after those in North America and its doctors and nurses trained in Western medicine, so too, was its pharmacy patterned and its pharmacists trained in the Western manner. It had a mixed system of ward stock and individual patient's medication, leaning more predominantly to the latter. Inpatient orders were refilled on Tuesdays and Fridays with certain expensive, scarce, or potent drugs being refilled on a daily basis (some antibiotics fell into this category). Our pharmacy purchased and supplied the IV infusion solutions to the wards. Some mission hospitals in Korea are large enough to have the equipment to manufacture their own IV solutions.

Over the years the hospital has expanded from 75 to 150 beds and added new buildings

and floors. With these growing pains the pharmacy has changed too. When I arrived on the scene in 1964, it consisted of two small rooms on the main floor in the outpatient wing. A building program in 1966 forced us to be quartered in cramped but rather convenient temporary quarters, until we moved into a brand new, greatly expanded pharmacy on the second floor the following spring. Part of the old pharmacy became the outlet to the outpatient area as it was connected to the main-pharmacy by means of a dumbwaiter. Last fall when I visited Wonju, I was surprised to find the pharmacy again in the area it had occupied temporarily in 1966. It was not surprising, though, that the pharmacy was not where it had been, because that area was in a shambles as workers were getting the building ready to add another floor.

Our hospital in Wonju had most of the departments of a small general hospital back home. We had medical and surgical departments, eye, ear-nose-throat, dental, pediatrics and OBS/GYN, and so forth. The medical problems are much the same as back home but some are seen more frequently, for example, stomach cancers, burns, and, less frequently now, malnutrition. Tuberculosis is still a large problem but people are becoming more aware of it, seeking treatment and complying with therapy much better than in the past. Leprosy, rarely encountered in North America, is still prevalent in some parts of Korea, but the villages set apart for people with this infection in the Wonju area had been certified by the Korean government as being free of the disease before I came to Korea. Two other unusual occurrences which I have met here are dog and snake bites. People who have been bitten by a dog or whose children have been bitten get very worried about contracting rabies; one of these people in fact was one of our own doctors. It was problem getting the vaccine because it was available only from the United States Army here. Even so, I do not recall anyone ever getting rabies. Since very few Korean people lack the Rhesus factor, it is a problem to find Rh negative donors when the rare Korean patient requires this blood type, so again we have occasionally had to turn to the United States Army for help.

At Wonju, I participated in a couple of programs which took me out of the hospital for one or more days at a time. We set up a program of weekly mobile clinics whereby we took hospital staff to certain villages quite distant from medical services or having no regular, suitable transportation to such services. I prepared the drugs and certain statistics for



these clinics and look a turn occasionally as the pharmacist on the team.

Several years ago a medical missionary here in Korea became very concerned for a group of people she thought had been neglected, so she determined to do something for them. She organized what she called "the Rose Clubs" for epileptics. She arranged to hold clinics specifically for epileptics in various centres throughout the country, in government health centres, churches, hospitals or wherever anyone would give her space. About 1970, one of our missionary doctors at Wonju offered to take over this special work in the province because of the ruggedness of this particular area. Twice a year, in the spring and fall, our hospital sends out a team of five selected from the staff—a doctor, a nurse, a social worker and two others who may double as drug dispenser, registrar, cashier or driver. In eight or nine days 12 clinics are held in 12 different health centres, making a circuit around the province. Since 1972, I was involved regularly with these semi-annual tours as the pharmacist and driver. It was interesting work, not only for the clinic experiences, but also for the added benefits of seeing the country. It is estimated that nearly 1% of the population are epileptics and at nearly every clinic on every trip our Wonju team made, there would be new patients.

An interesting fact of life here in the Republic is that two kinds of medicine are practised, or maybe I should say three; Western; Chinese herb medicine, including acupuncture; and a kind of witchcraft or folk medicine. Even very well-educated people may take their complaints to the herb doctor first or go to him after failing to receive relief from a physician trained in Western medicine. In Wonju, the wholesale drug house with which we dealt quite extensively, devoted half of its premises to the handling of Western drugs and the other half to herb medicines.

After returning from a year in Canada in 1976, my family and I did not go back to Wonju. I am now working in a mission clinic in a more rural area of central Korea. Compared to the 50 or so doctors at Wonju, there are only three doctors here, where as there are four pharmacist and five nonprofessional staff in the Wonju hospital pharmacy. Here in Jeung Pyung, there are only myself and two technicians.

As might be expected, the work in a clinic and the medical problems seen are a little different from those in a small general hospital like Wonju. Most of the dispensing is on an outpatient basis, but we do have a treatment room and an infection room which are supplied

by the pharmacist once a week and when needed. Farmers have an abundance of skin problems—rashes, allergies—problems with their feet and hands, and small accidents—cuts, abrasions, and burns—thus the treatment room.

The clinic I am working in now is well known, perhaps famous throughout Korea, for the number of snake bite cases that are treated each summer. Some years there have been upward of 200 at this clinic. As of mid-June this year there were 15 cases treated. The treatment used is relatively simple, consisting of a tourniquet and incision of the wound, to bleed out as much of the venom as possible. The patient is given an IV infusion in the day and released to spend the night at a boarding house, since we do not have facilities to keep them overnight. When the patient leaves, he takes with him ASA or a sedative, antibiotics (usually tetracycline), and an anti-inflammatory enzyme to last three four days. During snake bite season, there is a man in this little town who makes a bit of extra money for himself by wheeling these patients back and forth each day between the clinic and the place they stay for the duration of their treatment.

In Wonju too, we had an interest in snake bites, but we did not see as many cases as we do here. Our chief surgeon there tried to develop an anti-venom serum effective against the Korean poisonous snakes of which there are three, out of a total of about 25 varieties found in the country. This Jeung Pyung clinic cooperated with him in collecting data from bitten patients and in collecting their serum for his experiments. Whether or not he succeeded, I do not know, but at Jeung Pyung we seldom use anti-venom of any sort, relying primarily on the conservative treatment described above.

My life in Korea has been quite interesting, occasionally hectic but never boring. The Korean people are very friendly, generous, kind and courteous. They are very proud of their culture and long history. The economic and development miracles of the last few years attest to their resourcefulness, hard work and perseverance. It has been a great privilege for me to have been to watch this modern development take place.

**Correction:** The author of article, "The Bible Club Movement of Korea" in the March, 1979, issue of Korea Calling is not William Basinger but Eileen F. Moffett.

JUL 3 1979

## NEW BOOKS

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1. The Christian Faith of Korean Aborigines —Taik Boo Chun
2. The Philosophy of Meaning —Myung Kwan Choi
3. History in the Rapid Change —Myung Shik Noh
4. Religion and Literature —Hee Bo Kim
5. Mission and Theology in Korea —Tong Shik Ryu
6. The Life and Thought of John Calvin —Jong Sung Lee
7. Essays on Christian Pastors —Kuen Won Park
8. Meditation on Psalm —Chung Choon Kim
9. Salvation in History—Oscar Cullmann, tr. by K. S. Kim
10. Waiting on God —Simone Weil, tr. by Jae Woong Ahn
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Editor: Rev. M.M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. XVIII NO. 6

June 1979

## WACC Asia Regional Assembly and Workshop

The third Asia Regional Assembly of the World Association for Christian Communication was held in Seoul from May 10 to May 18.

WACC, with headquarters in London, England is divided into several units. Dr. Hans Florin is the General Secretary. Forty-five participants from Indonesia, Sri Lanka, Singapore, India, Taiwan, Hong Kong, Japan, Korea, and the Philippines along with observers from England, the USA, Australia, New Zealand and Fiji were in attendance. The Assembly and workshop was held at the Eighth Army Retreat Centre from May 10 to May 15 followed by a study tour of Korea to observe both social and Christian Church activities from May 16 to 18.

On Sunday May 13 all the participants attended Yong-Rak Church and met with several Korean Church leaders at lunch. Throughout the Assembly period the delegates were also entertained by the Korea International Cultural Association, the Korea International Tour Association, the executive committees of the Christian Broadcasting Association, KAVCO and KCLS. Immediately after the termination of the meeting a Workshop on Management, beginning May 19 was led by Mr. Michael Jackson Campbell and Mr. Kevin Engel.

The World Association for Christian Communication was formed on May 12, 1975 by the union of the Agency for Christian Literature Development and the World Association for Christian Communication to express their oneness in Christ, to make more effective their common witness through the media of mass communication, and to provide communication services throughout the world. This union and the first WACC Assembly took place at Skyway, London, 1975.

Although Print Media and Electronic Media were the first two partners of this union at that time, immediate attention was given to the

training of communicators such as publishers, writers, booksellers and broadcasters. A Scholarship Committee was formed to take care of this, to provide scholarships for those in need of training and to encourage the holding of seminars, consultations and workshops.

Soon it was realized, however, that the Print Media and the Electronic Media did not cover all the areas of Christian communication. There was a neglect of the use of films, audio-visuals and the various approaches to face-to-face communication. Thus at the second Assembly on Malta in 1976 a decision was made to add three more constituencies to the existing two. Also at this time new executives, professionally highly qualified joined WACC. These included Don Roper for Group Media Development, Thelma Awori for Communication Education and Dr. Michael Traber for the Periodicals Development Program.

Today the Electronic Media Development Unit, as indicated by the name takes responsibility for programmes and activities in electronic communication such as Radio, TV and more recently video-tape and even satellite communication.

The Print Media Development Unit has given major attention to the development of professional expertise in print media. In this respect great encouragement and many ideas emerged from the International Publishers Seminar in London in 1976 and the regional seminars held later in Africa, Asia and Latin America. A survey and analysis of publications from seven Christian publishing houses showed the possibility of deepening the Christian involvement through literature and the need for non-traditional approaches to bring the relevance of the Gospel to contemporary situations.

The involvement of Christian communicators in the International Year of the Child has been

another focus of attention. Apart from the right of every child to a good book, this unit has found other areas of concern for the child such as communication among the handicapped, the insecurity which envelops children through rapid social change, the impoverishment they suffer by emotional neglect and the damage of the manipulating of children particularly by the media. Christian communicators are being led to realize that childhood requires a theology of its own so that a distinctly Christian understanding of the nature and status of childhood may emerge. Too much of our theology has been concerned only with an estimation of the male, particularly the adult male.

This unit has also urged the need for the committed involvement of Christian communicators on frontier issues. For example, the enslavement of many people by the trinity of illiteracy, ill health and poverty. It was also felt that much of our concern for the poor regards the poor as "objects" and not "subjects" and that we must rethink our strategy of Christian literature among the poor as by the poor and not for the poor. This may call for radical changes in our approach and change in our structures which enable us to go to the people. The bookshop as an instrument of Christian communication was cited in this context and it could belong to either the "come to us" or to the "go to the people" structure.

In this regard a seminar will be held here in Seoul in November of this year and another workshop on book production and design is planned for Tokyo early in 1980. In further observation of the International Year of the Child an international seminar will be held for children's writers and those in charge of the children's book program in publishing houses under the leadership of Dr. Marion van Horne. This will take place in Cyprus in September/October, 1979.

It was also announced that: "Thanks to the generosity of the Communication Commission of the German Missionary Council at Hamburg, some Third World Christian publishers from Latin America, the Caribbean, Asia and the Pacific will participate in the International Book Fair in Frankfurt, October 1979. It is hoped that the publishing houses which these publishers represent will be able to display some of their important publications. In 1980 there will be a similar participation by Christian publishers in Africa.

The Commission on Communication Education has been particularly concerned with a dynamic and authentic program for assisting Christian communicators to express commitment to their faith through their profession. It is involved in a program of granting and administering

scholarships and the exchange of personnel in the field of communication education. This commission is also concerned with the role of women in the media. It makes it a policy not to grant funds to any group or organization which does not provide significant service to women and in which there is not a significant number of women involved in its administration.

This commission is also putting its efforts into assisting the various regions and units of the WACC to articulate and rank their needs according to priority so that programmes which satisfy these needs can be formulated.

The Group Media Development Commission of the WACC has responsibility for Film and AV-EV (Audio-visuals in evangelization), arts and traditional communication and cassettes. This commission is prepared to give information concerning films produced and developed in the developing countries and to strengthen the Christian film libraries in these countries. Equal attention is given to the arts, traditional communication and cassette ministries. The revival and renewal of traditional communication is of deep significance for the development of group media because of the opportunities for cultural identification it represents. The cassette ministry links electronic media with group communication and facilitates the integration of modern development or innovation in everyday life. It helps to bring media closer to the life of the people.

In his address to the Assembly the General Secretary of WACC, Dr. Hans Florin emphasized that the WACC cannot produce Christian Communication of its own. It can only get the churches to recognize their responsibility to help them to produce the necessary programs. In this respect the Christian communicator has several tasks. The first is to assist in the orientation of that communication. The communicator cannot be guided by anyone other than Jesus Christ. Only from the Gospel, from the whole Gospel can he take guidance regarding the themes of salvation and the coming of the Kingdom among people and nations. This guidance by and for the communicator is so general that all that all can agree on its proclamation but as soon as it is applied variances and differences appear. However, because of our Christian fellowship we will not be divided by a variety of emphases and opinions. The Christian communicator remembers that he is not a law unto himself but is the servant of the Church. To the Church and the fellowship of Churches represented in the WACC we are all responsible.

Dr. Florin reminded the Assembly that Christian communication is very different from the communication provided by modern mass media.



which is one-way communication and is only a matter of passive absorption on the part of the recipient. The Christian Gospel cannot be simply and passively absorbed so communication cannot be simply a matter of giving our information. The Gospel demands response.

Response to God in faith and response to people in service. Indeed the rapid technological developments of today will change the whole communication scene. The miniaturized transistor and the silicon chip have given birth to a knowledge and information industry of spectacular growth. The WACC must consider how it can utilize these developments. They will inevitably lead to more participatory communication and interactive communication to

which there is decentralized and multiple access.

As to the increasing importance of satellite communication, many questions arise. Who will have access to the satellites? Can space be owned by anyone? Many will have access to the new methods of multi-flow media. For the Christian communicator this cannot be relegated to the realm of politics and the way of the Gospel cannot be promulgated only by the privileged few. Christian communication in the media of tomorrow must be open to many opinions. It must become an interpreting and a sharing of the whole Gospel in the light of the experiences which people everywhere have with Jesus Christ who is the light of the blind, the hope of the poor.

## 25 YEARS OF HOLDING FORTH THE WORD OF LIFE.....



Word of Life Press with its Bible Book House is located right in the heart of Seoul (population 7.8million).

Word of Life Press in Korea began its ministry in 1954 under the direction of The Evangelical Alliance Mission (TEAM). These early years were filled with great physical hunger in Korea as well as a hunger to read. Word of Life Press stepped right in and printed thousands of tracts, pamphlets and books to meet this need.

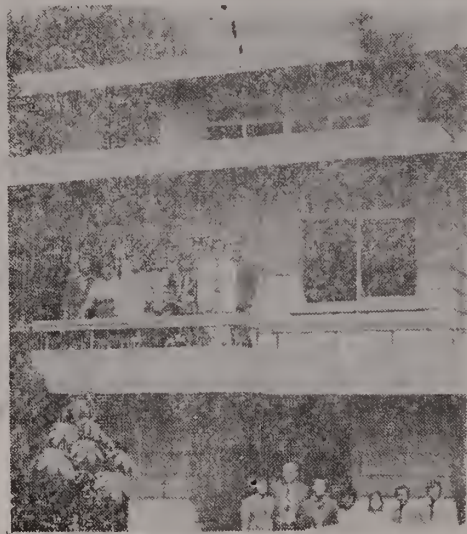
Outstanding titles were "What Must I do to be Saved" by John R. Rice and "Power Through Prayer" by E.M. Bounds.

William Garfield founded Word of Life Press and served as its director until 1969. He was greatly assisted by Larry Lunceford, another TEAM missionary, also having a keen mind and knowledge of books that should be translated into Korean. To help in the distribution of tracts and books these men started the "Tract of the Month Club" and the "Book of the Month Club".

Watchman Nee's books were introduced and have been well received. Word of Life Press (WLP) has published more than 15 titles by Watchman Nee. "The Normal Christian Life" and "The Spiritual Man" are always among the best sellers.

A new Korean hymnal was produced in 1962 and it has brought much blessing to a "singing church". Nearly 2 million have been published. The profits have helped WLP publish more and more evangelical books.

In 1970, Neil Flippin became director of Word of Life Press. As a former business man he was



Word of Life Press Staff

well qualified to guide the work for the next five years. He continued to help develop the sales department into a distribution network of fifty franchise bookstores throughout South Korea. WLP also provided these bookstores with more books than ever before.

There are several factors which aided the great advance of WLP during the seventies, namely, the new location of the ministry in the heart of Seoul city in the modern Salvation Army building and the starting of Bible Book House at that same location; the increased desire of Koreans to read and the ability to purchase more books with an improved economy; and Jay Kwon Kim who joined the staff in 1970. Rev. Kim has ably assisted in every department. He is also co-ordinator of the translation of both the Korean Living Bible and the Korean Standard Bible.

The Garfields, Luncefords and Flippins are no longer in Korea, but under God they started a good work which continues to grow under the present direction of Jim Cornelson. Currently, 40-50 new titles are published each year covering the great span of the needs of the Korean church and individuals. Nearly  $3\frac{1}{2}$  million evangelical books have been published in the past 25 years. There are 300 Korean titles in print and readily available anywhere in Korea. Gospel Light graded Sunday School curriculum is available for every level from preschool through high school.

These facts and figures can hardly be compared with the great number of people who have read the Word and have found life by trusting Jesus Christ as their Savior and Lord. Who can determine the impact that these books have had in building up the body of Christ in Korea?

#### A recent month's top 10 Best Seller's List:

1. A Verse by Verse Catechism
2. Power Through Prayer, E.M. Bounds
3. Prayer, O. Hallesby
4. The Normal Christian Life, Watchman Nee
5. I Married You, Walter Trobisch
6. So What's the Difference, Fritz Ridenour
7. Answering College Students Questions, Wm. Orr
8. Lectures in Systematic Theology, Henry C. Thiessen
9. Our Song, Pearl Rathbun
10. The Spiritual Man, Vol. 1, Watchman Nee

#### Recent New Publications (translations)

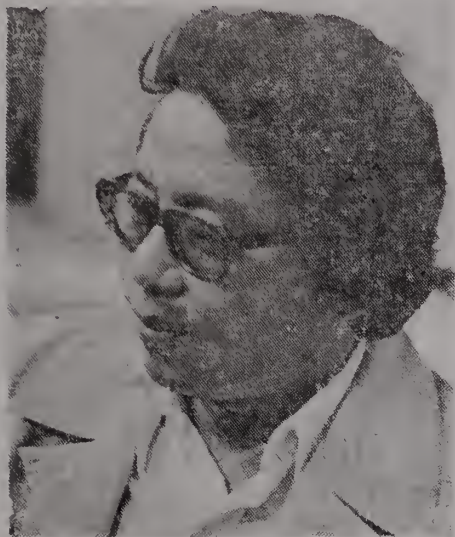
1. What More Can God Say? (Hebrews), Stedman
2. All of Grace, C.H. Spurgeon
3. D.L. Moody on the 10 Commandments
4. Seven Laws of Teaching, Gregory
5. Fragrance of Beauty, Landorf
6. Yoneko, Palmer
7. Her Name is Woman, Vol. I & II, Karssen
8. Power of Biblical Thinking, Keiper
9. How to Have Family Prayers, Rinker
10. History of Christianity, Vol. I, Latourette



Rev. James Cornelson at his desk is the missionary director of Word of Life Press. Jim and his wife Barbara have five children. Joy, Steve, and Sally have returned to the States and John & Jimmy live with their parents in Korea. The Cornelsons first arrived in Korea in 1955. Over the years, Jim has assisted in the evangelism, radio and college ministries as well as the literature work. He has had an active roll in the leadership of the field and served several terms as field chairman. THE EVANGELICAL ALLIANCE MISSION(TEAM)



## *chagun kyohai*—the little church



Rev. Kim Young Oon

Rev. Kim Young Oon of the Korea Methodist Church has been influential in starting a church on YoEuido in Seoul. This church is different in that, true to its name, it is a little church and it intends to remain that way. It is determined to minister unto "the least of these" and to emphasize the importance of Christian witness in the minor details of life. It will draw upon the influence of Francis of Assissi in his Company of Little Brothers and that of John Wesley and his Friday night Bible Studies, and the congregation hopes to preserve the intimacy and the strength of a small group who know each other well and who are ready to actively support one another in all aspects of their lives. If the congregation becomes too large for this kind of mutual concern they will form another small church.

The Rev. Mr. Kim notes that a prevalent idea of expressing the missionary concern of the church is to wait until that Church is prosperous enough to spend time and energy beyond its own confines. However this Little Church intends that this mission emphasis will be prominent from the start. On YoEiDo the congregation will sponsor a small music hall which

will be hopen to the public free of charge daily at lunch time. All will be welcome regardless of their religious affiliation or lack of it. It is hoped that some of these will be more inclined to come to church because of this initial contact.

The Church is located in the midst of a middle and upper class apartment area. This presents possibilities and there is also the danger that it could become a class-bound clique and so a strong effort will be made to reach out to the needs of the poorer classes in the Seoul area.

Finally, to preserve this emphasis this Church will extend aid and encouragement in helping other groups to form other Little Churches.

## Toronto's Korean Churches observe Easter

Under the leadership of Dr. Yu Chai Shin, President of Toronto's Korean Minister's Association, the congregations from more than thirty Korean congregations joined for Easter Sunrise Worship in Toronto. Several thousand were in attendance.

Some of the offering received at this service, approximately eight hundred dollars, was sent to Dr. Cho Sun Chool for use in providing THE UPPER ROOM to Korean servicemen.

## WEDDING BELLS

Several recent weddings in the missionary community were those of:

Rachel Schowengerdt to Robert Flaherty, Holland, Michigan.

Carol Sauer to Michael Lacroix, Dayton, Ohio.

Jean Sauer to James Wooton, Carbondale, Illinois.

Linda Irwin to Drew Markham of London, Ont., Canada.

Denise Basinger to Mark Stevenson of Goldfield, Iowa.

# *Congratulations!—1979 Graduates*

## Seoul Foreign School

Sharon Anne Beecham  
Brent Royal Bohne  
Joachim W. Bühler  
Richard Y.S. Cho  
Judy Jukyung Choi  
Tina Marie Coles  
Kristy Kenneth Cook  
Charles Kenneth Cunningham  
Pushpa Ramchand Daryanani  
Romulo H. Delmendo  
Stephen Paul Dignan  
Peter Frederic Dorow  
Laura Jeanette Entz  
Niloofar Etemad

Craig Steven Farmer  
Ky Young Han  
Sandra Kay Hwa  
Vera Katharina Janson  
Nancy Jean Kidney  
Hye-Yung Lee  
Hong Jung Ok  
Lee Shin Shin  
Barbara Jane Lentz  
Linda Rene Malone  
Mark Lee Matthews  
Kevin Stanley Moore  
John Ki Chu Pang  
\*Eric Shawn Parsley

Rachel Marie Patten  
James Paul Rader  
Alice Rhee  
Editha P. Roaza  
Jay Yung Roh  
Mary Beth Ryan  
Faye Evelyn Sansom  
Anusorn Sawetamal  
\*Peter Joseph Strotjohann  
Elizabeth Ann Underwood  
Yong-Ja Yang  
Warren Wei-Lung Yeh

\*in absentia

## Taejon Christian Academy

Pamela Jean Wooton  
Amy Lancaster Grubbs  
A. Daniel Folta  
Sarah E. Dietrick  
Maiki Jaudszims  
Lynn Ellen Harkins  
Walter Gray Somerville  
Daniel Mark Sneller  
Vincent Clay Everhart

## Seoul International School

Lily Chiang  
William Galbraith  
Wen Teh Hsu  
Sungme Ju  
Connie Kang  
Sookmi Kim  
Aili Liang  
Achmad Novian Nasution  
Wenny Nasution  
Hea Kyung Park  
Diana Ramirez  
Randi Rosenthal  
Saktyo Sarosa

## KOREA CALLING

Editor: Rev. M.M. IRWIN

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)  
\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea  
84-8, 2nd St. Chong-Ro, Seoul, Korea  
Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. XVIII NO. 7

July-August 1979

## The Worths at koinonia



**George & Coffee Worth**  
**Resident Partners at Koinonia**

George and Coffee Worth, formerly missionaries with the United Presbyterian Church in Korea, recently returned for a brief stay while George was evaluating a health care project on ChejuDo. The Worths now live at the Koinonia Center in Americus, Georgia. While visiting in Seoul they explained to us some of the background and objectives of this center. In 1942, Clarence Jordan, theologian-farmer, and several friends started this experiment in Christian living on a farm near Americus. They named their venture Koinonia Farm. The purpose was first to live together in community and witness especially to the Christian teachings on peace, common humanity and sharing, and, second, to assist local farmers by introducing scientific farming methods. In the early years the community lived in peace with its neighbours and valuable contributions were made to local agricultural practice, particularly with regard to poultry raising. How-

ever Koinonia evoked mounting hostility in the 50s because of its obvious witness against race prejudice. An economic boycott forced it to sacrifice its chicken and egg business and begin a mail order business in pecans. Friends from around the world helped Koinonia to survive financially, and "partnership by mail" provided a springboard for the spiritual partnership that exists today among residents and non-residents who share a similar vision for the Kingdom of God on earth.

In 1968 Millard Fuller, a businessman-lawyer from Montgomery, Alabama, met with Clarence Jordan to discuss new goals for their lives and for Koinonia. Both had a strong sense of God's leading in their deliberations. Later they wrote: "We spent all day talking and praying. At the end both of us were convinced that God had given a radically new direction to our lives. We still cannot fully articulate this leading of God's Spirit, but we had

the deep feeling that modern people's problems stem almost entirely from the loss of any meaningful participation with God in his purposes for humanity. For most people God really and truly is dead, stone dead. With no sense of partnership with God, people have chosen to be loners, trying to solve on their own—but always in deep frustration and desperation—crushing problems which increasingly threaten to destroy them... It also became clear to us that as people have lost identity with God they have also lost it with their fellow human beings. We fiercely compete with one another as if we were enemies, not brothers and sisters. Our cities provide us with anonymity rather than community. Instead of partners we are aliens and strangers. Greed consumes us, and self interest separates us and confines us to ourselves and to our own group..... Koinonia believes that all of this hostility can be traced back to our inability to relate to God as his children, caring for one another because God has cared for all of us.

The Spirit of God creates a New Order which can be accepted as an alternative to fear and death. People can make peace rather than express hostility; sharing and community can replace greed and competition; and compassion can conquer self interest. Koinonia's purpose is to live out this alternative.

A new venture called Koinonia Partners took shape in 1968~69 and gave fresh expression to the idea that God and His values—His Kingdom could be revealed through his children here on earth. When Clarence Jordan died in late 1969, the Koinonia Partners had launched new undertakings. Men and women from various professions, many different backgrounds and ages, moved in to shoulder initial responsibility for the work and to share their lives with one another. These Resident Partners are those who follow a life of discipline with the goal of being faithful children of God there in southwest Georgia. This discipline includes acceptance of a modest living allowance that is based on need rather than greed. Resident Partners have a primary obligation to the work of Koinonia; guiding its young industries, working with volunteers and visitors who enter into the community for a few hours or a few months, relating to Sumter County neighbours, building homes, and spreading ideas of the Kingdom across the land. An attempt is made to bridge the gap between those who have specific needs and those who have resources to meet those needs, realizing that often the rich have more of a need to give, than the poor have to receive.

A fund For Humanity has been established. Money for this fund comes from shared gifts of those who feel they have more than they

need and from shared profits of partnership industries and farming. The fund, in turn, provides capital for these partnership industries and enterprises, for low-cost housing, for a Child Development Center and to respond to human want wherever it may arise. Small short-term loans are made to neighbours in need. The Resident Partners themselves take no money from this Fund. Their basic living costs are met through the sale of Koinonia's food, craft, and farming products.

Koinonia has a sewing and handcraft industry, a flourishing pecan shelling plant, a fruit cake bakery, candy kitchen, and pottery operation. However the first and largest operation launched by Koinonia Partners was that of farming. Koinonia's 1,400 acres are devoted to pecan trees, corn, peanuts, grapes, vegetables and cattle.

In their brochure, Koinonia Partners write: "We understand that being a disciple of Jesus Christ means being a servant to the world. Jesus outlined for us, by His life and teaching, the idea of peace, common humanity and sharing. These are the ideas that have begun to take hold of us and that we attempt to demonstrate to others through our own example and teaching. (We attempt) to carry out this servanthood to the needy ones who surround our lives. We ourselves are the most needy, because we need to discover God in the faces of our impoverished brothers and sisters.

Dear Readers,

We appreciate your continuing to read Korea Calling.

We remind you that the subscription fee should be paid in advance. If you are in arrears we would appreciate your settling promptly.

The subscription fee is:

\$ 1.50 a year (\$ 3.50 abroad)

Sincerely yours,  
Business Correspondence  
of Korea Calling



## Seoul Union Church Bids Farewell to Tae Hwa

and Carol have completed over 20 years of service as missionaries of O.M.S. International in Korea. Most recently Ev has been Chairman of the Department of Church History and Missions at Seoul Theological Seminary.



Seoul Union Church  
Leaves TAE HWA KWAN

Seoul Union Church held its last worship service in TaeHwa Kwan on June 24, 1979. The congregation had worshipped there since Nov. 11, 1953. Because of the street widening, from which no part of Seoul is immune, Tae-Hwa is to be dismantled and the program sponsored there by the Korea Methodist Church is to be relocated elsewhere. The congregation of Seoul Union Church is now worshipping at the newly-completed ACTS Building (Asia Center For Theological Studies) which is on the former World Vision Compound in SuhDai Moon.

At its last service in TaeWha the congregation also bade farewell to Rev. Dr. and Mrs. Everett Hunt. Ev will continue his relationship with O.M.S. International while serving as a visiting Professor of World Mission at Asbury College and Asbury Theological Seminary. Ev



Ev. Hunt presents a plaque to the Director of TAE HWA in gratitude for the relationship that has endured for 25 years between Seoul Union Church & that institution.



Seoul Union Church Choir sings  
at the last service in TAE HWA KWAN



Rev. & Mrs. Homer Rickabaugh

The Rickabaugh family have also left for America where Homer will take up teaching duties. In recent years Home has served as associate-secretary in the Assembly Office of the Korean Presbyterian Church. Natalie has been very active in the Seoul Foreigner's Counselling Service.



Robert & Mi Jong Warren

The Robert Warren family has returned to Canada, leaving Korea on the evening of June 24th. Robert is a pharmacist who served with the Korea Mission, United Church of Canada from 1963 until the present. He worked at the Union Christian Hospital in Wonju and more recently at a mission hospital in Choong-Pyong. In 1966 he married Miss MiJong Lee of Haing Song. They have two children, Sandra and Dennis. Robert will continue in the work of a hospital pharmacist in Canada.

## Euline Weems Writes to K. C. L. S.

(In this letter the writer is referring to the children's magazine, Sai Peot (New Friend) now being republished by K.C.L.S.)

Dear Friends:

June 19, 1979

Thanks for a copy of your magazine. You have really improved it since I left Korea. It is nice to be remembered after all these years away from Korea. Yesterday I took it to a Korean family that has two small children. The little girl, six, has been to kindergarten for a year and was quite interested in it. I trust her parents will read it to her. As she looked at the pictures she said: "I saw that on TV." I trust the magazine goes into many, many homes in Korea.

At present, seven who served in Korea, are living at Brooks-Howell Home. The four in the health unit are: Clara Howard, whom you know well I am sure... Mollie Townsend, who was at the Pusan Evangelistic Center... Alice McMakin was a music teacher in Songdo and Wonsan... Ethel Miller, Yengbyen, was one of the first women missionaries to be ordained in the Korean Methodist Church.

(Also) Nannie Black who taught music in Wonsan and was head of the Evangelistic Center in Songgo. She lives in an apartment and seems to be in good health.

Esther Hulbert lives in the main building where meals are served. She is active in various ways. She taught English in Pyongyang.

I share an apartment with another lady. I have lived in this apartment longer than I have lived anywhere.

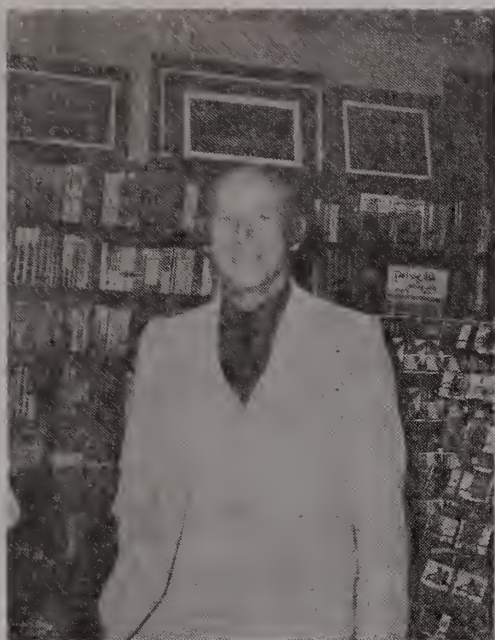
Rev. and Mrs. Carl Judy, of ChoonChun, are on furlough and we have seen them several times. It is always good to see folks from Korea. Rev. and Mrs. Harper were here earlier for a short visit.

May God continue to bless you and use you in the great work you are doing.

Sincerely  
Euline Weems  
29 Spears Avenue,  
ASHEVILLE, N.C. 28801



## Changes seen by William Garfield



William Garfield

The helicopter noise interrupted the preaching of Dr. David Johnson, The General Director of TEAM Mission, of which I was a member, was midway through his sermon as guest preacher in SeiMoonAn Presbyterian Church in Seoul.

It was the summer of 1953. 'Prisoners of War were being exchanged. The returning Americans were landed in the bombed flat fields that extended from SeiMoonAn Church to Kwang Hwa Moon,—that's where the Tong-a Ilbo building is.

But now! I've been away for ten years and need a new introduction to the long familiar streets and buildings. Go down TaiPyong Ro to City Hall. Yes, I still found it there but it is far more obscure now with the shadows of those huge and beautiful nearby hotels meeting its face. There is the Plaza and its lovely glass front, The Lotte with its beautiful granite rooms, (and to think that we were living high to be seen in the Bando dining room!).

Ed. Note: The writer was one of the founders of The Word of Life Press in Korea. The Garfields were in Korea with TEAM from 1953 to 1968 and recently returned to help celebrate the twenty-fifth anniversary of The Word of Life Press.

I appreciated the wit of the Korean ambassador when a North Korean delegate came to Seoul recently. On seeing so many cars he accused the ROK Government of bringing them in from all over the country just to impress him. The ROK Ambassador replied: "Oh that was the easy part. Putting up all these buildings,—that is what took some doing."

Last night I went away out into KyonggiDo to preach in a Church started among poor people there by a spiritual son of mine. There are three hundred and fifty thousand people living in that area beyond the outskirts of Seoul. There is still considerable poverty there. My friend had scrimped and worked hard to start a little church among these people. The place was jammed and the singing was like heaven!

But even out there in the country the price of land was shocking. Whoever was fortunate enough to buy some of it a few years ago is no longer poor. Four hundred dollars a pyong is the price today. My friend was fortunate in his purchase of land for the Church at three thousand won per pyong. That was twelve years ago.

One last observation. The thatched roofs of the country houses are gone. Bigger and better—built houses are everywhere. And the mountains!—they are still there and more beautiful now because they are wooded again. I am glad for Korea. The average person seems much better off. Many are living for God. His truth marches on.

by Bill Garfield.

DEC 3 1979

## A Letter from Ed and Nanoo Kilbourne

June 1979

Box A  
Greenwood, IN 46142

Dear Friends:

*Going to take a sentimental journey*, goes the song, but not on a *slow boat to China* this time! Ed will be flying into Peking on a Japan Airlines DC8 from Tokyo in early June and for two weeks touring that fabulous country we called home.

It has been thirty years since we hastily packed a few things and were rushed aboard a Central Air Transport to be airlifted out of Communist-surrounded Peking. I will never forget that farewell scene as we were loaded onto the open bed of a truck and sat on benches along the side with our baggage at our feet. Our Chinese—students, church workers, and other close friends—reached out to cling to our hands and arms until the moving truck pulled us apart. The last sight and sounds of them were as they stood on the bank holding up their Bibles, waving as they sang through their tears, *We'll Work 'till Jesus Comes!* And now the Bamboo Curtain is lifting again—far more rapidly than we ever dared dream. I don't know why we're so startled. We've been praying so long for this very thing to happen. But now in God's time, OMS President Dr. Duwell, Field Ministries Director Eldon Turnidge, and Ed are having the opportunity to visit China and personally evaluate her new openness to the West and possibly to Christianity.

May the Bamboo Curtain rise high enough and open wide enough that He may be made known not only as Friend but as Savior to the nearly one billion who for thirty years have not freely been able to hear of Him.

Some Concerns:

- (1) Praise God that despite great hardship and suffering, there are still believers in China who have remained faithful and have continued to bear witness.
- (2) Pray that believers in China will continue to be kept by God's power and that they will find greater freedom to serve Christ as China moves along in its modernization.
- (3) Pray that additional communication and fellowship can be established by China's believers with Christians in other parts of the world.

(4) Pray that Gospel broadcasts blanketing China will be effective in communicating the Christian message. (One station received over 6,300 letters from China in the four months from January through April 1979; the letters originated from every province of China except Tibet.)

(5) Pray for the development of literature which can be of help to believers in China, many of whom have to make hand-copied Scripture portions in order to have them for study.

(6) Pray for Christians visiting China as tourists, and for Christian business people and professionals as they travel to China on business and for employment.

(7) Pray that all interested parties will be sensitive to the precarious situation of the believers in China and avoid actions, statements, or programs which will be detrimental to them.

Lovingly and gratefully yours,  
Nanoo Kilbourne.

Ed. Note: Nanoo also noted that a Korea Reunion was to be held near Louisville, Kentucky, from August 17 to the 19th. Among those expecting to attend were the Burkholders, De Camps, Abersolds, Riggs, Mrs. Sauer and Dr. Roberta Rice.

### KOREA CALLING

Editor: Rev. M.M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. XIX NO. 2

February 1980

## Thelma Maw is honored by Korean Government



Thelma Maw

Thelma Maw was born in California but spent most of her younger years on her parents' farm in Nebraska. She returned to California to attend Chaffey College and later the University of California at Berkeley where she studied Physical Education. She later majored in Physiotherapy and worked in the Los Angeles Childrens Hospital and the office of an orthopaedic surgeon. Later she gained experience as the Director of a hospital's physiotherapy department.

As a twelve year old girl, Thelma had been asked: "What do you want to be when you

grow up?" With some reticence she confessed: "I want to be a missionary". However this inevitably set her apart from her playmates and it would also involve living far from home. Consequently she was somewhat relieved when, at a vocational guidance conference, she heard a minister say: "No one should go into full time Christian service if you can be happy doing anything else." So after graduation she took a job near home in the orthopaedic surgeon's office. Nevertheless there remained an uneasiness and a dissatisfaction which was not alleviated even by changing her job. She went to work in a hospital where there was a better salary and better hours. But the vague doubts and discontent remained.

Eventually she wrote to the Mission Board of her Methodist Church to volunteer for missionary service. She was accepted and enrolled in a Chinese language study program. This was a difficult assignment but she continued in this course for a year and a half while looking forward to her appointment to medical work in China. But that was just when China's doors were closing to missionaries so instead of arriving in China, her ship docked in Pusan on Dec. 22, 1949. Her first night in Korea was spent with the Bruce Hunt family and she journeyed to Seoul by train the next day. She became one of the residents of the now dismantled Gray House. Others there at that time were Maude Goff, Elizabeth Roberts, also Ada Irwin of the Salvation Army and Ruth Martin, a sister of Mrs. Margaret Moore.

Thelma was not enrolled in Korean language study because it was presumed that she was here only temporarily. She would be going on to China at any time! However as she visited Severance Hospital she found patients in the wards to whom she could be of help. In fact

Kate Cooper of the Methodist Mission had met with an accident and was in need of physiotherapy. So in this department of healing the Methodists provided the first patient and the first therapist.

On the day of June 25, 1950 Thelma was at Taechon Beach helping to operate the lodge which was housing the annual Presbyterian Mission meeting. Subsequently she was evacuated to Pusan and then to Fukuoka. But by Nov. 11, 1950 she was back to Severance again. But this stay was to be of very short duration. On Dec. 12, 1950 she had to leave Korea a second time because of the second Communist occupation of Seoul. The next year was to be spent at Karuizawa. There some of the time was spent in Korean language study and some in teaching English. By November 1951 medical personnel were allowed back to Korea to work in the hospital at Chunju. As yet it was impossible to return to Seoul. However by June 1952 the Church World Service Amputee Project began functioning in Seoul. Thelma was associated with this endeavour and some of her fellow workers were Dr. R.A. Torrey, Mrs. Ned Adams and Louise Skarin (now Mrs. Louise Grubb of Taegu).

In later years Thelma helped to make the Physiotherapy Department a recognized part of Severance Hospital. This work also became an important part of the work of the newly-opened Union Christian Hospital in Wonju and in that same year the Childrens Rehabilitation Center of Severance also expanded the work which Thelma Maw had pioneered.

While home on furlough in 1968 she accepted an invitation to go to Vietnam for two years of service with the Christian Rehabilitation Center in Danang. This was a government administered center where the war casualties were treated free of charge. Anyone could be admitted. All in need of therapy were encouraged to come and there was complete co-operation from the administrative authorities. In these very difficult circumstances the foreigner felt needed and genuinely appreciated. The response of the Vietnamese people was gratifying.

On her return to Seoul in 1971 Thelma was associated with therapy work at Ewha's East Gate Hospital and the Inchon Christian Hospital as well as her continuing duties at Severance and Wonju. In June of 1979 the Korean government's Ministry of Health and Social Affairs conferred an award of merit on Thelma Maw, in recognition of the pioneering contribution which she has made in this field of physiotherapy in Korea.

## MR. SILAS MASIH



Mr. Silas Masih

Mr. Silas Masih, a member of the United Presbyterian Church, Baddomalhi, Pakistan, lost both legs when pushed in front of a train by a radical Muslim group. Seoul Union Church in cooperation with Pakistani Christians contributed toward the purchase of artificial limbs and rehabilitation making it possible for him to resume work.

Rev. Nasim Nelson, pastor of this U.P. Church will soon complete a one year missionary training course at ACTS in Seoul and return to Pakistan. We are asked to pray for the Masih family and for other Christians who face this hostility and aggression.

### In Memoriam

Mrs. Betty Spitzkeit

(May 30, 1924-January 22, 1980)

Deepest sympathy to the  
Spitzkeit Family



# The Church in China

(The Seventh Gilgyun Asia Study Lectureship at ACTS dealt with the Christian Church in China today. A report on this began in the January, 1980 issue of Korea Calling and concludes in this issue)

In the late seventies there was some relaxation of the official attitude and its interpretation; but the overall opinion is still that religion is not relevant for life in China today. Nevertheless a German sinologist finds that Christianity is still strong among the minority groups of south-west China. The Roman Catholic Church also reports a large membership in certain rural areas and one Catholic priest spoke of several entirely Catholic villages in his district.

There are varying attitudes among the Chinese Christians as to participation in the Church. Some will not attend any public worship. They will have Christian fellowship only with a small number of trusted friends. They vividly recall the slogan: "Let one hundred flowers bloom" and the repression that followed. Other Christians will attend house Church meetings many of which are flourishing and of deep meaningfulness to the adherents. Others do attend the public worship services in the large churches that are now reopened in four or five of the larger cities. In the past, in pre-Communist days, Christianity was strong in the cities and reached out to the populace of the countryside. Today that situation is reversed. Christianity has more strength in the country side and is reaching into the cities.

The experience of Christianity in China leads Christians everywhere to ask about the essentials of church life. One of these visitors found Chinese non-Christians praising the way the Christians live. Here where there is a basic rejection of God by the government, the Christian has to find a way by which he can serve his fellow countrymen in spite of this difficulty. The Church was stripped of all its trappings and organizations that we associate with the Church. Consequently, Chinese Christians would express their faith by helping those who were in need and by praying for them. They tithed their income and used this fund

to help the needy. One Christian minister was employed in government service and found that his work required him to move about from place to place. In these various places he secretly met with small groups of Christians in the evenings. Today this minister advises that if Christian visitors from abroad were each to bring with them five Bibles and five hymnbooks, their visit would be worth all the effort and money that their visit entailed.

The Christianity of China in recent years has led other Christians to ask: "What is involved in being a true Christian?". Beyond doctrinal belief, which is very necessary, there is in Chinese Christianity, the experience of people who have taken up their cross in obedience and there is a vitality and a realism in their Christian commitment. They are not perfect. There are many failures. These can be traced to a lack of opportunity to learn the implications of the Gospel. Communication or teaching of Christianity has been extremely difficult. Nevertheless there is a very deep love and devotion to be found among these Christians who have known what it means to live under persecution.

The survival of the Chinese Christian Church has illustrated clearly the tremendous importance of small groups within the Church. We frequently place great emphasis on the significance of large numbers but the numbers attending morning worship in a country where Church going is taken for granted, is no indication of the strength of the Church. In Chinese Christianity the depth of fellowship and loyalty to one another is very impressive. There is a weakness in any Church where the members are not able to participate in small groups in which they can support and deeply understand one another. During the time of the Red Guards in China no open preaching was possible. Now preaching is a little more possible and so the Chinese Church recognizes an urgent need to train leaders. Many young people are ardent in their faith and can be more openly active in the Christian cause today.

The Chinese Church has learned to take

seriously the matter of witnessing quietly through humble service, because often a more overt or verbal witness was impossible. Christians came to be recognized as those who did their work well even if it was the menial task of cleaning a floor. A woman who was cleaning a room revealed a deep peace in her face. To the question "Are you a Christian?", she replied: "Yes, I can't talk about it, but when someone asks, I try to share my faith. I can only witness when I know and trust a person". So the witness in China's Christianity today is not so much from the pulpit as from the humble service of believers who try to help those in need and who take it upon themselves to pray for their fellow citizens.

In prison labor camps the suffering of Christians and the way this suffering was endured deeply impressed the non-Christians. In one of these camps there was a mentally deranged person whom no medical treatment could help. It was impossible for this woman to live by herself so the head of the camp put her in a room with a Christian woman prisoner. This Christian woman loved her, prayed for her and took such concern for her that in time this woman was completely transformed and healed of her mental illness.

Finally these scholars found that in looking at the Christian experience in China the Church elsewhere can see the value and importance of the Scriptures and what it means to have the Word of readily available. There is still a great scarcity of Bibles in China. The city of Shanghai witnessed three days of Bible burnings under the Red Guards. Recently a man wrote from a country district to say that in his area there were five thousand Christians but not even one Bible. He urged that a Bible be sent saying that they could copy it and send it back! Because of this acute shortage of Bibles, some areas have begun a "Copy A Chapter A Day Movement".

## Prayer Calendar Correction

### NEW TELEPHONE NUMBERS IN TAEJON

|                   |      |        |
|-------------------|------|--------|
| Betty Boyer       | SP   | 7-2665 |
| Sylvia Boyer      | SP   | 7-2406 |
| Rolla Bradley     | KBM  | 7-1043 |
| Wilbur Davis      | KCA  |        |
|                   | Dorm | 7-0126 |
| Ron Ellis         | PCA  | 7-0140 |
| Jack Everhart     | KBM  | 7-1043 |
| Don Hughes        | BIM  | 7-2490 |
| John Hunt         | WPM  | 7-0140 |
| David Konold      | CinA | 7-2755 |
| Tim Lee           | SP   | 7-2557 |
| David Linton      | PCA  | 7-2749 |
| Major McDaniel    | KBM  | 7-0228 |
| Don McMinn        | KBM  | 7-4043 |
| Tim Mercer        | Naz  | 7-3241 |
| David Merwin      | FEAM | 7-0062 |
| Ron Meyers        | ICFG | 7-4195 |
| Des Neil          | AUCM | 7-3255 |
| Lee Nichols       | KBM  | 7-1179 |
| Billy Peacock     | KBM  | 7-0228 |
| R.K. Robinson     | SP   | 7-2406 |
| KCA Office        |      | 7-3663 |
| Dean Schowengerdt | Meth | 7-3593 |
| Dan Sloan         | AG   | 7-4618 |
| John Somerville   | SP   | 7-3255 |
| Derrell Thomas    | CinA | 7-3276 |
| Ray Wilkins       | FEAM | 7-1643 |
| Journeymen        | KBM  | 7-1043 |

William R. Rice to W. Ransom Rice p. 184.

P. 223 of the Prayer Calendar is a continuation of p. 221. The present p. 222 should be p. 223.

## KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092



JUL 8 1980

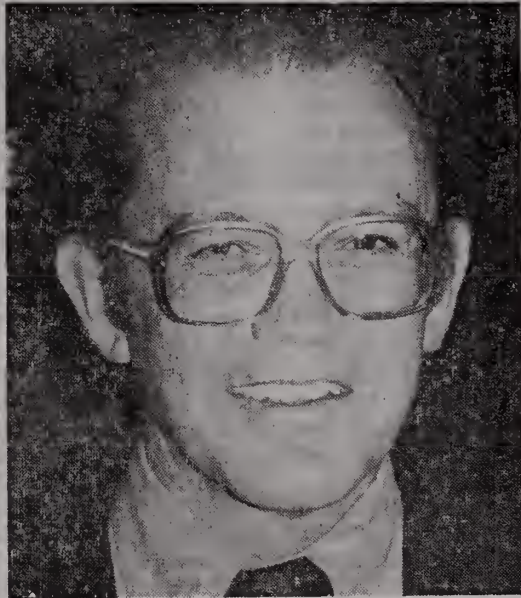
# KOREA CALLING

VOL. XIX NO. 3

March 1980

## Fat Tuesday and All That

Dr. Ed Poltras



Dr. Ed Poltras  
(Methodist Seminary, Seoul)

(Synopsis of a Sermon at Seoul Union Church, On Feb. 24, the first Sunday of Lent)

Last Tuesday was Fat Tuesday, better known as Mardi Gras, and the next day was Ash Wednesday, the first day in Lent. Fat Tuesday is fat, of course, because it's the last fling before the Lenten fast.

But today who fasts? As a youngster I vaguely remember something about "giving things up" for Lent, an idea that meant nothing at all.

But let us explore what Lent might mean for us today. The Lectionary in the old Book of Common Prayer lists three readings for this Sunday: Matt. 6: 1~6, 16~8; Psalm 62 and Jeremiah 17: 9, 10. If we are to find some common meaning or message in these three passages they are:

I. Beware of practicing your piety so as to be seen by people.

Three acts of religious devotion are mentioned: almsgiving, prayer, and fasting. And

with regard to each of them Jesus says such things as "Yes, do practice your piety." He never says: "Stop giving alms, or praying, or even fasting. We have always had Antinomians who have said that Christians do not need to follow forms or look to means of grace, but I believe that Jesus recognized our need of these. But Jesus is more interested in the motive than in the deed. It would be simpler if we could just take the deed itself at face value. But Jesus makes the very difficult point that the same act can be right or wrong, good or bad, according to the motive and the purpose. Augustine, Luther, Calvin and Wesley all agree on this point.

The real meaning, according to Jesus, of all piety is that it be centered in God. All pious exercises are intended to help the neighbour and to bring us closer to God. The problem is that we use pious acts to gain glory or satisfaction for ourselves. There is the wonderful story of the Pharisee and the Publican in Luke 18. We often think it is a wonderful story because we identify with the Publican. And in so doing we become Pharisees! Which brings us to Jeremiah's word for today: "The heart is deceitful above all things, and desperately corrupt; who can understand it? I, the Lord search the mind and try the heart." Christians, even those who are very close to the Bible, often fool themselves. We are often at cross purposes with God. We don't see that our well-being, or prosperity is worthless if our neighbours are naked, hungry, sick or in prison. Yes our hearts are desperately corrupt. That is why we need Lent—to wake us up and bring us back to reality. We need Lent to wean us from lesser good and make us hungry and thirsty for the only enduring food, for God himself.

II. Secondly let us look at the message of Ps. 62,—a very compact reminder of what God and man are all about. The message is, in a word, "power belongs to God" (v. 11). It tells us that when even very important people are tried on the balance scales of true worth, they are lighter than a breath, and the balances go up. All rulers, committee chairmen, teachers, and parents, should have this message framed and hanging where they can see it frequently. Again this Psalm is an apt reminder as we look down the long road to Easter. All year we are impressed with how powerful people are, especially in their power over us. Even Lincoln once said, "I claim not to have controlled events, but confess that events have controlled me." We have that sense of the power of others over us.

And some even feel that they power over others. But when we see God at work in human form in human history, and are reminded how frail and transitory we all are, then our pride seems very hollow indeed.

Of course in Psalm 62 God is more than power; He is the source of salvation, security, hope, deliverance, honor, strength and steadfast love. And what about humanity in this psalm? Weakness, falsehood, delusion, weightless, vanity. So the conclusion is, "Set not your heart on that which man produces or values." And that is the message for Lent.

Lent means: wean yourself from human values. Zero in on God. Make Him the real center and source of your life. That is why Christians from the beginning have wanted to do special preparations and acts of "piety" to prepare for Holy Week. But where are we in today's world?

First of all, we're submerged, drowning in a thick, gooey sea of materialism and stupid worldly values. We judge people and nations by such standards as whether they wear Gucci shoes, smell like Pierre Cardin does, or have a certain per capita GNP.

And then, modern man is just like all his predecessors, only more so: we think we're the greatest yet. From the time of Emmanuel Kant, the philosopher, right on through Hegel and others, we've had a succession of people who think that modern man has "come of age," outgrown old superstitions, and has "arrived," usually in the person of the one doing the analysis. Where, tho, are we?

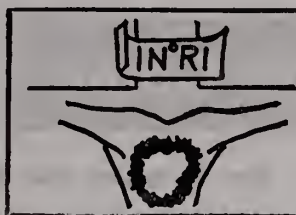
Any magazine or newspaper will tell you: militarism, pollution, crime, hunger, violence, the list seems endless. Not being a prophet, it is not for me to say that God will humiliate the powerful and the rich, or that He will use Assyria's power against us, but He could, and He might, and it's a possibility.

This brings us back to Jeremiah for our message for today: "The heart is deceitful above all things, and desperately corrupt." At the very least, Lent reminds us to try not to deceive ourselves. Which means that God wants us to know that He makes the rules. He runs the show. Man is not the measure of all things and we had better learn to be humble. How can we be anything but humble if we sense the problem of our own self-deceit?

III. Let us then, in view of these messages for Lent from God's word, resolve that we will observe Lent. Let us admit that it can have meaning for us today. What can Lent mean for us?

First—Let God be God. Let us stop trying





## DO SOMETHING FOR OTHERS

to put God out of work. Let us stop trying to displace Him. Let us remember that we are His creatures, for whom He has His own purposes. Even before Christ, the Greeks had a term in their tragedies for the weakness of men which led their downfall: *hubris*, which means mistaken pride. Jesus taught humility not through instructions, but by the example of His life, emptying Himself of the right to be God and taking the role of a servant. Can we do less? But *do* we?

Secondly, through Lent we can establish a more appropriate life-style. I don't especially like the word "style" anymore because it sounds like "image" and all those other phoney projection concepts that come from TV and the media. Yet we know what that means. We need to scale down, learn to live in a more self-denying, frugal, sharing, even sacrificial way. This is Christ's way and it has now become a matter of permanent necessity. There is no turning back now, and Lent is for every day of the year, and for always to the end of time. The Lenten way, namely a life of fasting, is the only way for us to survive. Am I my brother's keeper? That is precisely the arrogant question that shows through the life-style of the wealthy of the world today. And we know the answer and God's response. Thirdly, Lent means that we must cut through the layers of self-deceit. We must find ourselves. That is painful, of course, but it is also liberating. To know the truth, even about ourselves, is to be free, for the truth shall make you free. Knowing God and knowing ourselves before Him is the greatest gift, for that is the gift of salvation. So Lent means facing ourselves and God. And there is nothing to fear in that, for although God is power and justice, He is also love. We have nothing to lose, everything to gain.

In conclusion there are a few suggestions. Let each of us this year during Lent, alone with God, resolve to observe new spiritual exercises. Let us enter a new training program during this Lent. Tell no one. Do it in secret with God alone. Do not alter your facial expression or change your clothes. But expose yourself to God and find renewal from within.

Let us not indulge in conventional "*giving up things*," but instead *give ourselves to God*, for the sake of our neighbours whom He made and for whom He died.

I suggest that you and I during this Lenten season spend time over preparing for Easter, and by implication, for the rest of our lives and the future of the planet. Let's not worry about succeeding or doing anything. Let's concentrate only upon hearing God in both our personal and social dimensions. Let us expect changes, but not try to limit what God can or will do through our expectations.

And finally, let us never forget that the Cross at the end of Lent is followed by the Resurrection of Easter. We have a guarantee, money back, reinsured. As Jeremiah went on to witness in the passage for today, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise."

### a note from Barney Odence

Please convey our special love to all our friends at Seoul Union Church. You certainly made Marion a captive of the Lord. She has started a youth group and has 18 members at her school at Concord. That's five percent of the school population which isn't bad when you consider that it took the missionaries over 100 years to do just a little better than ten percent in Korea. And Marion is only 15!

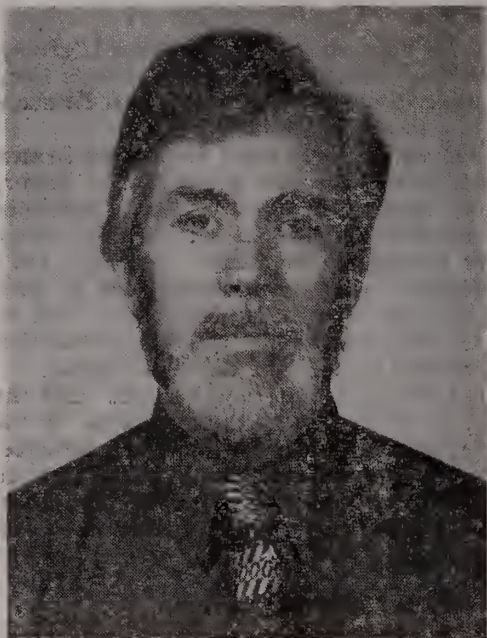
It's just great to have Kimmie out of the hospital and back with me. Fran is doing well. As I have said many times I believe in the power of prayer and I am especially grateful for yours.

...Kimmie and Barney, Fran and Marion.

Address: Gates B. Odence,  
200 Boylston St.  
Chestnut Hill, Mass. 02167.

# The Missionary Numbers Game

Rev. W. Ransom Rice, Jr.



W. Ransom Rice, Jr.  
(United Presbyterian Mission)

Here I sit, stubby pencil clutched in stubby fingers, playing the missionary numbers game. No, it's not an attempt to answer the hoary query "How many missionaries can dance on the head of a pin?" Rather, it is merely a scan of the trekkings of the Protestant missionary contingent in Korea over the past ten years, using the spanky pocket-sized *Prayer Calendar of Christian Missions in Korea*, 1970 and 1980 editions respectively, as points of comparison.

Nor does this pretend to be a scientific study. Not having mastered the intricacies of the oriental abacus, and being without access to a pocket calculator, I have had to resort to the coarser method of counting on my fingers and in my head. Thus the data presented are here, at best, rough; perhaps someone with a more jot and tittle orientation of mind might wish to pick up the unfinished product and hone it to a finer degree of precision.

The format of this analysis is simple: first, a chart outlining certain general statistics; following this, interpretation and subjective commentary on certain aspects of this data.

|                                 | 1970 | 1980 |
|---------------------------------|------|------|
| number of Missionaries          | 617  | 613  |
| number of Mission Organizations | 52   | 58   |
| areas of Work                   | 23   | 23   |
| number of Single Missionaries   | 143  | 132  |
| number of Children              | 767  | 615  |

**Number of Missionaries:** The fact that there has been no significant increase or decrease over the past ten years (617—613) is a surprise, for one might have conjectured that such factors as the rapid growth of the churches in Korea, the movement toward autonomy and self-support on the part of indigenous Christians, and the tremendous expense of maintaining missionaries overseas would have dictated a decline in this number. It may be that the special receptivity of the Korean people to the presentation of the Christian message, unique among Asian nations, has served to encourage missions to initiate and continue work here which in other situations of less opportunity might have been discontinued, curtailed, or not begun at all. As will be seen later on, there are a goodly number of organizations active in 1980 which were not on the scene in 1970; these may be generally characterized as being conservative in theology and aggressively evangelistic in practice. It would seem that the primary reason for their selection of Korea as a field of labor is the open door referred to above.

Another surprising fact is that the number of single missionaries (those whose names are listed alone on the pages of the *Prayer Calendar*) has diminished.

Again, one might speculate that the high cost of maintaining couples and families, particularly with regard to the enormous expense of childrens' education; the advantages of language learning and cultural adaptation which accrue to the single status, and the impediments to certain vital types of missionary work (such as missions among the poor, in rural areas, slums, among factory workers) created by the married-family status would have resulted in a much larger number of



single missionaries. I leave the reader to his/her own musings on why this is not the case.

It does appear, however, that the decrease in the number of children from 1970 to 1980 (767—615) may be attributed to the factors mentioned above. Since the Prayer Calendar does not give the ages of children, it is impossible to determine how many are dependents and how many not. Perhaps there are more couples without children here with them on the field than before, but there is no way of telling.

**Mission Organizations:** Not only has the number of mission organizations increased over the years (from 52 to 58); in addition there have been a number of changes and shifts among these groups as certain ones have closed shop and others begun brand-new work. Of the 52 groups operating in 1970, 37 are still functioning. Among those which are no longer in existence here are: Campus Crusade for Christ (CCC is, of course, alive and well in Korea, but without missionary co-workers), Child Evangelism Fellowship, Church World Service, Mennonite Central Committee, and the Swedish Alliance Mission. Since 1970, 23 new missions have appeared with a total constituency of 85 persons. Among these are the Baptist Oriental Mission, Far East Broadcasting Co., Inc., Independent Gospel Mission, and the Presbyterian Church in America. The latter, with 13 persons under appointment to Korea, is the largest of this new grouping.

The following table showing the ten largest missions in 1970 and 1980 is revealing:\*

|                                | 1970 |
|--------------------------------|------|
| Southern Presbyterian          | 71   |
| Methodist                      | 61   |
| United Presbyterian            | 60   |
| Korean Baptist Mission         | 56   |
| TEAM                           | 33   |
| Seventh Day Adventist          | 28   |
| United Church of Canada        | 22   |
| Lutheran Church in Korea       | 21   |
| Assembly of God                | 16   |
| OMS, International             | 11   |
| Christian Reformed             | 11   |
|                                | 1980 |
| Korea Baptist Mission          | 84   |
| Southern Presbyterian          | 56   |
| United Presbyterian            | 46   |
| Methodist                      | 38   |
| TEAM                           | 24   |
| Baptist Bible Fellowship       | 22   |
| Seventh Day Adventist          | 19   |
| OMS International              | 16   |
| Assembly of God                | 13   |
| Presbyterian Church in America | 13   |

\*(Neither list includes the two mission-related schools—Korea Christian Academy and Seoul Foreign School).

Three missions which were in the 1970 list, the United Church of Canada, Lutheran Church in Korea, and Christian Reformed, have dropped off the list by 1980. Two new names, the Baptist Bible Fellowship and the Presbyterian Church of America, have been added in 1980. Of those groups which have continued to remain on the list over the decade, only the Korea Baptist Mission has enjoyed an increase (from 56 to 84), while those denominations with a much longer history of work in Korea, the Southern Presbyterian, United Methodist, and United Presbyterian Missions, have suffered a loss in personnel.

**Areas of Work:** Although the overall number of areas where missionaries are stationed has not changed, there has been significant change in the areas themselves. Eight cities and towns where work was conducted in 1970 have no missionary presence today. These are: Iri, Koje Island, Mokpo, Sosa, Ch'ungju, Kongju, Uijungbu, and Ulsan. Areas where work is being carried on in 1980 but not in 1970 are: Cha Eun Ri, Cheonan, Kimcheon, Kunsan, Mangwol, Osan, and P'yongtaek. The five areas having the largest number of missionaries in 1970 and 1980 are:

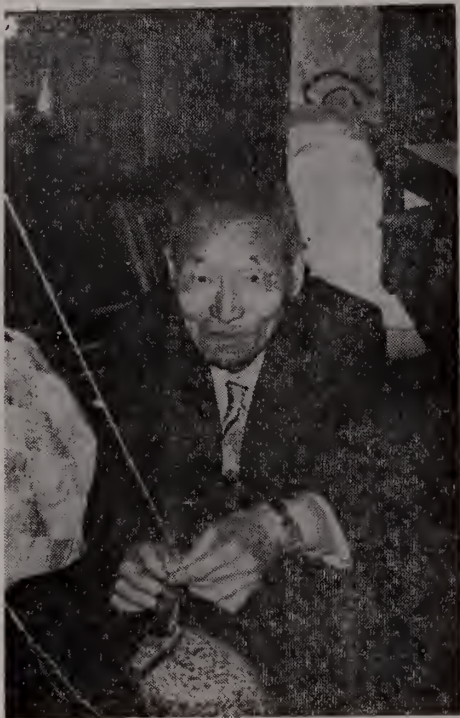
|        | 1970 | 1980 |
|--------|------|------|
| Seoul  | 352  | 345  |
| Taejon | 84   | 117  |
| Pusan  | 36   | 41   |
| Taegu  | 29   | 22   |
| Chunju | 22   | 18   |
|        | 523  | 543  |

Neither the makeup nor the order of the lists has changed over the years. The only difference is that these five population centers, which accounted for 84% of all Protestant missionaries in Korea in 1970, now account for 88%. Missionary work in Korea continues to be essentially an urban activity.

Finally, a look at missionary longevity. Of the 617 persons who were listed in the 1970 Prayer Calendar, 238, or 39%, are still listed in the 1980 Calendar. Of those listed in the 1980 Calendar, more than 33% have been in Korea five years or less, and more than half have been here under ten years. More than 60, or approximately 10% of the total missionary force, have been here more than 25 years.

With this, I lay down my pencil. Now even more stubby with wear and tear, and invite the reader to draw whatever further conclusions he or she might wish to from the data.

## Diamond Mountain YOON



Rev. Yoon Song Yul

Many Korean people and others believe that the Diamond Mountains of North Korea belong to an area which is as beautiful as any on this earth. The Rev. Yoon Song Yul lived there for many years. However from his Bible College years in Seoul he had been deeply concerned about Christian outreach; but, incapacitated by tuberculosis, he was advised to go away to the mountains for a rest. In the Diamond Mountains he took over the management of an inn, which, under his guidance became famous for its hospitality to visitors from all parts of Korea, from China and from overseas.

However, under the Japanese colonial administration the operation of this business became more and more difficult. After a number of years the Rev. Yoon was forced to retire from this activity and he returned to Seoul to become a revival preacher holding meetings in the streets and market places, but he was

still recognized and remembered as "Diamond Mountain Yoon."

As a young man he had read that the women of New Guinea had to endure the amputation of a finger each time that male relative was claimed by death. The need of these people for the enlightenment of the Christian Gospel became a lifelong obligation for Yoon Song Yul. He saved every bit of cord or string that he came upon and he wove this into useable twine which was offered to anyone that needed it in return for a contribution to Christian work in New Guinea.

This man's son was killed in the Korean War and in that son's memory he decided to establish a Church in the northern part of Seoul. The Rev. Yoon Song Yul died two years ago at the age of 93, but that Church remains a vital testimony to his devotion. There are now 540 members and in its budget for this year that Church included \$100.00 a month for Church in India, \$200.00 a month for a home for the mentally retarded, \$100.00 for the work of a Korean Army Chaplain, \$100.00 per month for each of three smaller churches here in Korea, \$50.00 a month for the family of a minister who is studying overseas and \$100.00 a month for the physiotherapy work of Thelma Maw. In addition the Church contributes to several full and partial scholarships for seminary, high and middle school students.

### KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. XIX NO. 4

April 1980

## Report from Camp Ban Vinai

— Dec. 13, 1979 —

by Mrs. Jean Silbey

John will not be writing a section of this week's report. With the departure of one of doctors, he has been covering a couple of the wards in addition to trying to pull the whole program together with many new thrusts, including training plans and outreach. Then, to add to the sense of crisis, measles were brought into the camp by a new group of refugees. At first we thought it might be possible to quarantine the new group, but that attempt failed quickly for two reasons: their natural delight at being reunited with relatives, many of whom they had not seen in years, and their lack of understanding that a disease such as measles passes from one person to another. We have now switched our efforts to trying to secure measles vaccine and immunize all the children we possibly can, in an effort to at least slow down on stop the third and fourth waves of the expected outbreak. This is not something that can be taken lightly because of the low level of nutrition of the children. In some similar areas the death rate from measles has been as high as 30%.

In our first three reports, we have wanted to pass on to you some of our early broad impressions of life in an established refugee camp. Now perhaps it is time to be specific and take you with me to meet some of the refugees and hear their stories. I have spent as much time as I possibly can visiting in the huts in which they are living, asking questions through my very able interpreter so that we can all have a deeper understanding of who the Hmong are and what they have experienced in the months, often years,

of running from their enemies.

My interpreter is Xang Lee, a popular twenty year-old man, who seems to know everyone and was elected leader of the camp-wide youth group for two years. He is still their consultant whenever there is a sticky problem. I keep running across things he has done to improve camp life, such as helping to initiate and build a camp library, —a peaceful oasis nicely planted with trees and gardens on the shore of the camp's pond.

As we walk together among the camp's eight centers, Xang answers my questions about Hmong attitudes and beliefs and customs. He tells me about his village and his family, his loyalties, his aunt who prophesied, his Shaman father, his mother who loves cake and was delighted when Xang bought a three-year-old, whose Thai mother was selling all her children, and took him home as a present. That made eleven children in his family, —just getting to be a nice size.

I ask, "Was it beautiful in your village?" having already been told that Sam Neua was in northern Laos, high in the mountains. "No, not so beautiful." "Were there many trees?" "Oh, yes: Big trees, and rocks and water, many streams coming out of all the rocks! —But it was far from any other place and there were no streets, no cars. Just walking, —sometimes horses."

Xang left Laos in 1975 with four brothers, all of whom were students in Tvien Tian at the time. Their parents knew they would have to go and urged them to do so. The brothers have all gone to the U.S. now, but

Xang decided to stay until either his parents could come out, too, or he could return to Laos. He is the youngest son born to them and feels he cannot abandon them. Their being able to come seemed so doubtful that he was even considering a daring attempt to return to Laos to lead them out himself.

On Sunday, the very active refugee grapevine brought the spine tingling news that the whole family has arrived at a police holding station north of Ban Vinai, — his parents, two sister-in-law, a niece and nephew, his mentally defective brother, and the little brother he bought, now twelve years old. It may be weeks or only days until they come to Ban Vinai, part of one more surge of the exhausted, ragged, dirty, ill new arrivals we have become accustomed to seeing pour out of the cheap buses that transport them from holding center to established camp.

There is a look of utter bewilderment as the new ones try to locate their pitiful belongings,—a dirty sleeping mat, a worn and blackened kettle, a small bag or bundle that must hold their only clothing or their blanket. There are tears streaking down through the brown dust on their faces as at least some recognize an old friend or relative. The sickest will be led directly to the hospital; the others will melt into the huts, welcomed by family if they have any in the camp, —by accepting, hospitable strangers if not. Until rations can be assigned, they can be sure someone will share the little available, for Hmong ethics give top priority to hospitality in all circumstances.

It is that absolute hospitality that makes it possible for me to ask all my questions. Xang and I can step up to the doorway of any hut in the camp and know that we will be invited in to sit and talk. Low stools are pulled out of the shadows for us and every one gathers around to take part in a discussion which may last a relaxed hour or two. The dominant male person present is the spokesman for the whole group, though others, both men and women, may be consulted for a consensus if the question requires some thought or might have more than one answer. As we talk, babies are being nursed, a fire is tended and water is boiling on it, women are busy at their intricate needlework in the corners of the room, at least one person is listening from a bed because of illness, and children are playing quietly with bits of stick or pebbles or cars made from discarded I-V bottles with wooden wheels whittled by their fathers. The rooms are so dark that, at first,

it is hard to see all that is going on,— the child in a basket cradle hung from the roof, the ducklings under foot, the blackboard on which lessons are written in English, French, Chinese, Thai, Laos or Hmong. The walls are draped with dirty mosquito netting— nothing stays clean in the dust, and soap is a luxury; often there is none at all. Hand woven, embroidered bags hang on pegs, along with colorless sacks. There are not nearly enough wooden framed beds to go around, so I surmise that everyone left over must sleep directly on the dirt floor, on a woven mat if there is one. Blankets recently issued, one to every five persons, are only 42 inches wide; is there any way, really, for several people to share one?—But the things we talk about are not only the present troubles: the shortages of water, charcoal, food, blankets, soap, cooking vessels; the illnesses; the immigration problems.

We talk even more about what has happened earlier. I am learning about farms seized, villages burned, family members shot as they fled, the smokes — lethal red smoke, yellow smoke that made people sleepy and some unconscious and killed those who were not quickly treated with herbs; the poisoned arrows that came out of bombs, the same bombs that had the red smoke, and killed many, many people. "How many of your relatives?" I ask. "Seven." "Ten." "Hundreds in our village." Then I hear about the time in the jungle, when they lived in bamboo lean-to's for days, months, some for four years, hiding from the Pathet Laos, the Vietnamese and the Communist Hmong soldiers. Food ran out quickly, and many ate roots, bark ground to a sawdust, leaves. In some cases they were fed covertly by villagers whom the Communists believed were loyal. One group of nearly two hundred new arrivals tell us they were captured and two of their number shot. The rest worked on farms, receiving only their basic food, until they could make a second attempt to flee. Finally, for all there came the time to cross the Mekong. I had trouble understanding how they crossed "By bamboo" until a young man made me a small model and showed me how it was used. It is a frame used as an aid in floating noiselessly through the water, with feet dangling down and arms used to propel. Most used individual bamboos, but it was possible for two to go together. Children, in their own bamboos, were tied on to their parents' larger ones. Many who used this method drowned, some were shot. Other groups spent a couple of days hiding at the river's edge



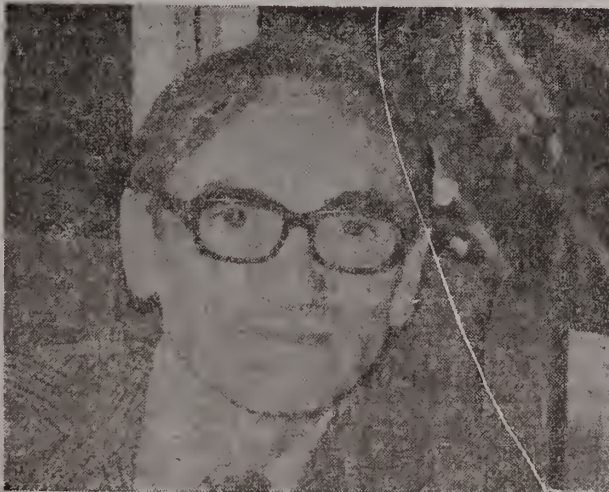
while they made rafts and shuttled back and forth, taking seven or eight persons at a time.

The rest of the story I know from seeing with my own eyes. Each group, always with a leader, or chief, is held at a police station while awaiting clearance to go to a camp. There we are allowed to give them the basics for sustaining life as they wait under their bamboo windbreaks in the barbed wire open enclosure. Our doctors and nurses go in every few days and the sick are brought forward. We receive permission from the Thai police to take those with the highest fevers and the most trouble breathing back to the camp hospital. For the others, medicine is dispensed. The chief oversees as the pills are swallowed. A small child has a whole mouthful dumped in, followed by a slug of water from a plastic jug. Under the chief's watchful eye, there is no refusing. I ask Xang later what the chief would do if the child refused or spit it out because it seems to me there must be some unexpressed threat behind such stoicism. Xang says simply, "If the child refused, then the chief would try again. He would know the child did not understand."

I keep trying to understand this Hmong patience, this Hmong harmony, remembering that I have heard what fierce fighters the Hmong soldiers were as our allies. Xang

explains that, too. "Whom the Hmong person hates, he hates forever. He hates him, and his brother hates him, and his children hate him, and his grandchildren hate him,— forever. And whom the Hmong person loves, he loves forever,—the same way." Fortunately the Americans are in that latter category. I hope the ones who go to America and other third countries will receive as much love as they are willing to give! I hope they will have a chance to know you, our very dear friends, and not just the violence of some of our city ghettos. The ones I am meeting are so trusting. They don't seem to have illusions about getting rich in America, but they believe that if they work hard, they can earn the necessities. What they do anticipate is a chance to live openly, in freedom, away from their tormenters. While they adjust to all that is different in the new countries, I hope there will not be new torments. I want the *best* of America, France, Canada, Australia for them,— and you to whom we write are that best!

Ed. Note: Korea Calling will carry, in two or three installments, reports from Dr. John and Mrs. Jean Sibley concerning their recent experience in the refugee camps of Tahiland.

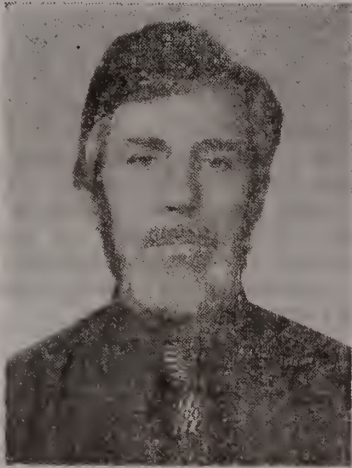


Dr. Ian Robb

Dr. Ian Robb left Korea on Mar. 8 for four months of service with a Mission hospital in Khatmandu, Nepal.

## Getting Along Without on A Wintry Saturday in Seoul

by Rev. W. Ransom Rice, Jr.



Rev. W. Ransom Rice, Jr.

"Getting along without on a wintry Saturday in Seoul" certainly takes time. Hanging clothes outside takes time. It's the small price paid for saving on utilities. But I remember when I was a boy how my mother and I carried the wash out to the back line in a large wicker basket, and while hanging up the various items, wove a conversation about this and that back and forth between the thickets of dangling towels and sheets, with clothespins clenched in our teeth. Back then, that was our way of life. We didn't know we were getting along without.

Getting along without takes time. Time to wash, dry, and have your cereal ground, instead of making one fast stop at the supermarket where it awaits you in a nice, colorful box. But you get more for less, and there's the special feeling of being part of the process. Eating grains in place of more expensive meats is getting along without. But after all, the animals from whom those steaks and chops (oh, how tasty) are cut waxed fat on the same grains and legumes.

Getting along without means walking and busing instead of hopping into the car and switching on the key. And it always seems as though the bus I am taking is one which

came straight from the factory with a full complement of passengers already entrenched in the seats, never to be dislodged until the vehicle itself is no longer operable (sometimes I have a Twilight Zone fantasy that if one were to watch the same bus making its daily rounds over a period of several days, one would discover that the people riding in it never change, always the same ones sitting, the same ones standing, the same faces at the windows). It's not very convenient. But there's no worry about finding a parking place when you reach your destination, or how much fuel is burning away while you're waiting in a long line of traffic, or how far beyond \$4 a gallon the cost of gas can zoom.

Getting along without has its benefits. But there's no doubt that it is not always romantic, nor is it always fun. Fact is, getting along without is a quantitative minus — less heat, less convenience, less variety. For persons like myself, bred in the American cornucopia, freshly back from furlough, there's a definite feeling of deprivation. But there's where I catch myself: deprivation according to what standard? I suspect that for each of us, that standard is defined as that to which we are accustomed—a somewhat meager means of comparison.

One giant step backward, and other data come into view. Faces. The shabby old man ahead of me in the checkout line at a Pittsburgh supermarket, trembling with anxiety lest the few coins and coupons in his hand not be sufficient to pay for the little pile of purchases in his shopping basket. Bodies. The stick-limbed people of the Sahael, moving about like puppets on invisible strings. Faces. The old lady on a Houston street corner muttering to herself as she rummages through a reeking garbage can ("Yes, Virginia, some people in America do eat dog food"). Eyes. The wasted children of Cambodia, in whose gaze seem gathered all the final energies of their starving flesh, eyes that now fix us from page two, having been usurped by the plight of fifty hostages in Iran. Faces. The middle-aged woman squatting on the cold stone floor of the Chongno



subway station with hopes of selling several dozen dubious looking "miracle vegetable choppers" spread out on a piece of cardboard before her.

"Getting Along Without On A Wintry Saturday in Seoul" is a misnomer. It has nothing to do with basic needs. While the citizens of the Western world, and most of the white peoples of the globe are involved with elaborating on their secondary needs,

more than half the people in the world, almost all non-white, are locked in a deadly daily struggle to satisfy their primary needs at the most minimal level. "Getting Along Without" makes nice press for the folks back home, but it's light years away from the realities of the world's basements. The view from here and the view from there are not the same. "Getting Along Without"?

## Lent and Easter at the Lutheran Service Center and the Int'l Lutheran Church

by Pastor George Brosius

This year the Wednesday Lenten Services will zero in on Luther's Small Catechism. How dull! Even using a catchy new title instead of "Catechism" wouldn't really liven it up either, so why the Small Catechism during Lent? There are some very good reasons, among them these five:

Doctrine is really more at home in a worship service than in a dry textbook. That's because Christians who gather to hear and re-tell and celebrate the word of salvation in Jesus Christ are giving God his proper glory as the great Redeemer that He is. Doctrine too is worship!

In Christian tradition, Lent was always devoted to instruction in basic Christian doctrine, to prepare, candidates for Baptism. This took place on Easter, to signify the believer's rising to new life by faith in Christ. Doctrine too is profession of faith!

The function of doctrine is not to provide orderly information about God for the curious to contemplate. The function is rather to provide Gospel life and encouragement to believing hearts troubled by weakness, failure and sin. Doctrine too has a ministry!

Dr. Martin Luther prepared a companion volume to the small catechism, following the same outline. This book, the Large Catechism, was originally a series of sermons. Doctrine too is preaching!

1980 is the 400th Anniversary of the Book of Concord, the collection of Lutheranism's definitive confessions of faith, including both of Luther's catechisms. What better way to observe an anniversary than to get in touch

with its basic contents? Doctrine too has a history!

With this theme in mind we will gather at the International Lutheran Church each Wednesday evening during Lent. Supper is served beginning at 6.30 and worship at 7.30.

The guest speakers include both chaplains and missionaries:

- Feb. 20 (Ash Wednesday) The Ten Commandments—Chaplain Connie Walker.
- Feb. 27 The Apostles Creed—Chaplain David Hoh
- March 5 The Lord's Prayer—Chaplain Logan.
- March 12 Holy Baptism—Pastor George Riemer.
- March 19 Morning and Evening Prayer—Pastor David Susan
- March 26 Confession and Absolution—Chaplain John Bernstein
- April 3 (Maundy Thursday) Holy Communion (The Seder)—Pastor George Brosius.
- April 4 (Good Friday) Evening Worship at 7.30—Pastor George Brosius.
- April 6- Easter- Early Service at 7 a.m.

After this service the families will carry gifts to the patients at Seoul Children's Hospital and return to the Center for breakfast. The second morning service is at 10.45 a.m. Communion is observed at both services.

# Korean Missionaries



Dr. Marlin Nelson

Dr. Marlin Nelson has helped to edit and publish a Directory of Korean Missionaries and Mission Societies. This is a report of 21 Mission Societies having various relationships with 93 missionaries in 26 countries. Some of these have become self-supporting in another country such as Japan, Brazil or West Germany. The majority are ministering to Koreans living in other countries though they also do some evangelism among the nationals. At present time there are 11 missionaries doing cross-cultural evangelism

in Taiwan, Philippines, Indonesia, Bangladesh, Thailand, Brazil, and Norway.

## Statistical Summary Countries with Korean Missionaries

|    |       |                |
|----|-------|----------------|
| 1  | ...   | American Samoa |
| 3  | ...   | Argentina      |
| 2  | ...   | Australia      |
| 3  | ...   | Bangladesh     |
| 1  | ...   | Bolivia        |
| 5  | ...   | Brazil         |
| 2  | ...   | Brunei         |
| 2  | ...   | England        |
| 1  | ...   | Egypt          |
| 1  | ...   | France         |
| 2  | ...   | Guam           |
| 2  | ...   | Hong Kong      |
| 1  | ...   | India          |
| 9  | ...   | Indonesia      |
| 2  | ...   | Iran           |
| 1  | ...   | Israel         |
| 20 | ...   | Japan          |
| 1  | ...   | Jordan         |
| 1  | ...   | Norway         |
| 1  | ...   | Pakistan       |
| 2  | ...   | Paraguay       |
| 6  | ...   | Philippines    |
| 1  | ...   | Samoa          |
| 8  | ...   | Taiwan         |
| 3  | ...   | Thailand       |
| 12 | ...   | West Germany   |
| 93 | Total | 26 Total.      |

## KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. XIX NO. 5

May 1980

## Dr. Chough Sun chool



Dr. Chough Sun Chool

By the time this issue of Korea Calling is being read, a new General-Secretary will have been installed at the Korea Christian Literature Society. Korea Calling takes this occasion to recall the many contributions made by Dr. Chough Sun Chool to the Christian cause not only in Korea but in the international sphere as well.

Chough Sun Chool was born in Kyung Sang Nam Do on Mar. 15, 1915. He was educated in Soong Sil High School in Pyung Yang and studied at Aoyama Theological Seminary in Japan. Later he completed the S. T. M. degree at Union Theological Seminary in New York City. Ordained as a minister of the Presbyterian Church of Korea

in 1941, he served pastorates in KimChun and AnGang in Kyung Sang Puk Do. His firm friendship with Christians in various denominations enabled him to take an ecumenical point of view and to cross denominational lines on several occasions. For instance, from 1946 to 1960, he was associated with Hankuk Seminary of the Presbyterian Church in The Republic of Korea, serving as lecturer, professor, dean and as acting president.

In 1959 the Rev. Chough was a delegate to the 18th. General Council of the World Association of Reformed Churches in Sao Paulo, and subsequently toured Canada as a guest speaker and evangelist with the United Church of Canada. In 1961 he became active in Choong Chung Puk Do, serving as minister of the Cheil Presbyterian Church of Chung Ju and as Principal of Sei kwang High School in that city. Later he served as General Secretary of the YMCA in Taegu and then became General Secretary of the Korea Christian Literature Society in 1967.

Since that time he has also been active in the KNCC, serving as Vice Chairman and also as Chairman of the Mass Communications Committee of the NCC. He has also ably represented the Korean Church at the East Asia Christian Conference in 1970, the WACC (World Association for Christian Communication) Conference in Singapore in 1975, and at various other international Church meetings.

He was awarded an honorary D. D. by Eden Theological Seminary in 1973. His literary achievements include a translation from English to Korean of Erdman's *Commentary on Romans*, the compiling of *A Preacher's Handbook* and an *Exegesis on Romans*. Dr. Chough has also written a whimsical autoib-

ography entitled *Seven Hundred Smiles*.

Through the years Dr. Chough has also maintained a very active participation in the Korea National YMCA and in the International YMCA Y's Men's Club.

Dr. Chough has three sons. His wife, Lee Yong Bok was for many years a respected member of the Ewha faculty in the College of Nursing. Just shortly before her death in Dec. 1978 she was awarded the Florence

Nightingale Award for her outstanding contribution in the field of nursing.

Dr. Chough expects to continue in Christian literature work as the President of a newly-formed company which will engage in the merchandising of Christian publications and Church supplies. Korea Calling wishes him many years of continuing good health and productive service.

## Different Churches, Different Worship

Choi Eui Pal,

tr. by W. Ransom Rice

It's 11:00 a.m. on Sunday. People carrying thick Bibles and hymnals can be seen flocking toward church buildings whose towers soar into the sky. They enter the churches and take their places. A minister clad in a black gown stands in the pulpit. The air is pervaded by an atmosphere of sanctity, created by the image of the pastor who stands in his high place and delivers the word of God in a holy voice. The people seated before him feel apologetic at making even the slightest cough, and find themselves reflecting upon the course of their lives over the past week. After handing in the offerings they have brought, and taking comfort in the thought that their duties for the morning are over, the people receive the benediction, depart the sanctuary and, after exchanging greetings with the other worshippers, head towards home.

Mention the word "church" to anyone and some image of what that is pops into mind. Of course this image will vary from person to person, but it is fair to say that the description given above is typical of most. "The place where Christians gather on the Lord's Day" is what most people consider the church to be. However, it is no exaggeration to say that one reason why there is an increase number of people in today's world who ignore the church is the church's adherence to this particular image as the only orthodox one and the rejection of others.

In the Bible, the church is defined simply as "the gathering together of believers." There is no special aura of holiness attached

to the time or place of worship, nor are detailed restrictions placed upon the form of worship. The church is merely those persons who confess Jesus Christ as Lord gathering together, confessing their faith openly, and boldly witnessing to those who do not share the same beliefs. Through the 2,000 year history of the church there have been many movements designed to return to the life of the early church; there are similar movements in our times. Perhaps rather than spending effort in needlessly shattering the contemporary formalism of the church, it would be more productive for so-called "church reform" or "church renewal" movements to key in on the essentials of church life. But even if that were always done, there is no doubt that from that point of view of the established church, these new and different forms do not qualify for the name "church." Following is an on-the-spot description of certain new forms or attempts at new forms of the church in contemporary Korea.

*I. Barbers and Beauticians Church:* The morning hour of 11:00 on Sunday is, as we have said, that time decided upon by the established church as being the unchangeable time for worship. Even in congregations where worship services are held several times a week, the Sunday morning service is regarded as the one which cannot be missed. No matter how many times one may have shared in other services during the week, missing the Sunday morning hour is considered to be a sin, tantamount to violation of



the Sabbath in Israel. But there are many, many people who, because they are obligated to work on Sunday, are thus unable to attend that particular service. In particular, the nearly 20,000 persons who labor in barber shops and beauty shops on Sunday fall into this category, for on that day, which is a day off for almost all other residents of Seoul, they must work 3 or 4 times as hard as on weekdays. Over 500 such establishments are involved.

The Barbers and Beauticians Church was established for such people in September, 1977. At that time the regular day off for all such enterprises in Seoul was Thursday, so the 11:00 morning hour on that day was selected as a time to arrange a worship service. The Saemunan Presbyterian Church in downtown Seoul was the place of meeting. After publicity was sent out to all the barber and beauty shops in the city, the first service was held with thirty-four persons attending.

For some time following the church held services much as in any other congregation, with the exception of the different day of meeting, but then a new program was initiated in 1978 as the result of a survey of the constituency, which showed that approximately 80% of persons employed in this industry had received an education lower than high or middle school. The new program included classes on the Korean language, Chinese characters, geography and other subjects before worship, and an English conversation class after the service. In this way the church attempted to meet some of the concrete

daily needs of its members.

At the time of the writing of this article (October, 1979), there were 70 registered members, but only about half attended services regularly. The reason for this small number is that earlier in the year the regulations regarding the day off for barber and beauty shops were changed so that business are closed on different days according to a set schedule of rotation. Thus establishments previously open on Thursday now had to be closed. Evangelist Hyo-ki Paek, who is in charge of the congregation, says "For the time being we plan to hold worship on Wednesday as well, but the best development would be for us to have our own building so that we could hold services according to the needs of our membership."

However, the biggest problem for the Barbers and Beauticians Church is caused by conservative ministers, who say to persons who may come to their congregations after previously worshipping at the Barbers and Beauticians Church, "If you do not attend worship on Sunday, you are not serving God. If you don't attend Sunday worship, then Thursday worship attendance is a waste of time." Then these pastors may tell them to change jobs. But for many, finding other positions is almost an impossibility. For them, insistence that absence from Sunday worship renders attendance on other days invalid may result in their turning away from the church completely, no matter what the time or day.

Reprinted from "*Christian Thought*"  
(to be continued)

## ANNOUNCEMENT

An Art Exhibit by Mrs. Jane Torrey

place : Korean Motion Picture Promotion Corporation

(location-former KBS TV Broadcasting station at Nam San)

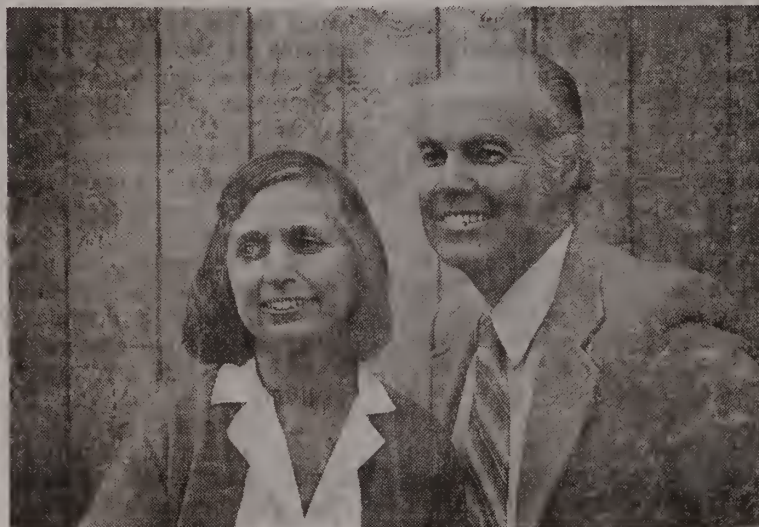
date : June 3-June 8, open daily at 9 a.m.

sponsor : The International Cultural Society of Korea

## #2 Report from Ban Vinai

— NOV. 26, 1979 —

by John and Jean Sibley



John and Jean Sibley

### *John on the medical program:*

We have spent these past ten days,—in those moments in which our full attention was not demanded by some very sick patients, trying to learn what the main health problems were, what programs existed in the past to meet those needs and how we might add or modify, combine or extend, in order to adapt to the present situation. A twenty to twenty-five minute walk from the hospital and out-patient buildings will bring you to the outside perimeter of the camp in any direction. Yet large numbers of patients are not getting to us until seriously ill,—and many not even then. So our present skeleton of a plan,—tentative until discussed in more depth with the Hmong leadership (they have already rather enthusiastically agreed with us in principle)—is to set up weekly outreach clinics in each of four areas that will

include maternal-child health/family planning, treatment and health education, largely staffed by Hmong. In addition, teams of Hmong from each area will fan out into the huts and buildings around these clinic locations to look for mothers, children and the ill not using the preventive or curative programs. At the same time, the Hmong leadership will be talking to their people through their elected and appointed network, explaining what we are trying to do and encouraging cooperation.

That is the plan,—and rapid progress is being made. We have an impressive group of people working hard on this,—Hmong, Thai, Lao and expatriates, though departures of some of the expatriates after only a month's stay, is a constant prod to move faster.

Construction of an outpatient ward adjacent to the inpatient ones, a less congested bamboo hostel for the expatriates living at the



camp (now up to seven squeezed into one room), much improved supplies of water and electricity,—these are major improvements that will be completed within a few days to a few weeks and should ease our task very significantly.

*Jean on what it is like:*

The almost hourly juxtaposition of joy and sorrow makes it seem as if everyday is made up of experiences that would usually take months to occur. The day starts early. Hmong roosters don't wait for the dawn's early light! However, we do our best to ignore them until daybreak since it's hard to do anything about breakfast before 7:00. We're having all our meals at a restaurant in the camp run by an enterprising family of Lao refugees. All meals consist of rice, noodles, or soup mixed with whatever is available that day. We can also have toast for breakfast by having staff people bring bread in from Loei. We usually meet some of the other expatriates in the restaurant, either those or our own staff or the U.S. immigration investigators. On Thanksgiving Day, Rob Scott, a young Canadian doctor who is part of our team, joined us.

Rob was with us as we went up the hill past the pediatric ward to return to our house. As we came near the ward, we realized there was trouble, and it turned out that a tiny new baby born the day before had taken a bad turn. The seventeen-year-old mother had appeared in the out-patient department the previous day complaining of diarrhea and cramps and suddenly, within minutes, delivered right there. At first everything seemed fine and the parents, both so incredibly young, were delighted. Later the baby had turned blue and Rob had pulled him through with oxygen, kept going all night through a tube in his tiny nose. On our way to breakfast we had stopped to admire him, and he looked pink and well. But now he appeared to have died. Rob immediately began mouth to mouth resuscitation and got some on and off response, but now even more oxygen wouldn't do the job.

There were nineteen other children in the ward, to be treated for pneumonia, malaria, and T.B., most aggravated by malnutrition. I left Rob and John there and went on up to the house to start work on some posters needed for a staff meeting, — posters that showed which parts of the program different ones would cover and how long each would be staying.

With all of us just part way through our morning jobs, we were summoned to a Hmong

New Year's celebration. Here were these amazing people, once again making the best of a bad situation. With as many as could manage it dressed in their tribal costumes, they had arranged for the ceremony of New Year's blessing. There were flowers and candles and a small roasted pig. After an elder had said the appropriate words, and the camp chiefs had spoken, strings of friendship and blessing were tied on everyone's, wrists, and refreshments passed around. Then there was a communal meal followed by entertainment. We were seated under a tent that had once been a parachute to watch the dances and singing and playing of instruments, both old and modern. A stage had been set up, on which the back drop was a picture of the Hmong home in Laos, showing the American airstrip and the villages surrounding it.

Back in the housing units, water had run out because of a broken pump, and disappointed women and children were trudging home with their buckets and water cans empty, while others were getting anything they could from the few shallow wells and wet places to at least water their dry little gardens. All the hospital water, for five wards, is carried too, so it would have to be used very sparingly to make that stored in clay jars last as long as possible.

With what was left of the afternoon, I returned to my poster work and some conversation through our wide open wall with Wahng Ye, a bright fourteen-year-old who expects to go to San Diego soon with his widowed mother and six siblings. His only schooling is a daily hour of English conversation with a young Irish woman who is handling the feeding station. She is an R.N. with special training in nutrition, here to work for a year or longer. Wahng Ye also learned to write, taught by a Lao person in the first camp where he and his family were located. Will there be a way for him to make up the lost years when he does get to San Diego?

So many questions! So much to be done! And our 40,000 are only a tiny fraction of the world's displaced, — and well past the crisis stage at that!

Korea Calling would like to serve the entire Christian community in Korea. We would like to have articles or reports from many of you regarding your personal work and that of your organization. Please help to make this a more interesting publication by your own contributions.

## NEW BOOKS

### FROM THE KOREA CHRISTIAN LITERATURE SOCIETY

1. The Old Testament as Literature  
—Wilson Chang
2. The Lord's Prayer, Ten Commendment  
and the Apostle's Creed  
—Jong Sung Lee
3. Nihilism and Eternity  
—Myung Gwan Choi
4. Size and Democracy  
—Robert A. Dahl & Edward R. Tufte  
tr. by Duk-Kyu Chin
5. Die Stunde des Amos-Prophetie und Protest  
—Hans Walter Wolff, tr. by Yang-Ku,  
Rhie
6. Predigtlehre (Zweiter Band)  
—Rudolf Bohren, tr. by Keun Won Park
7. Meditation on the Psalms IV  
—Chung Choon Kim
8. Blessing in the Bible and the Life of the  
Church  
—C. Westermann, tr. by Wilson Chang
9. Faith in History  
—Moon Hee Suk
10. Church for Others  
—Ed. by W.C.C., tr. by Keun Won Park
11. Old Testament Covenant  
—D.J. McCarthy, tr. by Wilson Chang
12. A Comparative Study Between Buddhism  
& Christianity  
—Jai Shin Yu
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—Yong Su Jeong
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19. African Religion and Philosophy  
—John S. Mbiti, tr. by Jin Hong Jeong
20. God's Frozen People  
—M. Gibbes & T. Ralph Morton, tr. by  
Sung Whan Kim

## KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092

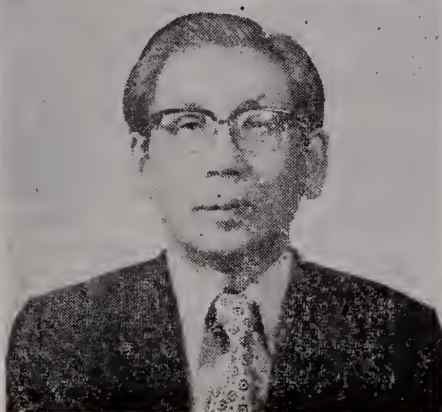


# KOREA CALLING

VOL. XIX NO. 6

June 1980

## K. C. L. S. Elects Rev. Sung Kap Shik as General Secretary



Rev. Sung Kap Shik

To succeed the Rev. Chough Sun Chool, the Rev. Sung Kap Shik was unanimously elected as General Secretary of K.C.L.S. at the meeting of the Board of Directors on Mar. 27th, 1980. Rev. Sung assumed office after his installation on April 22.

The Rev. Sung comes to this position after many years of experience in the administration of Christian organizations. He was educated at Pyong Yang Presbyterian Seminary and did post-graduate work in English Literature at Seoul National University. Later he did theological research at Union Seminary in New York. Before going into administrative work he taught in several theological institutions here in Korea.

He has served on the Board of Directors

of many educational institutions including such different organizations as the Kyung Hee School of Nursing and the Seoul Y.M.C.A. The Rev. Sung has also been active on the executive of the K.N.C.C. and its Audio-Visual Committee. He has also given leadership in the Korea Boy Scout movement. Specifically in the literary field, Mr. Sung has been associated with the Christian Press Writers' Association, the Christian Hymn Book Committee and has been Chairman of the Board of Directors of K.C.L.S.

Rev. Sung has attended international church and Christian organization gatherings on every continent. With a background of such wide experience it is expected that he will effectively encourage and develop the many literary endeavours of K.C.L.S.

# 12th Annual Prayer Breakfast

Seoul, May 1, 1980

Rev. Han Kee Won of Dongsin Presbyterian Church addressed the 1980 Annual Prayer Breakfast in Seoul. He read from Phil. 4: 11~13 and reminded his listeners that at the time of that letter being written three out of five persons in the streets of Rome were slaves. Jesus' message and Jesus' presence have prompted the emancipation movement in many ages. God's rule prevents maltreatment of human beings. Jesus' influence has also resulted in the establishment of women's rights and women's freedom. Jesus promoted this social morality not only by His words, but by His actions,—by His helping people in need, caring for the sick, remembering the prisoners, weeping with those in sorrow and rejoicing with those in happiness.

Looking at our own society today one needs no prophetic vision to see the desperately sick and troubled condition of the modern world. Numerous people have accepted Jesus as their Savior but often this remains merely a verbal decision and no action has followed this resolve. On the other hand we would be indulging in serious error if we imagined that human action alone could build His Kingdom on earth. Action is needed but it must be action that is inspired by God Himself.

Many of our society today are jobless, disabled and in poverty while others have piled up wealth and live in ostentatious luxury. But even these wealthy people are frequently the slaves of this age, being dominated completely by the mass media. We desperately need leadership which, with faith in God, can challenge the injustices, inequities and the various forms of slavery prevalent in our own age.

As for the Church itself, we must concentrate on the real mission of Christianity. Is the Church's primary responsibility salvation or social work? Needless to say it is both. Primarily the Christian Church should try to renew human beings. In regard to the economic sphere Jesus refused to settle a property dispute between petitioners, and He urged: "Watch out! be on your guard against greed. A man's life does not consist in the

abundance of his possessions. In economics and in many spheres Korean society is in a state of crisis. There have been many mistakes. They cannot be laid at the door of one group. They are the result of "man's inhumanity to man". The guilt must be acknowledged by all society.

We recognize that our lives today are faced with very difficult problems but we remember Paul's words: "I can do all things through Christ who strengthens me". With this assurance in mind we can make a reestimate of what we Christians are expected to do and to be as members of today's society.

First we must proclaim the Gospel as the final and ultimate solution to the human problems of today. Secondly we must accept Christ's own estimate of ourselves when He said of His followers: "You are the light of the world and you are the salt of the earth." We, as Christians, must offer the light of His guidance to society. We must also live a life that refreshes and invigorates at the same time that it preserves genuine life in our society. The metaphors "light" and "salt" also can be taken to mean a dual citizenship. We are in this world but our ultimate citizenship is beyond this world; and the Bible teaches us that it is our duty to pray for this world. So we must pray for the politicians, economists, government officials, soldiers and others in our community. We must pray that they not succumb to temptation, to corruption. In this way, as citizens of heaven, we serve this world.

We are also salt. We remember the book of James where we read: "Faith without works is dead". We must live out our prayers, our faith. We must work for a world, a society wherein all children can grow in health and happiness and all older people can face the evening of life without anxiety. We must take as our own the advice of John Bailey who said that we must give deeper importance to the thought that God has already prepared what we cannot see, what we have never heard, what we have never thought of and that our future is in God's hands.



Through our experience of the last few years we can be assured that no government can survive long without three essential elements. These are Equality (that is impartiality), Justice and Peace. Today not only our own Korean society but the whole civil-

ized world is being shaken. As Christian leaders we must have faith to endure these situations and this faith we can have by a deeper recognition that our individual lives and the times in which we live are still in God's hands.

---

## THE WITNESS



Mrs. Rosemary Farmer

The Witness is a musical by Jimmy and Carol Owens. It depicts the life of Christ from the beginning of His ministry through Pentecost. The story is told by the Apostle Peter.

This program was under the direction of Mrs. Rosemary Farmer and was presented on at least ten different occasions to appreciative audiences in the Seoul area. The cast included students from the Seoul Foreign School and Seoul American High School. Peter was played by James Rathbun; Peter's wife by Rose Byrd or Celeste Treadway; Mary by Lydia Colston or Shelley Farmer; the mother of James and John by Jenny Rader or Leah Sauer; James and John by Jay Crouse and Jimmy Rhee; Judas by Preston Jones.

Instrumentalists were Shauna Mackinnon, Anne Quodgrass, Debbie Patten, Jim Fuller, Jimmy and Joey Rhee, Ian and Derek Burney, Arthur Sholtis, Shelley Farmer and Clay Nelson.

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## Dr. Frank W. Schofield

A well attended memorial service for Dr. Frank W. Schofield was held in the Seoul YMCA Auditorium at 4 p.m. on Monday, May 12. The service was arranged by Mr. Chun Taik Boo, former General-Secretary of the Seoul YMCA.

Dr. Schofield was an ardent supporter of the Korean cause during the Japanese period and was known as the 34th. member of the group which originated the Korean Indepen-

dence Declaration.

Dr. Schofield was a veterinarian and micro-biologist who served at Severance Hospital during the early years of this century. He returned to Korea in 1958 to spend the remainder of his life here. He died in April 1970 and is one of the few foreigners to have been buried in Korea's National Cemetery.

# Different Churches, Different Worship

## ( II )

Choi Eui pal, tr. by W. Ransom Rice

*Chamshil Central Church:* The church building is frequently thought of as being a temple, as only a place to offer worship. Occasionally the building itself may be opened for use by the wider community, but the sanctuary almost never. If any part of the church is released for non-church activities, it will most likely be the educational facilities. The result is that the large sanctuary area, which represents a very heavy financial investment by the congregation, may be used only ten or so hours per week.

In the Chamshil Central Church, located on the third floor of the shopping area of the Shiyoung Apartment complex, the sanctuary is never empty. The Thirty-six *young* area used for worship is used in the daytime as a child care center, where some seventy children gather daily, and at night is transformed into a library facility where some 50 students are able to study up until 11:30 p.m.

The church was founded on December 28, 1976. In this high class apartment area no facilities are available for meeting rooms or other community activities; Evangelist Sung-ja Park recognized this problem, and in establishing a church did so with the intent to have a facility which would serve the community as well as the congregation. The first program set up was the child care center ("Childrens' House"), the need of which was identified through a survey of the area in 1978. The center, with a staff consisting of a director, 3 full time teachers, and 5 other employees, has received a warm response from the community. In May, 1979 the center received official recognition from the Department of Health and Social Affairs. Through the child care center a monthly mothers meeting has been set up which provides opportunity for special education and a chance for neighbors to sit down and discuss mutual problems.

On Monday, Tuesday, Thursday and Friday and on other evenings when there are no special programs scheduled the library is open. Hours are 6:00 p.m. to 11:30 p.m. Here, under the direction of two supervisor, some 50 young people of high school and middle

school age are able to study. Since the apartments have only two rooms it is difficult for children to study at home, and thus the demand for the library is heavy, but lack of space and equipment restricts usage to just fifty. These fifty have organized a group called the "New Day Meeting" which meets monthly to discuss and deal with problems confronting young people in modern Korean society. In addition, on the first Sunday of each week a love offering is taken which is then used to provide school fee scholarships for non-church related children in the community.

As might be already concluded, one of the most difficult problems facing the church is the constant need to rearrange the special kinds of furniture and equipment used in the various programs. During the day, the facility is a child care center; at night it is transformed into a library; at the times of church and worship activities other equipment is required. Even the use of folding chairs does not make these changes a simple task.

But a problem more difficult is that some members of the congregation oppose the policy of using the worship area for other purposes.

*Namyangman Church:* The average local church has no special relationship to the community immediately surrounding it; if there is a connection, the usual thing is some simple program of service such as medical care or a child care center. Such programs usually remain on the periphery while the main purpose of the church's program seems that of increasing its membership.

There is a very special church which differs from this norm in that it has decided that community development and service will constitute its main purposes. This is the Namyangman Church, which has set three objectives: (1) consciousness raising of peasants; (2) development of peasants' culture; (3) formation of a community of faith. Programs to accomplish these purposes are carried out by four committees structured around the church but including citizens of the larger community. These committees are: Peoples Education, Health Care, Credit Union,



and Agricultural Development.

The original location of the Namyangman Church, which bears the name "The Church of the Lively Poor," was in the Songchung Dong area of Seoul where one of the main sewer outlets of the city was located. The initial program was evangelistic, but it was an evangelism carried out through programs of social service and community development. In 1974 city authorities evacuated the citizens of this area as part of an overall program to eradicate the many slum settlements which had sprung up all over the city, so in December 1974 the church moved to its present location in Namyangman. In autumn 1975 some 50 additional families who had also been living in slum areas in Seoul came and settled with these first comers.

The area called Namyangman is located in the province of Kyunggi Do where large amounts of land have been reclaimed for agricultural use by drainage. The area covers fourteen townships, including ten in the townships of Pyongtaek and Whasungkun, and four in the townships of Asan and Chonwun in Choongnam Province. Construction of a dam has opened the area for cultivation. At present there are about 500 acres available for rice and field farming; some 200 families now live there.

The first program established by the Church of the Lively Poor for the community was a nursery school. In the Ewha Li area there are seven such centers with approximately 600 children enrolled in programs of play and learning while their parents are off at work for the day.

In addition, local committees were formed to evaluate new projects, while educational projects for women, village leaders, children, as well as agricultural technical training were instituted. For church members a special "Upper Room" training program was started. The construction of the church as a multi-purpose building lends itself well to these various functions.

With regard to health care, the committee responsible for this phase of the church's ministry has formed working relationships with local hospitals where doctors are in residence. In addition, when someone in the community is taken ill they are taken to the hospital immediately. Future plans include the organization of health insurance programs and the establishment of local health care centers.

The credit union, which was first set up in Ewha Li where the main church is located, serves the function of a bank for the community. There are now five such

credit unions in existence with a total savings of thirty million won (about \$50,000 U.S.).

An occasion of special rejoicing was the arrival of 500 head of Angus cattle, 356 milk cows, and sixty pigs obtained from Australia as part of the Korean Department of Agriculture's program to stimulate livestock breeding. Rather than the church alone carrying the burden of paying for these animals on behalf of the community, both church and people shared the expenses. One result was that the church became better known in the community as people came to trust and rely upon it for such practical aid. This in turn made it possible for the church to operate more effectively in its work of community organization.

Recently the area of ministry where a great deal of effort has been concentrated is in the formation of a community or commune, a kind of faith-work group which has the production of goods as one of its objectives. This might be called a Korean *kibbutz*; such an organization actually existed many years ago during the Shilla period in Korean history under the name of "Turae" (두레) which came into existence partly because of the influence of news of similar movements in other parts of the world at that time. The Church of the Lively Poor, having begun this community experiment with a cluster of eight families, has patterned its organization after the model of community life in the early church set forth in the Book of Acts. The goal is to increase involvement to at least twenty families. In order to stimulate the growth of the community, Pastor Kim has formed relationships with similar communities in Japan and Germany and proposes to do the same with groups in Israel.

There are now five branch or District congregations of the Church of the Lively Poor. All have their own church workers, all are independent and self-supporting. Though no church can be considered large in terms of number of members, such statistical concern is not, as we have seen, Their main purpose. The central focus is upon the development of the various communities in which they are situated. But in order to maintain the vision and generate the power to carry out this difficult mission within the congregations themselves the people eagerly seek for God's blessing, to build up their faith, to cultivate a spirit of true service, and to remain open to the world. Thus, they believe, a new form of the church.

(Reprinted from "Christian Thought")

# *Congratulations! – 1980 Graduates*

## Seoul Foreign School

Elham Azima,  
Stephen Bernard Bradley,  
Ulf Brüggemann,  
Derek James Burney  
Elizabeth Lynn Butterfield,  
Jay Ying Chiu,  
Soon Young Cho,  
Charles Hongtack Choi,  
John Paul Cornelson,  
James Byron Crouse III,  
Maria Cynthia Delgado,  
Eberhard Christian Grimm,  
Laura Jo Hagaman,

Naomi Eve Patten,  
James Kipp Rathbun,  
James Chungbok Rhee,  
Mark Peter Rice  
Ginger G. Richter,  
Peter Schaller,  
Jörg Friedrich Scuhr,  
Sheng Feng Sun,  
John Joseph Theis III,  
David James Van Eck,  
Pai Ly Wang  
Welli Yeh,  
Karen Elaine Zehr.

Maryam Baradaran Hariri,  
Christine Heidi Herbst,  
Joel Chang Up Holm,  
Francine Matsuko Horibe,  
Larry F. Hughes,  
Catherine West Johnson,  
Florence Y. Kimm,  
William E. Lee,  
John M. W. Liu,  
Shauna Marie Mackinnon,  
Sherlyn Ann Malone,  
Ona Byong Min,  
Nam Hung Paik,

## Seoul International School

Soner Ertekin,  
Angelo Bognanno,  
Mitsuo Ando,  
Michael Gilchrist,  
Wayne Wilbur,  
Ronald Richardson,  
Jhin Jhin Juo,  
Greg Chiang,  
Robert Babcock,  
William Boisvert,  
Thomas Phinney,  
Peter Chun.

## Taejon Christian Academy

Timothy Boyer,  
Louise Bradley,  
Luisa Chu,  
Rick Grant,  
Gerald Harkins,  
Johnna Hudson,  
Bollyn Hunt,  
Doerte Jaudszims,  
Jonathan Lee,  
Sarah Merwin,  
Thomas Nystrom-Pak,  
Kevin Peacock,  
Andrew Schowengerdt,  
Christine Seel.

### KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice  
Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)  
\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea  
84-8, 2nd St. Chong-Ro, Seoul, Korea  
Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. XIX NO. 8

September 1980

## THE NAVIGATORS OF KOREA

by Cliff Fenlason



Peter Hong (Hong Seung Gu)

U.S. Marine Corps recruiters used to say, "We're looking for a few good men." So are the Navigators! Not just any man... not even just any Christian... but a few faithful ones who will be able to teach others, just as Paul exhorted Timothy to do in ¶ Timothy 2:2.

Holding a bowl of rice, a Navigator spoke to a small Korean conference. Taking one grain, he said, "If this remains by itself, it can do nothing. If it falls to the ground and dies, it can produce many new ones."

In the audience, Peter Hong (Hong Seung Gu), who had been a Christian six months, wanted his life to multiply like that grain of rice.

Coming from a strong Confucianist family, Peter had always joined his family to honor his ancestors. They burned incense, offered food, read prayers and bowed before photographs of the deceased on the family altar. But even in high school Peter realized Buddhist teachings and Confucius' sayings couldn't free him from the guilt he felt from incidents of lying and cheating. Before starting to university Peter thought he might find peace by attending church. Confucius said, "If you do one thing, do it with all your heart," so Peter went to church every Sunday and even taught Sunday School for three years. In university he joined the English Club and the English-speaking Faith Club. By his third year he was president of both... but still not a Christian. When a Korean Navigator came preaching the new birth he realized that rebirth wasn't just a Western doctrine. He accepted Christ and finally found assurance of forgiveness for his cheating and lying.

Peter had learned that if you want help you should take the initiative so he prayed and asked a Korean Navigator to train him.

While reading Exodus he saw it was idolatry to bow to images. So he stopped praying to ancestors. His father was angry and, said "I want you to become a veterinarian, not a Christian. None of your family is Christian. If you do not stop following Jesus today, I will no longer treat you as my son."

Peter's mind and heart were struggling as he took a walk in his father's orchard. "What shall I do, Lord?" he prayed. "I do

not want to stop following you." Recalling Matt. 6:33 he decided to follow God wholeheartedly and trust God for everything else. He told his father. "Then go out!" he shouted. "Do not expect anything from me!"

Using most of the money he had to return by bus to Seoul and to the training of the Navigators, it was shortly thereafter he offered himself to God as a missionary. When asked to choose a country to pray for, Peter chose India but committed himself to go anywhere God led. He tried to meet Indians in Seoul and ask them questions. He read books on India and prayed for India. But eventually found the door to India was closed for him.

He read how the Apostle Paul had been directed to go to Macedonia after having been forbidden to go to Asia. He realized the Holy Spirit... not the missionary... decides the destination. As he prayed, he began to consider other countries, never doubting he should go overseas.

"Whenever I read... 'Go ye into all the world and preach the gospel'... I felt I was included in that word, 'ye.' I would go unless God stopped me."

In 1974 Peter was a well-trained laborer and went to Suwon to make disciples at the Agricultural College of Seoul National University. He lived in a tiny room and cooked over a hole in the floor. He couldn't find any part-time work. Sometimes missing meals and often walking long distances because of no bus-money in faith he claimed that campus for the Lord.

In Suwon outsiders were not allowed in university buildings. When Peter walked on campus to meet students sitting on the benches or on the grass, university officials would ask him to leave. He would leave, but come right back! He approached students, sharing the gospel of Christ. Then officials would spot Peter and tell him to leave again.

But Peter prayed he would find one person prepared by God. After a month he found him — one man responsive to the things of God and wanting to do Bible study. A year later Peter had seen God produce four solid disciples from among that students' friends. From that beginning many disciples and skilled laborers have risen up in Suwon... and some have gone out from there to Pusan, Kwangju, Seoul and elsewhere making disciples themselves as they'd learned from Peter.

Peter, however, still has missions on his heart. He tried twice to go overseas for further Navigator training but was unable to

go. In 1978 Ron York, an Asian Navigator leader who had started the Korean Navigator ministry many years before while in Korea ministering to U.S. servicemen, was revisiting Korea and asked Peter in a taxi, "How about coming to the Philippines?"

"I will go if we can be sure it is the will of God," said Peter.

The idea grew from there. The Korean staff enthusiastically endorsed the idea and decided to send Peter and his bride out as the first Korean Navigator missionaries. For about two years they've planned and prepared. They're ready to go and money has been raised for them to go as soon as they receive government permission. At times Peter has wondered if he'd be thwarted again in his attempts to go out as a missionary. Confirmation came from Isaiah 55, "You will go out with joy."

The Navigators' aim is to help fulfill the Great Commission by multiplying laborers in every nation. Laborers who are skilled in evangelism and making disciples. Jesus said, "The harvest is plenteous but the laborers are few," (Matt. 9:37). Preparing more laborers for God's work is the specialized ministry of the Navigators in the Body of Christ. To expand and multiply these ministries we need leaders. Over the years God has been pleased to use the Navigators to produce not only converts and established disciples but also well-equipped laborers and Christian leaders. In Korea the products are noteworthy.

The Navigators, as an inter-denominational, faith-missions organization, is becoming quite multinational in its ministry and leadership. 45% of its staff work outside the U. S. and 29% of the 1560 worldwide staff are non-Americans. Those include men and women of 27 different nationalities.

John Ha (Ha Chin Seung) is the leader of the Korean Navigators. The ministry has spread to 8 major cities and 13 campuses and the number of people in training to about 1500. At present the staff John Ha leads consists of nine Korean couples, three Korean singles, three American couples and three American single men. Among the 40 countries where Navigators minister Korea could and should develop as one of the major missionary-sending countries. In addition to that, John Ha says, "Our vision for the future is also to serve as trainers and equipers for the Body of Christ within Korea." Heaven knows Korea and Asia will benefit if they're successful in both. Let's pray for open doors and successful development of this pace-setting discipling ministry.



# "BY ALL MEANS?!"

by W. Ransom Rice, Jr.



Medical Evangelism Team  
(at Duk Pyong Ri with church members)

"I know you worry a lot about your children's education... I can tell you work hard in the fields... But have you even given thought to where you will spend eternity?" In such short sentences, punctuated by the deft insertion of tiny needles into the patient's hand, did the white-coated evangelist give testimony to his faith in Jesus Christ.

"That by all means I might save some." "All means?" I had to go back and take a long gander at that text in I Corinthians 9:22 before I could allow them to include this unusual combination of Chinese medicine and Christian witness I was watching. It was on a visit to the little farming community of Duk Pyoung Ri about one and half

hours' drive south of Seoul on June 29 of this year that this unusual style of evangelism was being manifested. This visit was the confluence of several seemingly unrelated tributaries, one of several year's duration, the other just a few months.

The longer tributary began when our family was on a journey to Ann Arbor, Michigan during a summer furlough in 1975, where we met Rich and Myoung Butler, laypeople who were members of the Word of God Community. Later on. In April 1977, the Butlers came to Korea as missionaries under the auspices of Literacy and Evangelism, a Tulsa, Oklahoma based Christian organization founded by the Rev. Robert Rice, formerly a Presbyterian missionary in

Korea. Working with Mrs. Butler, who carries on a extensive ministry or spiritual growth seminars using materials developed by the Word of God Community, I helped to lead an eight-week session on basic Christianity in 1978 which met in the second floor room over a Chinese medicine clinic in the Chung Pa Dong area of Seoul. Both room and clinic are owned by a young Christian deacon, Dr. Kim, who, in addition to being a highly-skilled practitioner of oriental medicine, was with his wife and mother-in-law active in the leadership of the seminars. These have been meeting continuously now for the past two and one-half years.

In March of this year Dr. Kim, after much prayer and discussion, decided to organize a team of oriental medical specialists, whom, in addition to their healing skills, would also be persons of deep commitment to Christ. The team was formed and included in addition to three Chinese medicine doctors one western medicine physician, several evangelists, and a number of laypeople who had extensive experience in sharing the gospel on a one-to-one basis.

The other tributary—and this was the one which led us to Duk Pyoung Ri—began in January of this year. When I returned from an eighteen-month furlough and resumed my duties at the Christian Literature Society I became acquainted with Mr. Sung Bok Ham who is employed there as a driver. I learned that in 1978 Mr. Ham, who was a trained evangelist, had founded a Presbyterian Church in Duk Pyoung Ri and was serving it each weekend. At his kind invitation I spent three days there over Easter weekend on a preaching mission, and came away greatly impressed by his dedication and the zeal of the congregation, a group of about thirty persons who met each Sunday in a small cement walled room sans heat, chairs, or any of the other appointments our western churches have come to accept as necessary in order to create the proper worship mood.

Thus, when I heard that Dr. Kim's ingenious medical-evangelistic project was in operation, and that he was looking for a place to visit the last Sunday of June, I simply put him in touch with Mr. Ham and the wheels were set in motion.

One aspect of Korean life which is also part of the church's life is that most activity is group-rather than individual-centered. Therefore the departure of Dr. Kim's team from Seoul at 1:00 the afternoon of June the 29th was not the accumulation of a series of mini-embarkations by individuals or families in their own private vehicles as

it might have been in the United States. Instead, a small bus loaned (complete with driver and gas) by a Christian life insurance executive received us at the front entrance of Dr. Kim's clinic and whisked us of en-masse, but not before we bowed together to pray that our journey that day might accomplish the will of God, and that He would receive glory through it.

When we reached the village most of the congregation, many of whom are middle and high school students, were waiting to greet us in front of the little church. After hanging up a long banner which announced the purpose of our coming, and reinforcing this with an announcement over the church loudspeaker (a pulpit, exterior cross and a loudspeaker system over which chime bell and hymn tapes can be played are considered minimal essential equipment for a church in Korea), the team and the congregation gathered for a brief worship service conducted by Evangelist Ham. Following this, the non-medical team members went out in tandem with representatives of the congregation carrying evangelistic tracts, intending to visit each home in the village and extend an invitation to receive free treatment.

The three Chinese medicine doctors, two men and one woman, set up shop in the town hall adjacent to the church. Next door, Mrs. Butler prepared to speak and pray with persons who might desire such ministry. When the patients arrived they were briefly interviewed by a young female receptionist who inquired after their religious convictions and medical problems. Following this, the patients came into the treatment room and were attended by the physicians.

Treatment was physical and spiritual, and was carried out in a most gentle, natural, and professional manner. As the doctors took pulses, inquired after symptoms, and inserted needles into various locations in the patients' hands and arms, they wove into the conversation comments revealing the nature of their own faith in Jesus Christ as well as basic information about the gospel. When, if at the conclusion of the treatment a patient asked for prayer, this would be done. During the thirty-minute wait before the needles were removed, those who wanted to were free to go next door to the chapel where Mrs. Butler was praying for individual needs and offering a more extensive explanation of the Christian faith.

At the end of the day—near 6 p.m.—a total of sixty-five patients, many of them elderly and wearing traditional Korean clothing, had been treated. A number had made commit-



ments to Jesus Christ while others had promised to attend evening services in the church that night. Then came a final unexpected treat (the best kind): it seems that the room in which the church gathers is part of a larger combined warehouse-dwelling owned by two of the deacons whose occupation is the raising of chickens. As a gift of thanks they had prepared a delicious roast chicken supper, complete with all the Korean trimmings—rice, soup, and a dazzling variety of spicy side dishes. Picture taking was the concluding event (another characteristic of Korean culture is the taking of photographs to record for posterity all events of even the slightest possible significance). This took a bit longer than expected due to the sudden appearance of a slightly inebriated grandfather who kept weaving back and forth in the no man's land between the photographer and the subjects loudly asserting that he, too, ought to be included. One last prayer, good-byes all around, and it was gospel songs, hymns, and some snores all the way back to Seoul.

This brief venture in evangelism may serve as a specimen of certain characteristics typical of the Korean church in general. One of these is *sacrifice*—sacrifice of time, of money and of abilities. Dr. Kim's medical team has no sponsors outside of the members themselves and no one is paid to go. All is done in a spirit of obedience. A second characteristic is the centrality of *prayer* and *worship*. Prayer before embarking, worship upon arriving, prayer for individual patients, prayer when boarding the homewardbound bus. A third characteristic is the natural manner in which *witnessing* is done. There was no sense of embarrassment or self-consciousness. Perhaps this is due to the fact that faith in Christ has been integrated into the total fabric of one's life, and instead of being a mere adjunct, has indeed become the center around which all other interests and activities are conducted.

For me, a missionary of fourteen years' experience in Korea and recently returned from an eighteen month furlough stateside, where I visited and spoke in more than one hundred different churches, these hours spent in a simple country church with people of uncomplicated faith were a healthy reminder of something which I believe the American churches have largely forgotten. Namely, that the essentials of the church's life have little to do with buildings and lavish accoutrements. To be sure, a congregation like that in Duk Pyoung Ri with severely strained facilities would benefit

from expanded space and equipment. But even these improvements would not, I theorize, add anything of substance to the church's soul. The vitality, the dedication, the excitement at being in Christ are all there. And this is the stimulation of being present among the Christians of Korea today: that in spite of the fact that we are removed from the early church by almost twenty centuries, when one steps through the door and into an area where a group of Christians are gathered, there is the distinct odor of fire, the walls seem to be shaking a bit, and isn't that the sound of wind we hear?

## In Memoriam



Chon Taik Bo  
(1901~1980)

A well known Korean philanthropist and Christian business man, Chun Taik Bo, died suddenly on July 18th, 1980. His funeral was held from the YMCA on July 22.

Born in North Korea, in Ham Kyung Nam Do, he later emigrated with his parents to Manchuria. He was educated in Japan and returned to South Korea after the Second World War. Here established a successful manufacturing enterprise. He was a generous contributor to the YMCA, the YWCA, and to many Christian causes.

# THE SUMMER AT TAECHON BEACH

The Rev. Bill Colston managed the tennis tournaments at Taechon Beach this summer. Some of the winners were: Men's Singles-Tim Grubb.

Men's Doubles-Tom Daniel and Tom Jackson. Boys Singles-Steve Schowengerdt.

Boys' Doubles-Steven Schowengerdt and Philip Peacock.

Men's and Boys' Tournament-Tom Daniel and Philip Peacock.

Women's Singles-Diane Kilbourne Lowery. Women's Doubles-Sylvia Van Cleve and Eileen Moffett. Mixed Doubles- Tim Grubb and Liz Rice.

In an earlier tournament for the July vacationers, Liz Rice and Cathy Poitras teamed up for the Ladies' Doubles, but for probably the first time in our Beach history, this event was captured by two Catholic sisters whose names we are unable to identify.

The DeCamp Cup awarded to a girl for proficiency in water sports was won by Kelly Riemer.

The Underwood Cup awarded to a boy for proficiency in water sports was captured by Sam Folta.

The Yeomen of the Guard by Gilbert and Sullivan was performed at Taechon Beach this summer. Those participating were as follows:

## Cast

|                  |                   |
|------------------|-------------------|
| Phoebe Meryll    | Lyn Watson        |
| Wilfred Shadbolt | Ed Poitras        |
| Dame Carruthers  | Dorothy Underwood |
| Sergeant Meryll  | John Folta        |
| Leonard Meryll   | Mike Newton       |
| Colonel Fairfax  | Gerald Harkins    |
| Lieutenant       | Kevin Peacock     |
| Elsie Maynard    | Lydia Colston     |
| Jack Point       | Bill Grubb        |
| Headman          | Joe Gene Autry    |
| Kate             | Rose Byrd         |

## Staff

**Directors:** Betty Abbott  
Don Jones

**Piano:** Nita Jones  
Molly Stella

**Viola:** Jean Underwood

**Flute:** Nancy Folta

**Trumpets:** Danny Flitcroft  
Dan Folta

**Scenery:** Cathy Poitras

Genell Poitras  
Marion Odence  
Honga Im  
Leah Sauer  
Kimberley Wood  
Kevin Moore

**Make-up:** Mary Seel  
Lyn Watson

## Chorus

**People:** Erica Buzo  
Rose Byrd  
Gerry Colston  
Andrea McEachern  
Ruth Folta  
Molly Stella  
Mary Jo Starnes  
Barbara Peterson  
Tom Ruby (1st Citizen)  
Andy Schowengerdt  
Philip Harkins  
Adrian Buzo (2nd Citizen)  
Sam Folta

**Yeomen:** Joe Gene Autry  
John Estelle  
Preston Jones (Soloist)  
Mark Matthews  
Bill Peacock (Soloist)  
Steve Schowengerdt (Soloist)

**Costumes:** Margie Moore  
Wanda Newton  
Gerry Colston  
Ella Ruth Kilbourne

**Lighting:** Dean Schowengerdt  
David Starnes  
Lee Nichols

## KOREA CALLING

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Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. XIX NO. 9

October 1980

## 7th Missionary Church Growth Seminar

Forty eight missionaries of seven different countries and nine denominations gathered at the Eighth Army Retreat Center on Oct. 16 and 17th. to have a consultation, to review and reflect upon the Congress on World Evangelization held in Thailand last summer. This congress was attended by the Revs. J.B. Crouse, Elmer Kilbourne, Sam Moffett and Paul Rader from Korea.

The gathering on Oct. 16 and 17 was also called to consider the reasons for the phenomenal growth that is occurring in the Korea Church, to consider the statistics revealed

by a recent Gallup poll which conducted a religious survey in Korea last year, and to consider a paper by Dr. Donald McGavran in which he presents a vision and a strategy for extensive church planting in Korea. The members were also asked to consider the reasons for and to give thanks for the phenomenally successful 1980 World Evangelism Crusade held in Korea during August of this year.

Various emphases of this Seminar will be dealt with in Korea Calling in this and subsequent issues.

## Secret of Korean Church Growth

In dealing with this subject, Dr. Marlin Nelson first reminded his listeners of 1 Corinthians 3:6,7 : "I planted the seed, and Apollos watered; but God made it grow." Thus it is not the gardeners with their planing and watering who count, but God, who makes it grow. Divine Providence has provided this growth. It has occurred by means of the fact that the Church in Korea has an abundance of trained workers. Korea has several of the largest seminaries in the world. It was also noted that the early translation of the Bible enabled a rapid introduction of the Gospel. Both Underwood and Appenzeller brought with them copies of Mark and Luke already translated into Korean.

The high rate of literacy and the simplicity of written Korean also helped in the early rooting of Christianity as did the fact that the Koreans are an homogenous people. By way of contrast India uses 225 languages, Indonesia more than 200 and more than eighty distinct dialects are used in the Philippines...

The tumult, the persecutions and the despair which have been so much a part of Korean history have also had their effect. In 1866 approximately 2,000 Roman Catholic converts were martyred. During the period of the Japanese annexation the Christian Church in Korea was an island of hope amidst the gloom and despair of Korean national hopes.

The early missionaries who came to Korea found a people who were patriotic and who had never experienced Western colonialism and these factors too facilitated or encouraged the early acceptance of Christianity. Christian educational institutions and the adoption of the Nevius principles for Church growth also were conducive to a self-propagating Church in Korea.

A landmark in Christian expansion was marked by the 1907 Revival. Under the inspiration of the Holy Spirit thousands were moved to accept Jesus Christ. About this time the Church began the cell-group method of Bible study and prayer with a consequent

the hard working chaplains. This equally applies to the civilian clergymen whose daily schedule includes prayer, bible study, visiting, counselling from early morning to late at night.

The recent years of rapid economic development have seen a phenomenal increase in church giving. Some congregations have increased their offering by forty to fifty percent in terms of real value which means well over one hundred percent in the amount of money contributed.

Compared to other parts of Asia the Korean pastor is very well trained and this also has contributed to a respect for Christ-

#### Some of those seen at The Church Growth Seminar



deepening of the Christian experience in the individual believer and his group.

The solidarity of the Korean family and a vertical social structure made it natural that family evangelism would be successful, and this was supported by the added advantage of not having any strong national religion in Korea.

Today with so many hundreds of thousands of men enrolled in the armed services it is interesting to note that forty percent of these men belong to some branch of the Protestant Church and more than ten percent are Roman Catholic. The prolific spread of Christianity is due in no small measure to

ianity in the community and the consequent wide acceptance of the Gospel. The home visitation conducted by the minister twice a year and his training of capable laymen have also been powerful factors in this development. Korean churches have not been satisfied to merely increase the size of their own congregation. They have started branch churches or daughter churches. It is estimated that Young Rak Church has a family of five hundred congregations that have been organized by its own members. Of deep significance too is the fundamental fact that Korean people are basically religious. There are very few atheists among them.



# GERMAN GUEST LECTURER

by Winfried Gluer

**Editor's note :** During the month of September Dr. Winfried Gluer visited the Presbyterian Church of Korea and other Christian institutions including the Presbyterian Church in the Republic of Korea. Dr. Gluer is Asia Secretary for the Association of Churches and Missions in South West Germany. During his visit with the PROK Dr. Gluer delivered an address which is summarized as follows:

"Thy will be done on earth..." This is a difficult theme to speak on because I am from a different context and cultural situation. The German situation is not the Korean although we do have close relationship between the German and Korean churches. There is deep concern on the part of the churches of South-West Germany for the Church here in Korea.

The theme—"Thy will be done on earth" has added to it the words: "As it is in heaven". We should not forget this second part of the injunction or prayer. It is all part of the teachings of Christ and as His disciples we are summoned to follow Him in living according to the will of God. To be a Christian means to be His follower in the actual situation. So in whatever situation we find ourselves we must ask—"What is His will at this time in this place."

In this thought there is both promise and challenge. There is the promise that God's will is going to be fulfilled. History will lead on to salvation. Our hopes and expectations will be more than fulfilled in this promise. We can live in expectation that His will will be done.

But there is also challenge here. God's will runs counter to that with which it is not in accord. His will is in judgment over this world. So these words—"Thy will be done" are really a prayer that rises out of our daily

life,—its burden and its suffering. These words arise out of the starvation of people in S.E. Asia. They arise out of the social instability, the oppression and frustration of other situations. In many situations human life itself is threatened by death and destruction.

We live in a paradoxical experience. On the one hand God is Lord and He will see that His will is done. On the other hand, we see so little of this happening from day to day.

In the face of this challenge some take refuge in the thought that at the last, God will *eventually* act and in the meantime there is little or nothing to do but wait. This can lead to escapism. This is a wrong direction.

There are also others for whom God's reality is so remote that the working out of His will depends entirely on us. We must build His Kingdom. It is good and right to take the problem seriously but it is a mistake to think that it all depends on human thought and action. This leads to the mistake of moralism or even humanism.

Both of these approaches ignore the Christian belief that God works in human history and He is working and will work in the societies in which we live in the here and now.

Jesus has called us to follow Him. This means to do His work. In Him the reality of God was such that He could only begin His proclamation with the command: "*Repent* for the Kingdom is at hand." In His Kingdom God's will is accomplished and by His Grace man's obedience is made possible. Jesus coming was the turning point in history. In Him God Himself became man, suffered on the cross and He rose from the dead.

In His becoming man, Jesus represented true humanity. By coming to us in Jesus, God shows that He takes His creation seriously. He upgrades human life and values.

Jesus healed, opposed empty, meaningless religiosity, was angered by injustice, associated with the rejected—the harlots and publicans, preached the Good news to the poor and those in prison. All of this shows His concern and demonstrates His upgrading of humanity.

This proclamation also involved His judgment. It runs against those who work against His will and those who oppress the poor and today the claim for human rights leads to collision with oppressive powers. It was this way in Jesus life. He did not struggle for political power. He was not a social revolutionary. He was much more than that and His whole life was committed in service to others. So if we are to ask: "What is God's will?"—the answer it to be found in Jesus Christ. Jesus became man and in this way God's will was and is being done today. But He also said: "Blessed are those who do not take offence at me." And this leads us directly to His Cross.

The suffering of Jesus includes all human suffering. Nevertheless for those who follow Him there are crosses along the way. John 19 says: "It is completed"; yet in Colossians, Paul affirms that we suffer with Him. As a consequence history is marked by many crosses. There is poverty and oppression from the time of the N.T. onwards. There was the deep suffering depicted in Revelation.

The Korean Church has not been exempt from this suffering. There was suffering in the nineteenth century and martyrdom. There was oppression under the Japanese. The suffering continues today. In many countries of the world both left and right wing governments or factions join in persecuting the Church. An East German commentator sneered at the Church's concern for human rights, describing this as: "The demagogic agitation of Christians for freedom and human rights, dressed in religious clothes." Similar remarks come from rightist governments. This is because the world cannot tolerate the implications contained in the claim that God's will must be done. So these claims for human rights and justice are opposed—they bother the conscience of the world. Out of this situation suffering arises. But I as a German am not qualified to speak about this. We in Europe can learn from those of you who are paying a larger cost for discipleship.

We have dealt with the incarnation—Jesus coming as a man, Secondly the matter of suffering. Thirdly, in relation to our theme, "Thy will be done", we must consider His

Resurrection. The Risen Lord signifies that God has won the victory. God's will shall be done on earth as it is in heaven. This victory commits Christians everywhere to follow Him but there are no general rules for this following Him. We each must ask how this can be accomplished in our own situation. We each must consider how we must react toward those who are not Christian.

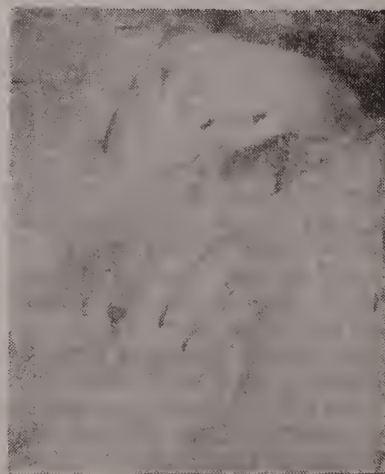
In many places the Church has also to consider how it would restrain the radicals who would use force in the name of Christianity.

In other places there is such pressure that the Church cannot make itself heard as in China and North Korea. In other places the Church must ask the question, "When is silence equal to betrayal of Christ?"

All of these concerns and questions belong to the contradictions that we find in this world. We have to remember that we are living in an eschatological situation. This prayer for God's will can be understood only in this way. God's will has begun to be accomplished and needs much further consummation. In Revelation God's will is being fulfilled yet the Church is in tribulation. The fulfillment of His will is often veiled by this tribulation but the Christian goes on enduring. The Christian life is not passive. It is active. Even though it suffers, it pioneers for a new life, a new heaven and a new earth.

Again from John's Revelation we have the assurance: "Do not fear. I am the first and the Last. I am the Living One, and I am alive forevermore."

With this promise we are challenged to continue His work. The flower may be fragile but it will come to fruit. He Himself will bring it to fruition.





# FINAL REPORT (#7), BAN VINAI REFUGEE CAMP

— FEB. 13, 1980 —

by Jean Sibley

From Hong Kong, on our way back to Korea, what is our final assessment of three months at Ban Vinai, a refugee camp of 35 to 40,000 Hmong tribes people who have crossed the Mekong to escape from the Communist enemy in Laos to the relative safety of 600 acres in northeast Thailand? Is it the melodic, infinitely sad wail of a mother hurrying past our hut to take her dead baby home? Her "How can I live without you?" is set to a tribal tune. For that cry of anguish to have a tune, how many times must it have been heard, how many times sung? An hour earlier, the words were different, "Don't leave me so soon, don't leave me yet," yet the melody was the death one, for she knew the child could not look so gray and breathe so hard and still live.

That is one variation on a theme that will always stay with us. It is joined by other tragic ones: Young men not wanting to commit themselves to emigration because, at least, Ban Vinai is close to the homeland and MAYBE, by some miracle of politics, they will be able to return to their beloved mountains and fight off the forces of evil and destruction. old people who must surely wish they had not lived long enough to end their years behind an impenetrable fence, with no work to do and no home of their own. Children with the chipmunk cheeks of the last stage before marasmus, arms and legs like sticks, ribs easily counted, but deceptively plump tiny faces. Never enough food to feel satisfied or enough charcoal to cook it properly. Never enough water. Never enough blankets to be warm in the chilly winter nights. Always the red-brown dust going up in clouds and settling everywhere, to be followed in the wet time by thick, slippery red-brown mud.

But there is another theme, and the two must be heard side by side. A stunted but cheerful sunflower blooms in a tiny garden

protected from children and chickens by a fragile fence of split bamboo sticks. A blind boy is learning English with the New Zealand accent of his young teacher, a dentist giving her lunch hour to this extra task. Young girls defy their circumstances by wearing the bright pink and black traditional costume that takes a dedicated year to make, with the seductively swinging skirt to lure the young men into marriage and fatherhood. The chiefs use their skills to turn a refugee camp into a community with plan and form. Women of every age, from seven or eight to a hundred (a hundred and twenty if one old woman's count is accurate) bend over their intricate embroidery, creating something beautiful, enduring and absolutely Hmong.

In November, John and I went to Ban Vinai, having no idea what to expect, only responding to a telephone call and an inner conviction that this was something we were to do. We wondered what our responsibilities would be, and whether we would be equal to the demands. (Why can we never quite be sure that sufficient strength really will be given?) It was almost immediately clear that John's experience and training fitted closely what was needed in forming a program for comprehensive health care through out the camp of 40,000, and extending out to reach the equally deprived farming families in neighboring Thai villages as well.

We were provided with everything deemed vital to create such a program. Most important of all, we found ourselves part of an enthusiastic, concerned, give-it-all-you've-got team of expatriate health workers who came up with ideas to deal with every problem encountered, and who learned all they could from the Hmong people they were teaching and treating. The result was an exchange of meaningful affection that gave depth to every effort.

My experiences prior to the Ban Vinai one

had led me to believe I could help most by looking for the chinks that needed a touch of mortar, so I typed and made charts while I looked. The looking took me into the huts where families lived and where there was sickness and need and hurt, and where people wanted to tell their own stories for all the world to know what they had endured and what they hoped. I was the person with time to listen and a camera to catch what I saw, so it was an easy swing to become the one to conduct an extensive survey that would be useful to all of us working and living at Ban Vinai. Those results are with us now, still being assimilated and continuing to open our eyes and ears and hearts, though they are numbers. Not cold numbers, but people wanting to learn English, needing a cooking pot, hating the need to depend on others for so long.

You may be wondering...how could we leave after only three months? We have a commitment in Korea, one to which we look forward eagerly, but it is true that we couldn't have left if what we were trying to do at Ban Vinai would not continue to develop and grow after we made our exit. Fortunately, there is no question of the program's being left in excellent hands. In November, there were seven expatriates and about ninety Hmong workers involved in the health programs. Now there are forty expatriates, selected for their special skills in TB control, sanitation, general and pediatric, medicine, midwifery, public health, nutrition, and other areas of particular need, working beside and constantly teaching two

hundred Hmong workers. Prevention oriented outreach clinics for maternal and child health are held in each of the eight centers of the camp for two days each month those in most need of nutritional supplementation are referred to the feeding centers that are serving some 30,000 meals a month; clean up crews of Hmong are systematically moving through the camp; patients with TB are being identified for treatment at the rate of four per day; 300 ambulatory patients are being treated at a bustling outpatient clinic daily; and a 120 bed in-patient area seeks to save those more seriously ill.

In time, the forty foreigners will be reduced in number as the Hmong become able to replace them, but we are confident the program begun will be continued with the same concern we have seen exhibited day by day. We leave with the good feeling of one job completed and another waiting to be begun. We also leave with the knowledge that we have grown because we have entered into the life and thoughts of another people.

On a blackboard in one of the open air shelters used as a school, an unknown Hmong, caught in the dilemma of whether to join his emigrated family or wait for a special someone to cross the Mekong, left a poem. In the simplest of ways, it tells the story of all the displaced ones of the world, those whom Han Suyin calls the "crushed ones."

"Last night I dreamed I met my family.  
I wore and saw my tears,  
For I have a friend in Laos."

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Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

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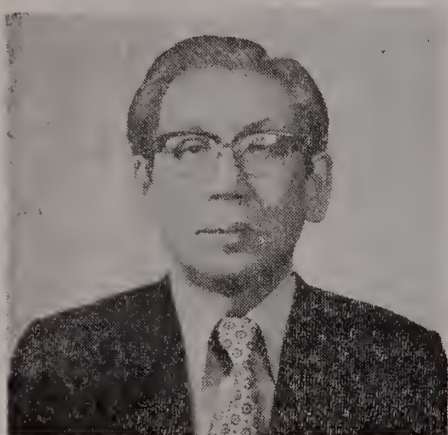


# KOREA CALLING

VOL. XIX NO. 10

November 1980

## THANKSGIVING GREETINGS FROM K.C.L.S



Rev. Sung Kap Shik  
General Secretary of KCLS

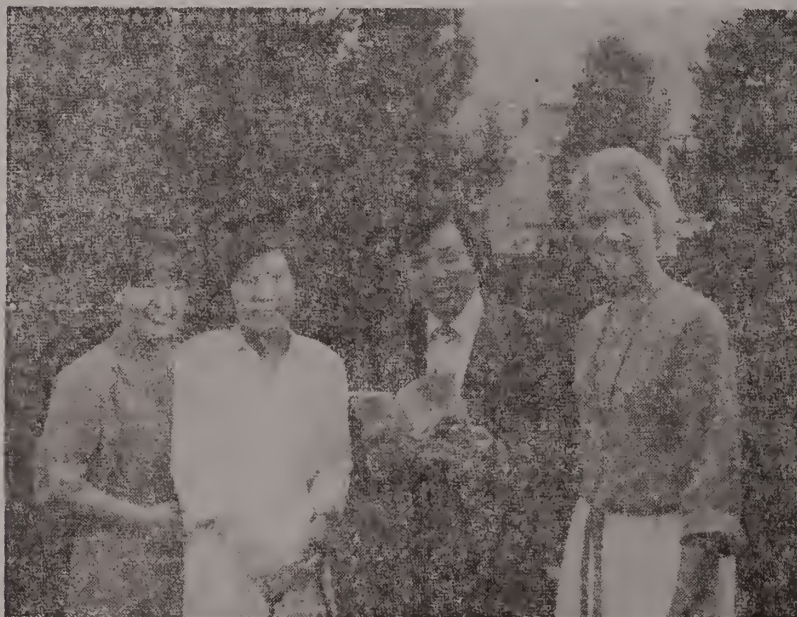
Once again Thanksgiving in Korea reminds us that our needs are being met by a generous Providence. It is true that there are signs of business difficulty and yet once more this year the crops have been harvested and although the fruits, rice and the vegetables are not so abundant as in some years, still even the poorest people are making some provision for the winter's needs. For all of our readers and for all of our people we pray that you will have the faith to affirm: "The eternal God is thy refuge and underneath are the everlasting arms". (Deut. 33 : 27). The Biblical writer who gives us those words was

writing from his own experience. Most likely he had witnessed the desert eagle training its young to fly. In that part of the world the mother eagle can be seen deliberately tearing up its nest when the last young eaglet is ready to fly. Then from that remote and lofty crag that little bird goes flapping noisily and fearfully down towards the earth; but long before it has come to any harm, the old mother eagle swoops under the little one, and spreading her wings under the eaglet, she carries it safely upward again toward the promontory above. She will repeat this many times until the little eagle is confident about its own strength and ability to fly.

On watching this, this writer of Scripture remembered the history of his own people, and recalling the many times that Jehovah's Providence had intervened to guide and save them, in deep gratitude, he wrote these lines: "The eternal God is thy refuge and underneath are the everlasting arms". Few words from the Old Testament have so helped men and women in their daily living. Today these words still bring to us the conviction that God still sustains us. His presence is available through every moment. As nothing else in human experience this remembrance can calm the troubled mind, and open the heart to the guidance and love of God. May these words continue to support and bless you all at Thanksgiving time. May they deepen within you the faith which brings to you "the substance of things hoped for, the evidence of things not seen".

# Wind and Bone

by Ruth G. Stewart



Seoul Computer Press Printer; Mr. Jin-wang Kim, his wife, and Miss Cho (proofreader), and the Author at the RAS Garden Party in May. The book was introduced at this time.

A reader of Korea Calling writes as follows: "We hope that you will not overlook mention in Korea Calling of Ruth Stewart's new book, *Wind and Bone*. It is one of the most appealing books on Korean folkways that I have read in a long time. It reveals a remarkable insight into Korean thinking and ordinary day to day life in both urban and rural Korea. This is the second collection of stories about Korea by Miss Stewart. The first one, *Under the Snow the Bamboo Shines*, was published seven years ago. It was translated into Korean and widely read in both that and the original English version.

Ruth Stewart was born in New York state and has lived for the past twenty years on

Korea's east coast at Kang Nung. She graduated from the University of Rochester, did post graduate work at the University of Michigan and later completed a doctorate in Public Health at the University of California, Berkeley.

It is obvious from this collection of stories that Miss Stewart has deeply absorbed the ways and thinking of Korea while she has been serving the medical needs of her fellow-residents of Kang Won Do. Her writings reveal an unusual empathy without that sentimentality found in writings by those less deeply acquainted with their subject."

*Wind and Bone* is published by The Royal Asiatic Society. It would make an excellent gift to someone who has known Korea.



# Korea Gallop Poll Report

by Dr. William Fudge

At the Church Growth Seminar on Oct. 16 and 17th, Dr. Bill Fudge of the Baptist mission reported on the results of the Korea Gallup poll on religious affiliation in Korea. The survey was conducted by the Gallup Korea which is affiliated with Gallup International throughout the world.

The survey was conducted in six major and six minor cities of Korea and was addressed to two thousand men and women over eighteen years of age. It was conducted from Nov. 10 to 25, 1979. The data was compiled and computerized and is believed to be accurate within one percent of the total surveyed.

Of the total sampling 45.5% claimed adherence to an organized religion. Of these 25% were Buddhist, 14% Protestant and 5% were Catholic.

Geographically the percentage of respondents claiming a religion was as follows: the highest percentage, Yong Nam and Choong Chung with 49%; next was Seoul, including Yang Pyung with 46%; and Ho Nam with 39%.

The largest Buddhist concentration was in Yong Nam with 37% and in Choong Chung with 34% claiming Buddhist affiliation.

Protestants represented 23% of those questioned in Seoul and 18% in Ho Nam. As for Catholics there was no noticeable difference in percentage according to area.

As for religious affiliation according to sex, 41% of the men and 51% of the women claimed adherence to a religion. If the male and female percentages are compared for each religion, only the Buddhist religion shows a significant difference, i.e. 29% of the women claimed to be Buddhist whereas only 21% of the males made this claim, a difference of 8%.

According to age grouping a smaller percentage of the 29 years and under age grouping claimed a religion. Of those claiming to be Buddhist, those under 29 numbered 19%. Also noteworthy was the fact that in the total census 14% claimed to be Protestant, whereas among those 29 and under, 17% were Protestant.

When the results of this poll are examin-

ed according to educational level, it is evident that the more educated have a greater tendency to have a religion. As the educational level increases the likelihood of being a Buddhist declines. Thirty-one percent of Grade School graduates claimed adherence to Buddhism as compared with only fifteen percent of the college graduates. As for Protestants, the likelihood of being a Protestant increases with the educational level. Only nine percent of Grade School graduates claimed a Protestant affiliation compared to twenty-five percent of the college graduates. With Catholicism too, there is a higher number of Catholics represented in the higher educational levels.

The poll's findings are interesting in regard to economic grouping. Of what is called the Upper Class, fifty-two percent claimed membership in a religion, of the Middle Class, forty-eight percent, and of the Lower economic grouping, forty-three percent. As the economic level rises the percentages show a small decrease in those claiming Buddhist affiliation, whereas with both Protestantism and Catholicism there is an increase as the economic level rises.

There was considerable difference in the degree of religious participation by the various occupations claimed by the respondents, Head of Family.

The self-employed-management grouping showed the highest percentage claiming a religion, fifty-nine percent. The Farmer-Fisherman category showed the lowest percentage claiming a religion, thirty-nine percent.

Twenty-nine percent of the respondents whose family heads were in the self-employed-management group claimed a Protestant affiliation and twenty percent of the Technicians-Specialists category claimed Protestantism; and the Catholics in those two divisions were eight percent and seven percent respectively.

As for Buddhist percentages according to occupation, those of the Service-Laborer category, thirty-two percent claimed this religion. Of the very small business category, twenty-eight percent were Buddhists. Where-

as those respondents whose family heads were in the self employed-management category (22%) and in the Technician-Specialist occupation (20%) had the lowest percentage of Buddhists.

If the respondents, frequency of participation in his religion, that is attendance at temple, church or sanctuary is examined, it is noted that seventy-eight percent of Protest-

ants participate at least once a week, and seventy-four percent of Catholics at least once a week.

The Buddhist percentages were much lower with those attending at least once each week down to three percent; two to three times a month eleven percent, and once each month twenty percent.

## FREEDOM TO MATURE

### *Home Cell Units in Central Church*

by Karen Hurston

Seoul, capital of its country, is a sprawling city populated with more than seven million citizens. Its inhabitants range from the extreme poor to the lavish rich. Its influence permeates the social, political, and religious fibers of the complex country of Korea.

From its large edifice on a sandy island, Full Gospel Central Church looks to that entire metropolitan city when considering the extent of its parish. It is a consideration not to be taken lightly. This twenty two year-old church currently welcomes a membership slightly more than 131,000 (July, 1980). The plans that Central Church has made to reach those in its parish are by no means haphazard or given to whim. They are plans that could easily speak to each of us in our unique situations.

#### HISTORICAL TRACINGS

In 1964 Dr. Paul Yonggi Cho was a young and ambitious pastor. He assumed that care for the growing church in downtown Seoul was his burden, and his alone. In the words of Dr. Cho, "One Sunday night the exhaustion of months of continual activity overtook me. While interpreting for a visiting American evangelist, I collapsed on the platform."

"In the months of recuperation that followed, God spoke to my heart through the example of Moses in Exodus 18. I realized, like Moses, that I should delegate my ministry and authority to lay leaders. It was then that the term 'home groups' continually came to my mind. That was the only way I could give proper attention to my whole congregation."

When Dr. Cho first shared his desire to

delegate ministry with the deacons of the church, they refused. "We're unqualified," came the retort. "Besides, that's your job." Gradually convinced of the scriptural validity of women in ministry, Dr. Cho then turned to the deaconesses. They responded with obedience. The first Central Church home cell units were formed.

But the beginning days were filled with difficulty. Allowed to teach what they felt best, some groups fell into heresy. Others faltered with inadequate direction, and a few became instruments of personal ambition.

The cell units needed a firm hand of guidance. Sporadic training sessions were initiated. For a short time, cassette tapes of Dr. Cho's sermons were played during weekly Bible studies.

Even with their problems, the cell units were becoming a productive conduit for pastoral care and evangelism. Shamed by the obedience and success of "mere" women, deacons and other male lay leaders entered into the process.

Three years later 126 home cell units became an official part of church life to the then 7,750 membership. However, it was not until 1974 that the home groups gained needed impetus. By then Central Church was printing a weekly synopsis of cell unit Bible studies. The city of Seoul was divided into 21 areas each supervised by a member of the pastoral staff.

In 1975 the cell units evolved into a complete system. Five larger district areas were broken down into 35 smaller sections, each section containing an average 22 home groups. Within the next few years weekly and an-



nual training programs were developed. Rapidly growing cell groups were repeatedly split. There was greater demand for cell unit leaders than there were deacons and deaconesses.

The home cell unit system became the pastoral care department of Central Church. According to records kept by Deacon Chang Woong Lee, there are currently 8,928 adult home groups, 260 youth groups, and more than 1,200 children's groups (July, 1980).

### ORGANIZATIONAL STRUCTURE

Seoul has been divided into several small geographical areas by the city government. Central Church has combined these areas into eight major districts. With the inclusion of Prayer Mountain, there are a total of nine districts in the cell unit system.

Each district has an ordained minister as its head. A vital part of the pastoral staff, a district head is responsible for coordination of ministry to the thousands of members in his area.

Every district is further broken down into eleven to fifteen sections. A section is headed by a licensed minister, who oversees the 25 to 95 home cell units in each sectional area.

All district and section heads are on Central Church's pastoral staff. They have completed Bible school or seminary training. They work fulltime, and are salaried by the church.

Each of the 25 to 95 cell units in a section is led by an unpaid volunteer lay leader, often a deacon or deaconess. Cell unit leaders are aided in their tasks by assistant cell leaders. These assistant leaders are also serving a time of apprenticeship. If they prove capable, they will become cell leaders when expanding units are split in half.

Every five to six unit leaders choose one leader from among them. This person acts as a cell unit leader representative. He helps to supervise the activities of those five to six groups, and to assist in the flow of information from section head to cell unit leaders.

### LEADERSHIP

The selection of leadership is a careful process. It is a search for committed Christians who are obedient, dedicated, capable, and responsible.

Many cell leaders are taken from the ranks of assistant leaders. Recommendation is made by section heads on the basis of leadership potential, and known faith life—reflected in church and cell unit meeting attend-

ance, consistency in tithing, enthusiasm in witnessing, and evidence of spiritual maturity and wisdom. Commented Section Head Shin, "The qualification I look for first in a possible cell unit leader is baptism in the Holy Spirit."

When a recommendation is made, that person's membership file is pulled, and kept separate for six months to one year. Assessment is again made after that period. If the recommendation is verified, it is given to the district head for approval. The process is complete when a certificate of cell unit leadership is signed by Dr. Cho.

Training occurs on several levels. Cell leaders are expected to attend one of three Wednesday sessions. During those sessions they learn the Bible study that they will be teaching to members of their units. Three day cell unit leader's seminars are held on a semiannual basis. Those who can are encouraged to participate in an eleven week intensive course on the the Bible. Each section head has a monthly meeting attended by that area's cell unit leaders. During section meetings, leaders discuss relevant issues, study the Word, and band together in worship and prayer. Section heads are also accessible to cell unit leaders for individual guidance and instruction.

The responsibilities of a cell unit leader are diverse. He cares and nurtures members in his unit, and visits and assists them. He heads a weekly home cell unit meeting, and gives a Bible study based on the Wednesday session. He then submits a written report of the meeting on a standard form. This form is inserted in a special envelope with that meetings's offering, and turned into his district office. Most importantly, the cell unit leader is instrumental in motivating his members to reach out to non-Christians. He encourages his members to share their personal testimonies, and to invite unbelievers to church and to cell unit meetings.

### HOME CELL UNIT MEETINGS

Most cell units meet in a different home every week. Some find that meeting in the same house is more convenient. Others meet in factories, restaurants, or offices.

Cell unit members are also free to decide which day and time they want to meet, provided their decision does not conflict with, the church's schedule. There are four basic types of cell groups: women's, men's, youth and children. Ideally, each group is composed of eight to twelve members.

The majority of women in Korea are housewives. They prefer to meet, study, and wor-

ship when their children are in school, and their husbands at work. Women's cell units usually meet in the late morning or early afternoon of a weekday.

Men in Korea work long hours, five and a half days a week. They meet on Friday or Saturday evening. The division between men's and women's groups is not rigid. Women often participate in predominantly male groups, and vice versa.

While some youth are in college, many are already employed. Because of this, youth cell units meet in the evenings, or on days off.

Children in Korea go to school five and one half days a week. Their cell units meet in the afternoon, following half a day of school on Saturday.

The format of group meetings remains fairly standard. Meetings begin with a series of lively songs. After all members and visitors are gathered, the meeting is officially initiated with an opening prayer. One or two more songs are sung to build an atmosphere of worship. Then the cell leader starts to teach that week's Bible study.

This Bible study is focal. Lasting from 30 to 45 minutes, the crux of the study is both relevant and practical. An offering is the taken, and prayer is made for its blessing. Any announcements are given, and the formal portion of the meeting is closed in prayer. The needs of family, neighbors, and community heavy on their hearts, many decide to pray for an extended time.

It is then that cell unit members remain for fellowship and refreshments. Because of time and money, hosts or hostesses are encouraged to serve only simple refreshments. During this time free rein is given to discussion and testimony. Members minister to each other with words of wisdom, and visitors observe part of the Body in action. Directly after the meeting, or during the coming week, members visit the homes of interested unbelievers.

Material used in the Bible studies is now written by Central Church's Institute for Full Gospel Education. A summary of each study is on the back page of the weekly Full Gospel Newspaper.

Dong Il Kim has been a member of a Yoido home cell unit for seven years. In those years that cell has split several times. When asked what he gained by participating in a cell unit, Mr. Kim replied, "My involvement in a home cell group has had two important results for me. First are the many personal relationships that I have developed. I consider members of my cell unit genuine friends. We know we can rely on each other.

"Secondly, my faith in Christ has greatly increased. In the informal atmosphere of fellowship, I have been able to ask nagging questions, and have received solid answers. Being in a cell unit has allowed me to grow in faith and understanding. It has given me the freedom to mature in Christ."

(Reprinted from "Word of Faith Magazine")

## KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092



# KOREA CALLING

Vol. XIX NO. 11

December 1980

## CHRISTMAS GREETING FROM K.C.L.S.

Rev. Sung Kap Shik  
General Secretary of K.C.L.S.

Christmas takes our thoughts back almost two thousand years to the first coming of Christ. If we are inclined to think that our world today is full of trouble, it may be helpful to remember that 2000 years ago too there were wars and oppression and the whole world seemed old and tired. The people groaned under their situation. And then there came a light into the world and an angel appeared who said: "Fear not, for behold I bring you good tidings of great joy for unto you is born this day a Savior which is Christ the Lord". And at that time, we read, a bright star shone in the East.

Wise men followed that star. Are we less wise? Have we forgotten the words of Jesus,—"I am the Light of the world; He that followeth me shall not walk in darkness but shall have the light of life.

It is amazing to note how important the symbol of light is in the Bible as a whole and especially in regard to Christmas. In Genesis the first act of creation was light. It is not an accident that many ancient peoples worshipped a god of light. There was Re and Aten of Egypt and Ahura Mazda of Persia. Light is life itself for the sun brings growth and harvest. What physical light brings to nature, the light of God brings to human souls,—guidance, assurance and direction. By His light the darkness of life can be illumined, changed and transfigured.

This theme of light occurs right through the Bible, even to the last book, Revelation. There in chapter four we read: "Around the throne there was a rainbow". The rainbow is

a light signifying completion,—the rainbow contains the whole spectrum of colors—all the beauty of creation, all the experiences of life. The rainbow also signifies completion in that it encompasses the beginning and the end. God is at the beginning. He is also at the end of time. The light of the rainbow also signifies hope. There is tragedy in life. There is tragedy in the Bible. But the symbol of light signifies a hope that tragedy cannot destroy.

So, especially at Christmas time we burn candles in our churches and our homes. We have Christmas lights in our streets and on our trees. May these inspire us to let the light of Christ shine from our hearts. Do we let the light of understanding shine from our eyes? Do we look to see it reflected in the faces of those we meet? Paul wrote to Timothy: "Stir into flame the gift of God which is within you..." (I Tim. 1:6).

There are gifts of the Spirit far more precious than material gifts. These are the lights of love, laughter and kindness, the word of sympathy the little act of thoughtfulness, the word of deserved praise too long withheld, the letter to one far away, the consideration shown to someone in a humble position.

At Christmas and through the whole years there are many ways in which we can let His light to the lives of those with whom we live. May this Light of His blessing and guidance be yours at Christmas and throughout the year.

# CHRISTMAS AND ADVENT



## LUTHERAN CHURCH

For the Advent Season at the International Lutheran Church the worship, including the messages or sermons will all center around the prophecies which look forward to the coming of the Messiah.

On the first Sunday, Nov. 30th., following the morning worship, the congregation will gather for a chili dinner at noon. Then they will move on into Advent Family Day when everyone participates in making the Advent wreaths each with four candles. These will be used in the family worship in each home during Advent. Both adults and children will also share in the making of the Chrisamoms, symbols that will later be used on the Christmas trees. There will also be carol singing, the baking and decorating of cookies and pastries which will be part of the refreshments served before the families leave for home.

There will be a special message from the Prophets on each of the four Sundays of Advent.

On Christmas Eve the congregation will gather at 7.30 to sing carols in front of the fireplace and at 8.00 p.m. they will move into the Chapel for the traditional Candlelight Service.

On Christmas Day there will be the Christmas Day Worship including Communion at 3 p.m. and a turkey dinner, at 4 p.m.

## SEOUL UNION CHURCH

On Nov. 30th, the first Sunday of Advent the worship services at 8.30 and 10.45 will focus on the Advent theme of Expectancy. The Pastors and the Choir will begin the 10.45 service with a processional hymn.

That evening, Sunday Nov. 30th, the congregation will gather for a sandwich supper at Seoul Union Club. This occasion will include a time for the making of chrisamoms, a short program and carol singing.

On the Sunday preceeding Christmas, Dec. 21st., the congregation will gather at ACTS at 7 p.m. for a Christmas program of music and religious art slides.

There will be a Watch Night Service on Dec. 31st.

## SEOUL INT'L BAPTIST CHURCH

The Baptist Church will sponsor a Christmas Banquet for the Youth Fellowship on Saturday evening, Dec. 20th.

The Christmas Worship will include Bible Study at 9.45 and Congregational Worship at 11.00 a.m. on Dec. 21. On that Sunday evening, Dec. 21, the choir will present a Christmas Contata,—"His Love Reaching", by Bill Gaither. This will be presented at 5 p.m.

Tentative plans also call for a Christmas Eve Prayer Service and the time will be announced later.



# Rural Nursing In Korea

From Korea's Wonju Christian Hospital I used to drive about 15 kilometers on the expressway, five on a paved secondary road and the last two on a narrow dirt road, to the home of a woman, then in her mid-'40s. She died three years ago. The last six months of her life were made much more tolerable by the visiting nursing service of which I have been a part for the last five years.

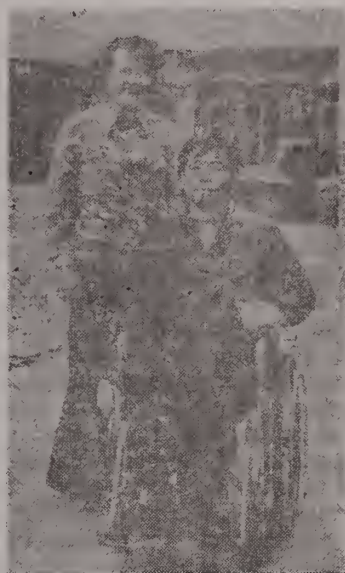
This woman had inoperable cancer, and radiation treatment was not available to her, so she was confronted with a few months of life in great pain with no help in sight. The visiting nursing service was able to bring her some measure of physical comfort by changing her dressing daily, and by providing the medication necessary to make the pain bearable. Psychologically and emotionally we were able to give her the support she needed to face her last months with dignity. She was on a minimum of medication, able to eat until the day she died, alert, conscious and able to talk to her family and give them some final instructions on the morning of her death. Without the visiting nursing service, it's likely that she would have reduced her family to abject poverty as they searched for a cure for her, got little or no relief, and died in misery.

This account is but a small detail of the work carried out by the visiting nursing service, which for me has been one of the most rewarding pieces of work in which I've ever been involved. It has benefitted the patients and challenged both the staff and the student nurses.

I have been in Korea since 1960 (except for three years at M-Master University in Canada, 1963—1966), and this has been my work since the summer of 1974—trying to see if a visiting nursing service, similar to the V.O. N., would be possible in rural Korea.

Korea is a place of great natural beauty. There is no place where on a clear day you can't see the mountains; they are visible everywhere. Rivers and streams run through the valleys, roads wind through them and over the mountains. Terraced rice paddies cover the valleys and extend up the sides of the mountains, so that from a plane it looks as if someone had spilled green paint down each mountain and it has run down to collect in the valleys. The landscape is dotted with

small villages and larger cities.



*Nurse Margaret Storey, '66, with paraplegic patient in Korea.*

Some of these features which contribute to the beauty of Korea also contribute to its transportation problems. Road building is most difficult, so that many rural places are reached only over poorly-constructed dirt roads. Rain or snow may make even some of the better roads impassable, to say nothing of these dirt roads. Population tends to be concentrated in the larger cities, where services are available and life is easier. It follows that medical facilities and personnel also are concentrated in the cities, and there is an extreme shortage of both in the rural areas.

Health care is oriented to a physician-dominated medical system, where the sick seek hospital care for their affliction—if they can afford it—and do nothing if they cannot. Health maintenance and preventive work are scarce. Medical care is on a fee-for-service basis, although in the past couple years the government has been attempting to offer medical insurance and some help to the indigent.

It was, then, in this setting that we set up a visiting nursing service that would

offer nursing care to patients in their homes, emphasizing health, while at the same time helping with the curing of illness. This takes the nurse out of the hospital and into the patients' homes, making her more dependent on her own resources for planning and giving nursing care. However, since the program needed a home of its own, we have based it in a hospital, Wonju Christian Hospital, located in a small city in rural Korea.

Originally, we had thought that the service would be most beneficial to middle income families, who could afford minimal hospitalization and who would benefit from an early discharge-home care program. However, we have found that the greater need is to help those who cannot even afford minimal hospitalization. Our service is free, but sometimes we find ourselves scraping together the money necessary for a short hospital stay for some of our patients.

We, as nurses, are faced with some of the same transportation problems that the patients have. We do have one car, which I drive so that we can make some visits to out-of-the-way places where there is no bus service. One of our nurses has found that a bicycle is a good mode of transportation. But we have had to limit our service area to places we can reach in one hour: distance affects whether we can decide to accept this patient or have to refuse that one... though we do stretch the limit if someone really needs us.

Personnel time and travel costs are two of our deficit factors. But, in terms of minimizing human suffering, and in terms of making sure that a treatment is done properly by going and doing it, the home visiting program certainly has a plus side. Also, we have found a plus side as far as staff satisfaction is concerned. So far a total of six nurses, plus myself, and about 200 student nurses, have worked in this program. While at times some have said the work is difficult, no one has ever said it was uninteresting. Many have found it much more stimulating than working on the hospital wards, and all have agreed that it is a very beneficial and needed service as far as the patient is concerned. You can see that for yourselves in these several experiences which I'll recount.

After going about 20 kilometers either by bus or car, the nurse walks or bikes along a narrow path slightly uphill a distance of about 15 minutes fast walking. There is no road into this particular village, and there is no electricity. The main reason for the visit is to give an injection of Streptomycin to a teenage boy who has tuberculosis of the spine. He has had surgery, and is wearing a

cast that covers most of his trunk. He lives with his stepmother and the man she married after his father died; so, technically, he is an orphan, and therefore is eligible for government aid to the indigent. That aid paid for his surgery, but the government red tape prevented him from getting the drugs he needed afterward. Our service was to make sure he got the injections, and to provide him with two months supply of drugs until the government red tape could be untangled. The only other place he could have gone to get the injections would have been at a health center, 40 minutes walk away.

A woman discharged from hospital with a very poor prognosis following abdominal surgery was referred to our service because she needed dressings on her surgical wound. The doctors had been unable to get it to heal, and it was draining pus and fecal material. She was unable to eat, mainly because she was worried about the discharge from her wound. Her nutritional state was poor. After several visits, and no improvement, the nurse wanted to start intravenous nourishment. This was not acceptable to the hospital administration. Finally we appealed to the surgeon for help. He was not able to help with the intravenous, but did come up with some samples of a strong antibiotic. These were given to the woman free of charge, and she began to recover. Today she is able again to look after her house and family. The concern of the nurse encouraged this patient to keep trying even when things looked hopeless.

Another nurse was visiting a patient who lived quite close to the hospital when the neighbors called her in and asked her to see the young woman of the house who was pregnant and near term. The nurse examined her, decided everything was all right, and explained what would be needed if she planned to deliver at home. The following Sunday on her way home from church the nurse passed the house and was called in again. Now the woman was in labor, and the family wanted some help. The nurse didn't feel very competent about delivering a baby, but when she saw there was no one else to help she agreed to do what she could. She got everything ready, but then decided the labor was not progressing normally so that even though the family had no money, the woman must be taken to the hospital and have the delivery there. This was done, and the woman delivered using low forceps: mother and baby were safe and healthy. Our service got the bill, though.

A young teenage girl was discharged from



the hospital to our service after spending 15 months in the hospital with osteomyelitis of the femur. She had some open wounds on one leg, and the leg was in a cast when we first saw her. Also, she was in a great deal of pain when the leg was moved; she did not move it herself if she could avoid it. She was a skinny kid of 15 who had not endeared herself to the medical staff because she knew more about how the dressing should be changed than some of them, and she didn't mind telling them. After six months at home and several new approaches to treatment there was no improvement, and the pain seemed to be getting worse. I approached the orthopedic surgeon to ask him what he would do if money was not a consideration. He said he would amputate at the hip. However, money was a consideration, so I asked the hospital director if he wouldn't consider doing the surgery free, and he agreed. When we presented the idea to the patient, she said there was no way she was going to have her leg amputated, and her family strongly supported her decision; she would die first. It took another nurse and myself about two weeks to get her to accept the idea that an amputation would be better than the pain she was having, and that going back to school would be better than dying. She had surgery, and changed almost overnight. She began to gain weight and fill out; with crutches she was able to get around and see what the world was like again. Finally, she did get an artificial leg, and went back to school. It hasn't been easy, but she has now completed junior high school.

Quite early in the project a patient was referred to us because of numerous problems following an appendectomy. With a little care and treatment he recovered relatively uneventfully. But through him we met his neighbor. They both live near the edge of the city in a village that has been set up especially for patients who have Hansen's disease (leprosy), but who are non-infectious. This neighbor had one child, a sweet little girl of four with cerebral palsy. She was unable to crawl or walk, and her right hand didn't do what she wanted it to. Over the past five years we have done a lot of work with this child. Today she crawls well, stands alone in braces, and walks with crutches. She has some mental retardation, but we have found another patient (a man who is paraplegic) who has time and patience. He is teaching her, so although she can't be in a regular school, she is beginning to get some education. The experience has opened a whole new world to her. We hope

eventually to get her into a school for handicapped children. There are no facilities of this kind in Wonju, so it will have to be a school in Seoul. (I wonder sometimes if I shouldn't get involved in the starting of some special schooling in Wonju; it is not exactly nursing. We could also use some kind of sheltered workshop for the physically handicapped). The extra value to our care to this child and her family was such that when her mother became pregnant we were able to monitor her and to arrange to have the baby delivered by Caesarean section in the hospital. The second child is a very normal little girl. Without our service the older child would be at home, probably still not crawling, and there might have been another damaged child and/or maternal death.

Success is a very difficult thing to measure. In terms of economy and time, our visiting nursing service probably has failed. But if patient satisfaction is the measure, then we have succeeded.

What about the future? I hope we can continue to provide a service that is tailored to fit each individual for whom we care. I hope we can strengthen our work with families, particularly during the pregnancy and immediately after the baby is born, and I hope we can do this in a culturally acceptable way. If not, we will fail. Finally, I hope we can continue to present a challenging learning and working experience both for our affiliating students and for staff nurses.

## The Charismatic ministry

During November Fathers Matthew and Dennis Linn, two Jesuits priests from the United States visited Korea and gave special seminars on the subject of Inner Healing. More than 1600 hundred attended the four day Seminar in Seoul and a special one-day rally on Nov. 7th, was attended by 20,000 people. Seminars were also held in Taegu, Pusan and Kwangju. A special one-day Seminar for English-speaking Christians was held at the Maryknoll Fathers' Residence in Eastern Seoul on Tuesday Nov. 25th.

The next Renewal Day of Prayer will be held on Monday, Dec. 15th. at the Eighth Army Retreat Center from 9.30 a.m. to 4.30 p.m. This will be an "Ecumenical day of charismatic prayer" and is thought of as being a special time to pray together in preparation for Christmas. Further information can be obtained by phoning Marion Shaw.

# *The King and I*

Roger and Hammerstein's "The King and I" was presented by Seoul Foreign High School, directed by Mrs. Rona Robb. It was staged before appreciative audiences on Nov. 7, 8, 14, and 15th.

Those responsible were as follows:

Music Director—Karen Keene

Accompanists—Nita Jones, Don Mattox

Associate Director, }  
Choreography, Set, } —Tom Gora  
and Coaching

Costumes—Joan Riemer

Lights—Jack Moon

Make-up—Beverley Bush

## Cast

Captain Orton .....Joost Ouadgras

Louis Leonowens .....Amanda Wood

Anna Leonowens.....Lydia Colston

Phra Alack, Secretary-Interpreter

.....Matt Theis

The Kralahome, Prime Minister

.....Paul Matthews

The King of Siam.....Joey Rhee

Lady Thiang, Head Wife of the King

.....Kelly Riemer

Lun Tha, Emissary from Burma

.....Pres Jones

Lupitim, Princess from Burma

.....Leah Sauer

Chululongkorn, Crown Prince

.....Michel Kripalani  
Sir Edward Ramsay, Ambassador from

England.....Rob Beecham

Royal Wives.....Rose Byrd, Honga Im,

Sharon Kelly

Heather Sterling, Anne Storey

Vivian Park, Anne Quaadgras

Jenny Rader, Elizabeth Son

Patricia Theis

Royal Children...Megan Son, Seonna Hong,

Ralph Mayer

Cheryl Chase, Joshua Greenwald

Deborah Theis, Justin Jackson

Margaret Weems, Philip Fudge

Vivian Li, Shenna Hong

Amazons.....Anita Bauer, Gaby Brencher

Ingin Kim, Eileen Kelly

Deborah Dignun

Priests.....Nobie Ebihara, Sandy Im, Peter

Kang, Charles Reed

Slaves.....Nobie Ebihara, Michael

Schwagerl

## Ballet

Uncle Thomas.....Libba Jones

Little Eva.....Megan Son

Little Topsy.....Sarah Son

Eliza.....Malak Nour

Simon .....Michael Schwagerl

Slaves.....Ingin Kim, Eileen Kelly

Anita Bauer, Gaby Brencher

## KOREA CALLING

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Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

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The Christian Literature Society of Korea

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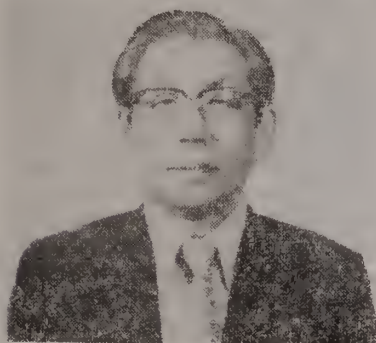


# KOREA CALLING

VOL. 20-1

January 1981

New Year Greeting from KCLS



Rev. Sung Kap Shik  
General Secretary of KCLS

The Christian Literature Society of Korea sends New Year greetings to all of our readers. The close of one year and the beginning of another is a time for considering where the year has found us and where it is leaving us. At New Year's the Christian might well ask: "Am I a wiser and better person because of how I have lived through the past year's events?" Each year is a gift of time from God. Each year, at New Year's we might think about how we might plan to use the time that may be left for us, and we might also think of how we have used the time that we have already been granted.

There might be a temptation to dwell on the troubles and disappointments of the past, but if we try to discern in those darker experiences of life the providence of God and the message which they taught us, then, frequently those darker events are recognized to be among our most valuable

experiences. George Herbert Palmer once wrote: "As I see things rising behind me, they do not seem of my doing. Some Greater Power than I has been using me as its glad instrument."

Perhaps this is what Kierkegaard was thinking about when he said: "Life must be lived forwards, but it can only be understood backwards". Kierkegaard is telling us here that the backward look at New Year's will help you to recognize the reality of God's Providence in your life. This will deepen your faith and your understanding of His way for your life.

On the other hand let us also remember that Kierkegaard said: "Life must be lived forwards." We cannot understand with complete certainty the problems that we must face, the decisions that we must make today and tomorrow. But, having renewed our certainty of His Providence toward us in the past, we can have stronger faith and courage for the living of today and facing tomorrow, and we can join in the confidence of the writer who composed the words to the old hymn: "Lead Kindly Light";

"So long Thy power has blessed me,  
sure it still

Will lead me on, o'er moor and fen,  
o'er crag and torrent

"Till the night is gone."

May God bless each one of us with a stronger faith for the days ahead. May He bless you with His abiding presence throughout the days of 1981.

# Nepal and Korea

by DR. IAN ROBB



Dr. Ian Robb

In a mission founded by bird watchers, last spring and summer I lived in a palace in the fabulous city of Kathmandu, within sight of some of the highest mountains in the world. Nepal was closed to the outside world until about 30 years ago, so it is about 70 years behind Korea in development. It is a Hindu state where the king is still officially regarded as a god, and caste discrimination is mandated by law. The illiteracy rate is 80%, and some of the towns near the capital are practically unaltered since the middle ages.

In 1949 Bob Fleming, who was a science teacher in N. India at Woodstock School (founded like SFS or KCA as a school for mission children), asked permission to enter Nepal to study birds. It seems that God was leading, for the permission was granted in a surprisingly short time. On a second trip in 51~52, his wife, Dr. Bethel Fleming and Dr. Carl Friedericks (Carol Underwood's brother-in-law) also conducted medical clinics. The people petitioned them to return and start a hospital, and in 1953 the government gave permission. An interdenominational and multinational United Mission to Nepal was organized to administer it, and later to start schools, agricultural work, and even a technical institute with a power plant and a plywood factory. At Pokara Boys' School special scholarships are given to boys who live more

than two days walk from a motor road.

In 1956 the UMN opened another hospital, Shanta Bhawan, in a 60 room palace in Kathmandu. It has 135 beds and a very large outpatient department. Here I covered the anesthesia work for four months. As there was no other anesthesia or recovery room staff for two teams of surgeons and one of gynecology, at times it was a bit strenuous. It was also difficult to give modern anesthesia when we had no nitrous oxide for three weeks, and at times almost no oxygen. However supplies improved before my replacement arrived in July.

A major problem is that the laws of Nepal forbid changing one's religion or persuading others to do so. The UMN, the Jesuits in education, and other groups have had to promise that they will not proselytize. Perhaps it is not such a bad thing that aid and development are strictly separated from conversion, so there are no "rice Christians". The missions and the church work parallel but independently, quite differently from most mission fields. Nevertheless, the Church in Nepal is growing, from practically zero in 1950 to an estimated 10,000 now, with 200 meeting places. Missionaries can attend but not lead or direct these churches, and there are no Protestant denominational divisions.

Usually the government does not interfere with church activities, but when a complaint is laid the authorities take action. Eighteen Christians in Butwal, in southern Nepal, were arrested on the charge of conversion of religion. Four were sentenced to 6 years in prison, and the others to one year each. All were released on bail pending appeal, which has been repeatedly postponed for many months.

Today the UMN has 276 missionaries, and there are 116 vacancies in education, health, and economic development. Now only 13 are Asians, and the established churches of Asia are being asked to greatly increase this number. Dedicated Christians are sought who, though they can not do public evangelism, will witness privately in word and deed to God's love for all.



# RETURNING GRACE

by Rev. Ransom Rice



Rev. Ransom Rice

I always get sick on holidays, and most acutely on Christmas and Thanksgiving. No, not from overeating. After all, it's only 11 : 00 in the morning. Give me a little time! My affliction stems rather from a different source—I call it the “Ziegenfuss Syndrome.”

I first contracted the “Ziegenfuss Syndrome” when visiting a nursing home for the elderly in Stratford, Connecticut in the summer of 1962. Presenting my credentials as the (“Ahem”) newlyappointed Assistant Pastor of the First Presbyterian Church of Bridgeport, I inquired after the possibility of seeing a certain person whose name and age were crisply typed on a pastoral visitation card held clutched in my grubby little fist: “FANNY ZIEGENFUSS-96”. The nurse went out, I settled into a chair. After a few minutes there hobbled into the room a wee little woman whose head came up no higher than the knot in my tie. Her weight, I guessed, was less than her age, and a substantial part of that was constituted by the

heavy shoes and two thick sweaters she was wearing. After introductions we sat down to visit, and it was just then, I believe, that I was contaminated by the “Ziegenfuss Syndrome.” For you see, our visits, and there were plenty of them during the 2½ years I served that church, always two chairs, the same chatter about same progression: the same followed the prevailing weather conditions and minor matters relating to the life of the church, but then, as we were talking, the transformation would begin to occur. If I watched closely I could see the initial signs of its coming by the glazed look that came into her eyes, as her attention and thoughts began to recede away from me, our conversation, the stark surroundings of the nursing home, from the 1960's: as her attention and thoughts toppled backward over the rim of the present, to sink slowly down through layer after layer of years' there to be met in falling by an uprushing surge of joyful childhood memories. Then I knew it was time

to sit back and listen as Fanny Ziegenfuss, age 96, became for a little while little Frances in the 1880's, and there returned briefly to that wrinkled countenance the faintest outlines of a younger face of long ago:

"And, Mr. Rice, when dusk came Father would come in from the barn stomping the snow off his boots, and Mother would come in from the kitchen wiping her hands on her apron. Then after the fire and the lamps were lit, she would sit in her rocking chair and tell me stories 'till I fell asleep..."

...and she did.

You have probably guessed the true name of this holiday malady-of course it is known as NOSTALGIA, from the two Greek words *nostrus*, meaning "to return home," and *algia*, meaning "pain," as in neuralgia. *Nostalgia*, the wistful, sometimes sentimental, sometimes morbid yearning to return to some irrevocable past period or condition. Now, I don't really believe that I caught nostalgia from Fanny. No, it was lying dormant here in my heart all the time; those visits with her just kicked it up into activity. And I wonder how many of you here today are similarly afflicted by this sweet disease?

One of the titans of Christian thought, either Augustine or Aquinas, suggested that nostalgia ought to be numbered among the mortal sins. Not because of the flood of sentimentality it can loose upon us in a holiday mood when our defenses are down, but because too much backward looking can distract us from the joys of the present, too much over-the-shoulder glancing can rob us of the possibilities of the future. We mortgage the time given to us now in order to treasure that which has already gone by. Disillusioned and despairing people in every age have looked pastward to some golden age wherein, they imagine, people were purer, values clearer, choices simpler, friends more loyal. It was true of the Greeks and of the Chinese, it is definitely true of us today. That's the danger of looking back-that the farther away things recede, the better they look-all the more so if we weren't there to witness them! Yet even if we were there, even if the events we remember were woven into the fabric of our own life stories, nostalgia has the curious selective capacity to filter out the unpleasant and retain only the palatable. The rest of it didn't happen (did it?), or if it did, it's buried out there somewhere in the backyards of our minds and not readily accessible. Even more, we know that memory itself is a woefully unreliable recorder of what really did happen. As the Welsh poet

Dylan Thomas wrote, we find ourselves wondering, "Did it snow 6 days and 6 nights when I was 12, or 12 nights and 12 days when I was 6?" I suspect that had I interrogated Miss Ziegenfuss regarding the exact whens and wheres of her reminiscences, she would have flunked the test. Her memory was flawed. It wasn't all naps and fires and laps in the 1880's. No, there was toothache with novacaine, diphtheria without doctors, bitter winter nights without heat.

But that's alright, isn't it? For her, I mean. What she was capable of recalling was a special blessing of God, His last gentle gift to an old faithful lady whose physical senses were dulled, understanding enfeebled; who had long outlived all her close relatives and friends, whose world had shrunk down to one bed, one dresser, one chair in one corner of one room in one house in Stratford, Connecticut. God gave back to her the favorite pieces of her past; not all of it, but the best of it, distilling the numberless episodes of a New England childhood down into a sweet essence of songs, smiles, stories and sunshine. Isn't that better than sleeping pills and sedatives?

"Backward, O backward  
Move time, in thy flight.  
Make me a child again,  
Just for tonight.

Mother, return from that echoless shore;  
Take me again in your arms, as of yore.  
Over my slumbers your loving watch  
keep; Rock me to sleep, mother, rock me  
to sleep."

Dr. Richard Lovelace Professor of Church History at Gordon-Conwell Theological Seminary, has written a book entitled *Dynamics of Spiritual Life* in which he identifies those common factors and conditions which have brought about church revival and renewal at various times in Christian history. What struck me about his thesis was that the gist of it had to do with the church's taking a long backward look. For Christianity stands at the summit of a towering Everest of historical events, the peak being the brief career of a man who lived almost 2,000 years ago! Look below that, and you discover innumerable layers descending down and down, receding farther and farther back time. These are the varied strata of Scripture, composed of those marvelous events which the Bible itself calls "the mighty acts of God." Dig around in any layer and you'll come up with all manner of interesting artifacts: here are stones, altars, trees, scrolls, sacrifices, bushes, feasts, each of which has its own strange story to tell.



Now my favorite artifact in the bones-you know those bones buried way down there in the Exodus layer. Remember the scene? After four centuries in Egypt, the last part of which was spent in slavery, the big outward march of the Israelites is about to begin. The band is poised to strike up, the kids are ready to let loose their balloons in celebration, everyone is on tiptoe with eyes zeroed in on Moses as his arm, clutching that fearsome miracle-manufacturing staff, thrusts into the air to give the "go forth" signal. But wait! Someone is sidling up to him... whispering in his ear...did you catch what they said? what's that?

They said, "Did you remember to bring the bones?"

Well, they could have left those bones in Egypt. One thinks more than twice about disturbing remains that have been laying about for 400 years. But they elected to carry the bones with them as they marched out of Egypt:

"And Moses took the bones of Joseph with him, for Joseph had sworn the people of Israel, God will visit you; then you must carry my bones with you from here." (Exodus 13 : 19)

And I wonder, I wonder how many times during those forty years of wandering that followed the Exodus, when the guiding pillar of fire had faded out, when the people were wondering if Moses had the foggiest idea of what a straight line between two points was, some poor fellow, feeling his faith and hope slipping away and in need of reassurance, might rustle the skins at the door of Moses' tent and whisper in the darkness:

"Excuse me, but would you mind if I took just one more look at those bones?"

Below that layer, down and down we dig, until we strike the uttermost bedrock and, brushing away the dust of time which lays thick upon it, read the chiseled words, IN THE BEGINNING GOD MADE THE HEAVENS AND THE EARTH.

Rocks, trees altars, burning bushes-what's so special about these? And what's so special about the experiences and the people we remember today? Certainly not their intrinsic value. The riches of King Tut's tomb and the recent excavations of an entire army of life-sized terra cotta figures in China have a far higher market value than this simple collection of scriptural memorabilia what is unique about them is this: they commemorate not only the presence of men, but rather those precise points in time and space when the glory of the living God exploded into human experience. Jacob expressed it so:

"Then Jacob woke from his sleep and said, 'Surely the Lord is in this place and I did not know it!... How awesome is this place! This is none other than the house of God, and this is the gate of heaven.' So Jacob arose early in the morning, and he took the stone which he had put under his head and set it up for a pillar and poured oil on the top of it... He called the name of that place Bethel (the House of God)." (Gen. 28 : 16-18)

Jewish lore relates the following:

A Man asked Rabbi Joshua ben Karke Why did God speak from the thorn bush? Rabbi Joshua replied, If God had spoken from a carob tree or from a sycamore, you would have asked the same question! But so as not to dismiss you without an answer, God spoke from the thorn bush! to teach you that there is no place where the Skekinah, the Presence of God, is not, not even in a thorn bush.

Some disciples straggled into a motel at the end of a long day's walk. With them was a stranger. They were burdened with a past which had ended abruptly with the death of a person in whom they had invested three choice years of their lives. They were facing an uncertain and restricted future. So squeezed from front and rear they went into the restaurant where they took the evening meal, as they had thousands and thousands of times before. But this time, as the stranger with them passed the bread, "their eyes were opened and they recognized Jesus." And with that, the whole past and future were given back to them again, filled with possibilities beyond imagination. No longer were their lives at loose ends, for they had seen their years as stitches in a vast tapestry which God was spinning from the first moment of creation and on into eternity.

This morning, this Thanksgiving Day, God invites us all to take the long backward look. To be sure, there are things there we would rather not remember. But for those His forgiving word suffices. And there are things, faces, places which, as we revive them in recollection, fill us with joy and gratitude. It has all gone by, but it is all still a part of us, for all things live on within the grace of Him who "is the same yesterday today, and forever."

(by W. Ransom Rice, Jr. Preached at Seoul Union Church,

Thanksgiving Day, November 27, 1980

Texts: Deuteronomy 8 : 1-11, John 13 : 3-5)

## *New Books*

### *From the Christian Literature Society of Korea*

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1. New Woman, New Earth<br/>—Rosemary Radford Ruether, tr. by Son Syeng Hee</li> <li>2. Phantasie und Gehorsam<br/>—Dorothee Sölle, tr. by Oh Chung Ja</li> <li>3. The Idea of a Theater<br/>—Francis Fergusson, tr. by Lee Kyung Shik</li> <li>4. Salvation Today<br/>—Arne Sovik, tr. by Park Kyun Won</li> <li>5. The Command of God: A study of karl Barth's Theological Ethics<br/>—Myeeng Yoong Kil</li> <li>6. Mit Micha Reden<br/>—Mans Walter Wolff, tr. by Lee Yang Ku</li> <li>7. Christian Baptism<br/>—John Murray, tr. by Kim So Young</li> <li>8. Yesterday, Today, and What Next?<br/>—Roland H. Bainton, tr. by Kim Sang Shin</li> <li>9. From Fertility Cult to Worship<br/>—Walter Harrelson, tr. by Willson Chang</li> <li>10. Hegel's Philosophy and Modern Theology<br/>—Kim Kyun Jin</li> <li>11. The Thought of Christian Ethics</li> </ol> | <ol style="list-style-type: none"> <li>—Myeeng Yoong Kil</li> <li>12. In Man We Trust<br/>—Walter Brueggemann, tr. by Wilson Chang</li> <li>13. Kingdom and Community: The Social World of Early Christianity<br/>—John G. Gager, tr. by Kwai Sang Kim</li> <li>14. Hymnology<br/>—Kyong Sun Kim</li> <li>15. Layman In The Church<br/>—Lee Chang Shik</li> <li>16. The Liberating Word<br/>—ed. by Letty M. Russel, tr. by Sang Wha Kim</li> <li>17. An Understanding of History In The Old Testament<br/>—ed. by Cyris H. Moon.</li> <li>18. The Mumility of God: Christian Meditation<br/>—John Macquarrie, tr. by Cho Mann</li> <li>19. Ethik des Neuen Testaments Eine Ein Führung<br/>—M.D. Wendland tr. by Chun Kyung Yun</li> </ol> |
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## KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription \$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 74. 1906, 74. 3092

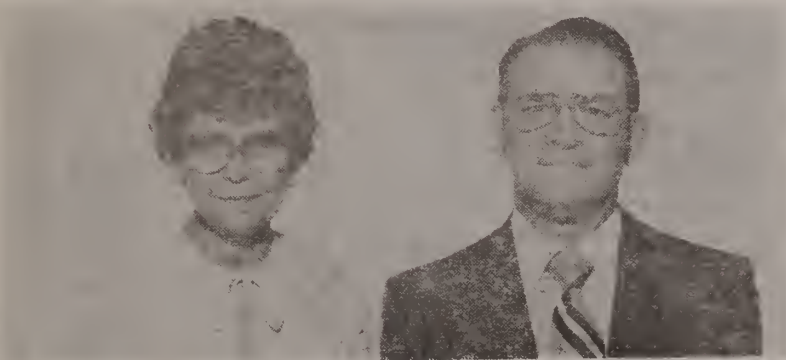


# KOREA CALLING

VOL. 20-4

April 1981

## The Rev. Jack Green and Mrs. Mary Edna Green



Mrs. Mary Edna Green

Rev. Jack Green

The Rev. Jack Green of Seoul's international Baptist Church, was born in Birmingham, Alabama and has been an ordained minister for thirty-six years. He attended Sanford University in Birmingham and obtained the M.DIV. Degree from South Eastern Baptist Seminary. Mrs. Mary Edna Green also attended this Seminary which is at Wake Forest, North Carolina. There he received the certificate in theology.

They have two children. The older one is a daughter who with her husband is engaged in missionary work in San Rafael, Argentine. In fact she and her husband were appointed to this work at the same time as her parents were appointed to the ministry of the International Baptist Church in Seoul. This was the first time that two generations from the same family were appointed missionaries at the same service. The Green's son is a business man in Birmingham.

Actually the Rev. and Mrs. Green volunteered for the mission field twenty-six years ago but this was impossible at that time for health reasons. These problems have now cleared up and the Greens are enthusiastic about their new appointment here in Seoul. Their hobbies are golf and reading. The Rev. Green has already spoken at retreats for military personnel in the Seoul area, at the TEAM annual conference and last month he addressed the Korea Baptist pastors' conference in Taejon.

The Seoul International Baptist Church, strategically located on Yeo Eui Do, has a program of Bible Study at 9.45 a.m., Sunday morning Worship at 11 a.m., with evening worship at 5 p.m. from October through March and at 6 p.m. from April through September. This Church is truly international in its constituency in that its members and adherents come from Thailand, Indonesia,

China, Japan, Germany, Austria, the Netherlands, as well as from the U.S. and Korea. There is also a genuine ecumenical representation in that missionaries of many denominations are in attendance. The Church is also attended by Korean families who have lived abroad and are therefore able to participate in and English language worship. There is a Bible study for Koreans who are not proficient in English and they are encouraged to worship in the Korean Baptist Church which is located next door to the International Baptist Church.

Since the Greens' arrival in Seoul more than one year ago, the sanctuary and the Christian education rooms of the Church have been remodelled. The congregation has accepted a new program structure using the Beacon Leadership Plan in which every phase of the Church's activity is included in one of four divisions: Outreach, Fellowship, Administration, and Education. Each division is under the leadership of a Deacon, the four of whom, along with the minister, form the Church Council. This plan is so designed that the work of the Church will continue even in the absence of the minister. Also each deacon agrees that before leaving that position, he will train his replacement who has been appointed by the Church Council.

This Church appeals to the missionary, military and business communities. Last month a new twenty-five passenger bus was acquired to assist in the transportation of members of the military community who attend this Church. A complete Youth Program has been organized under the

direction of a Journeyman assigned by Foreign Mission Board of the Southern Baptist Convention. The Youth Director is Mr. Jack Okazaki, a native of Hawaii and a graduate of the Oklahoma Baptist University.

Needless to say the Church activity includes a complete Christian Education program and in the Sunday evening service a new development called Church of Prayer Warriors is being followed in which the various aspects of Prayer,—Praise, Confession, petition, and the Intercession are explored and the members and adherents are divided into teams of prayer partners.

During the week the Church program includes a Language Mission which teaches English to Koreans for four hours a week in six week sessions. For this program the Bible is the textbook, along with supplementary conversational aids. Twice a year the Church also conducts a Korean-American Wives' School for the Korean wives of U.S. nationals. The church has an average Sunday morning congregation of 150 and a Sunday School attendance of 122. This Church was established seven and one half years ago. The Greens are here on a four year appointment which is subject to renewal after a one year furlough.

This year the Easter celebration will include an Easter Musical directed by Mr. Dean Kauffman, principle of the elementary grades of Seoul Foreign School. The narration for this program has been prepared by the Rev. Green, and it will be presented on Easter Sunday evening at 7.30 p.m.

## IN MEMORIAM



**Dr. Kim Young Ok,**  
President The Methodist Seminary  
Born Jan. 22, 1923, Died Jan. 30, 1981



**Dr. Kim Chung Joon**  
Past President Hankuk Seminary  
Born Nov. 6, 1914, Died Feb 3, 1981



## The Lenten and Easter Seasons at International Lutheran Church

by Pastor and Mrs. George Brosius



Pastor and Mrs. George Brosius

The Lenten series at the International Lutheran Church will deal with the subject: "Living as a Christian in a strange cultural environment." The First Letter of Peter which is addressed to "the exiles" or to "the scattered Christians" will be the main source for this study. However, other texts will also be used to stimulate discussion and serve as a background for the worship each Wednesday evening during Lent.

David Susan writes: "Living as a foreigner anywhere has its great cultural and personal rewards—No one can deny it. But neither can one deny the major and minor frustrations that also characterize life as an expatriate, be it in Korea or anywhere else. Because such experiences mirror those of God's people at various times and places in their history as "strangers and exiles", the Word of God also has much to say to persons in similar

circumstances."

Each Wednesday evening during Lent the congregation will gather for supper and fellowship at 6.30 p.m., and begin the worship and discussion at 7.15. All are invited to attend and participate in these Wednesday evening programs which will be led by various members of the congregation.

The theme for Mar. 4th. was taken from Acts 7:2,3- "...leave your country and your-kinsfolk and come away to a land that I will show you." This is the departure after a call to serve in an alien culture.

The theme for Mar. 11 was "Make Yourselves At Home Here", using Scripture from Exodus 16:1-3 and Jeremiah 29:1-7. This is the call to accept your life where you are. It reminds the participants that Jeremiah advised his listeners to make the best of life in Babylon to which they had been deported.

It emphasizes the need for community even in, indeed especially in, a strange setting.

Wednesday, Mar. 18 studied the theme: "When The Foreigner Is You". It applies the message of Daniel and 1 Peter 2:11-17 to the life of a foreigner in a strange cultural setting today.

On Wednesday, Mar. 25 the series deal with the subject: "The Church Back Home Is Here Too". It will explore the resources available for Christian living even though the outward symbols are no longer visible. The Scripture used with this theme is Psalm 137 and Ezekiel 1.

Wednesday, April 1 is entitled: "Gloom and Doom-and Hope". The Scripture studied by this theme is Psalm 44:23-26 and Lamentations 3:18-26. Coping with strange experiences and the importance of the life of prayer are included in this discussion.

The last discussion, on April 8, will deal with the thought: "Don't Rule Out Some New Twist", based upon Isaiah 48:3-8 and Jonah 1:1-3 and 17. This subject will alert the participant to be sensitive to new possibilities in himself or herself. Something

new and different can happen to our ourselves through the experience of living in a new environment.

Each meeting will include discussion, meditation and worship. Different members of the congregation will lead each session. It is hope that this series will prove valuable to foreigners living here in Korea and all are cordially invited to attend.

On Maundy Thursday, April 16th., there will be a service of Confession and Holy Communion at 7.30 at the International Lutheran Church and there will be a worship at 7.30 p.m. on Good Friday.

On Easter morning at 8 a.m. the congregation will meet around the fireplace for the "Service Of The Light". After lighting the Paschal candle they will process into for the sanctuary and still by candlelight they will have a re-profession of Baptismal vows. An Easter Brunch will be served at 9.00 after which will be the traditional Easter egg hunt for the children. A second "Service of The Light", will be held at 10.45. All are welcome.

## EASTER AT SEOUL UNION CHURCH



Rev. Dave Ross

The Rev. Dave Ross, formerly a missionary with the S.P. Mission and now the Korea Director of Youth With a Mission, has also been recently appointed to the College of Pastors of Seoul Union Church. Easter at Seoul Union will include a gathering on Maunday Thursday at 6.30 p.m. There will be a simple meal followed by a dramatized reading of the Upper Room and Last Supper Discourse. This Scripture will be read in costume by those representing the various participants. This will be at 6.30 at Seoul Union Club.

On Easter Sunday morning there will be a Breakfast Worship for the Congregation on the U.S. Army South Post. The Easter service will be at 10.45. at the usual worship center in ACTS.



## Mrs. Jean Sibley, Works With Vietnamese In Korea



Women helping Women



Knitting in our Shinchon office

As John and I returned to Korea a year ago, after four months in a refugee camp in

Thailand, we wrote about "the crushed one," using Han Suyin's phrase to describe

refugees. At that time, we knew intimately only the Hmong tribes people of Laos, with whom we had been living and working. We soon discovered that there are crushed ones here in Seoul as well, Vietnamese refugees without the power to change their circumstances. As we investigated we learned that their number is large; that most are women and their children whose Korean husbands have left them; that few speak Korean or have any job skills; that many are hungry, often living on flour-and-water noodles; that they are terrified of the cold, icy winters and live in rooms with minimal heat or sun; that in some cases, the children cannot graduate from primary school because they are unregistered; that their chance of emigrating to any other country is nil; and that they keep arriving. The Korean government has attempted to help with emergency relief supplies and temporary housing, but the problem is larger than the resources available.

Like all wars, the Vietnam war has left a terrible debt of complicated lives filled with daily suffering. In a Vietnamese-Korean family in Seoul, whose fault, whose sin, caused all the hurt being experienced by three generations living out their tragic drama in on small room? Is it the Korean father who was struggling to make a living for his Vietnamese wife and their three children? They were managing well enough before his wife's older daughters and their grandmother arrived from Vietnam. Is he the villain if he gives in to the rage welling within him and hits the Vietnamese children whose father was killed in war years ago? Can it be expected that he will not carry out his threat to abandon them all and start a new life of his own? What about the grandmother, so miserably displaced in this cold winter, the first she has ever experienced? Who can blame her if she weeps all day every day? How can the mother cope, caught in the middle of these two families to whom she is mother, daughter and wife? Did she mean to get so sick of body and mind that she can scarcely rise from her bed, let alone give strength to her family? Why must the two sets of children squabble so?... the Korean children who are at home here and go to school, and the Vietnamese ones who do not speak Korean and receive so much of the father's wrath and the siblings' scorn and teasing, and who long to go to school themselves. Perhaps it would be bearable if there were enough to eat, if there were more than one room. if there were money for school tuition and notebooks

and clothes, if there were hope that things would not always be like this. The others call this family lucky because the father has not left them yet. He did not return to Korea to take up his former life with a Korean wife and children. This family is one of the 10% where there is still a man with whom to share the responsibilities.

Against this background, it is easy to see that many kinds of aid are needed and all we can do is offer what skills we have for God to use, hoping and praying that we may become part of a network of solutions. Our long time associate, Miss Hyun-Hae Kim, was eager to use her outstanding skill at teaching knitting and crocheting in a way that would give dignity and hope to other women, so together we had something concrete to offer. In addition, John could help with the health care which was sorely lacking. As we looked for a way to start, we met Father John Paulissen who was happy to have us work beside him for he has a keen concern for the Vietnamese families. He is concentrating especially on efforts to help them emigrate to other countries, though this is a discouraging task. Father Paulissen immediately provided us with a room in the Franciscan friary to use for teaching three afternoons a week, and for John's clinics one of those days each week. From May to January, we worked there and were amazed at the response of the women.

At the beginning we did not know whether or not this sort of project would appeal to the women for we had heard of other efforts to help that had failed. After ten months, I can write confidently that it answered their needs in more ways than we had anticipated. Not only does it provide income to our fifty regular knitters so there is now nutritional food on their tables, but it gives self respect, a sense of independence, and a meeting place where problems are shared and mutually solved.

At the beginning we were also not sure how well our products would sell, but the women are making beautiful items, and pleased customers are returning to place bigger orders, and also introducing their friends. We are opening up markets in the United States as well as locally, placing particular hope on SERRV (the outlet for Church World Service), which has asked to see samples of our work. We are also beginning to contact individual churches and to sell in bazaars. The response from all these sources has been encouraging.

In January we took the next giant step: we rented a room of our own so we are no



longer limited to certain hours when we can borrow space. Nor do we have to carry all our yarn and finished sweaters back and forth from our house to the friary. For the use of that room all these months we will always be grateful! Our new room is large and sunny, located near Ewha and Yonsei Universities which will be good for sales. We have also hired three of the Vietnamese women on a full time basis to handle the office work and selling, and assist in teaching. This is a venture in faith because it is hard to know in advance how accurate our expectations are or whether we can count on finding a grant or grants to cover the initial expenses for the year or so it will take to become self supporting. Yet to hold back seems cowardly when the need is so apparent and the response so exciting.

In the area of health, John has continued to examine patients regularly and has been able to make referrals where a problem, with

many of the women trying to knit when they could scarcely see their work, so those have had to be supplied. A Korean Christian dentist sees dental patients free of charge. Eileen Moffett, working through Korean friends in the Bible Club Movement, is helping to place the older young people in schools. Korean church women have also been asking how they can help. The American Women's Club and the Seoul International Women's Association provide a scholarship for one young woman at Seoul International School, and both organizations have encouraged the sale of our products at their meetings. Salvation Army friends have given flour to a number of the neediest families. Many complicated problems remain unsolved, but a community of caring Christians, Catholic and Protestant, foreign and Korean, are trying to demonstrate the uncommon love of Christ for all who are hurting.

## Mrs. Margeurite S. Sauer



Mrs. Margeurite S. Sauer

(Born March 21, 1896. Died February 7, 1981.)

With her husband, Dr. Charles Sauer, Mrs. Sauer served in Korea as a missionary from 1921 to 1962. They lived in Young Byong from 1921 to 1931, in Kong Ju from 1931 to 1936, and in Seoul from 1936 to retirement except for the enforced absence of the war years. After the Korean War Mrs. Sauer

worked with the Korean Widows Organization to help them with organizing a market for their needlework and handcrafts. During that war she had been a teacher at Ewha High School in Pusan. After retirement the Sauers lived in Ashley, Ohio. Dr. Sauer died in 1972 and Mrs. Sauer resided at a retirement home in Columbus, Ohio.

## A German Missionary In Korea (I)



Uwe Wissinger

Uwe Wissinger came to Korea on Aug. 6, 1978. He was sent here to work with the Presbyterian Church (PROK), by the German Evangelical Church of Berlin. Historically the Protestant Church in Germany has been divided into area or district Churches. In Berlin the Reformed Lutheran Churches united to form the Evangelical Church of Berlin. Formerly, too, various Mission Societies worked inde-

pendently of the Protestant Church in Germany and now an effort is being made to integrate these societies more closely with the Protestant Church in each area. Mr. Wissinger's Father has worked as a doctor in many areas of the world where there have been urgent medical problems so the idea of working overseas came naturally to Uwe. In Germany he had taught Religion in the Gymnasia or upper years of high school.

The first relationship between Protestantism in Germany and Korean Christianity was established through the efforts of Bishop Mueller who was instrumental in establishing the Christian Academy movement in Korea in the 1960s. In 1965 Bishop Scharff of Berlin visited Korea. He was made an honorary citizen of the city of Seoul. At that time many Korean miners and nurses were finding employment in Germany and the two countries felt an affinity for each other since both had been divided as a result of the second world war. The Evangelical Church of Berlin is also related to the Kyodan in Japan as well as to Churches in South Africa, Ethiopia, the Near East and Taiwan. Uwe Wissinger is married to Miss Kim Pong Ja who is a teacher at the Myong Do Language Institute. They live in an apartment in Puk Ahyun Dong.

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\$ 12 a year for 10 to one address

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The Christian Literature Society of Korea

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Tel. 74. 1906, 74. 3092



# KOREA CALLING

VOL. 20-5

May 1981

## BETHEL SERIES BIBLE STUDY PROGRAM A SUCCESS IN KOREA



Rev. Hilbert W. Riemer

Seoul, Korea — Did you know that there is now a copy of the Korean Scriptures on top of Mount Everest? Do you know how it got there? Do you know why it was put there?

When that team of Korean Alpinists conquered Mount Everest in 1978, the first time ever for the accomplishment of that feat by a Korean expedition, one of the men standing tall on top of that mountain was Sang-Don Koh. Around that time his mother was a student in a Bethel Series class meeting at a Presbyterian congregation in Seoul.

Through that involvement she had grown so much in her understanding of and appreciation for God's good Word that one favor she asked of her son before departing on that expedition was to leave a copy of the Korean Bible on Mount Everest if and when he made it all the way to the top.

That is exactly what he did. And now, because of an idea sparked by the Korea Bethel Series, there is a copy of the Korean Bible buried in the snow on top of Mount

Everest. That is the first time ever, by the way, that a Bible, in any language, was left on Mount Everest.

The first two-week orientation clinic of the Korea Bethel Series was conducted at the Christian Academy House on the northern outskirts of Seoul from 27 January to 8 February 1974. That had been preceded by over five years of careful planning and preparation.

Since that time the program has become increasingly well known and widely used as a Bible study program that really works, providing a comprehensive, comprehensible overview of the Scriptures from Genesis to Revelation.

As a matter of fact, the Bethel Series is taking on more and more the nature of a nationwide Bible study movement in the life of the total Christian Church in this land. It is a growing movement of Bible study which extends throughout Korea, which reaches into all denominations represented in the nation, which impacts upon the works of witness and worship and welfare carried on in local congregations everywhere in the country, and which penetrates into the hearts and lives of individual Christians all over the land.

From 1974 to 1977 the Korea Bethel Series, under the auspices of the Lutheran Church in Korea, had been sponsoring only one two-week clinic per year. However, each year quite consistently there were three times as many applicants as could be accommodated at only one leaders' training seminar.

Therefore in 1978 the Korea Bethel Series took a great risk of faith and conducted two-week workshops back to back. Even then a lot of applications had to be turned

down so that there is still a lengthy waiting list.

Where do the workshop participants come from? From Seoul and Sokcho; from Kwangju and Kyungju; from Pusan and Osan

clinic.

Serving as the visiting lecturer for the two-week training workshops ever since 1975 is Rev. Martin Rohlfing. What he accomplishes in being completely responsible for the seminar sessions from 8:30 in the morning to 8:30 in the evening is, for one thing, a phenomenal feat of human endurance. "A man of steel" is how a former 8th United States Army Staff Chaplain refers to him.

Ever since 1978, Pastor Rohlfing has been teaching at that pace in Korea for four weeks straight with only weekends in between free for him to catch his breath. By the time the closing service for that second seminar rolls around on that fourth Friday—you'd better believe—he's tired!

While the lecturer holds forth at the seminar sessions in his English mothertongue, the workshop participants are wired to their earphones and headsets lis-

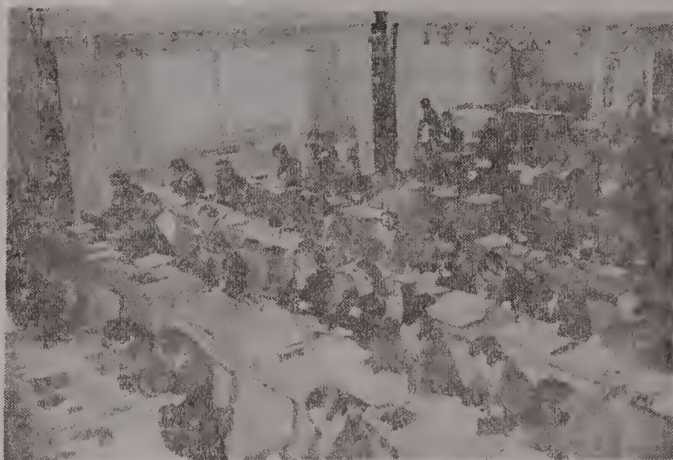


Rev. Martin Rohlfing lectures at the first training seminar conducted in Korea to introduce four additional courses of adult Bible study in the same format as the basic Bethel Series. The one-week seminar was held at the Christian Academy House in Seoul in November of 1980.

and Ulsan; from Kyunggido and Kangwondo; from Taejon and Taechon; from Choonchun and Incheon and Soonchun; from Chejudo and Chullado — from every corner of the country they come to gather for a busy two weeks at the Christian Academy House in the scenic setting of those mountains north of Seoul.

From 8:30 in the morning until 8:30 in the evening they walk through the content of the 40 units in the Bethel Series, twenty for the Old Testament and twenty for the New Testament. And also — they are trained in the teaching techniques and administrative procedures which make the Bethel Series not just another batch of adult Christian education materials, but a program that works!

The Director of the Korea Bethel Series is the Rev. Dr. Won-Sang JI, who also serves as President of the Lutheran Church in Korea. With his extraordinary gift of humor, he helps keep the participants in a laughing mood as they work through the textbook materials during the orientation



Participants in the Korea Bethel Series training workshop listen to the simultaneous Korean translation through their earphones and headsets as the lecturer, Rev. Martin Rohlfing, holds forth in the English language.

tening to the simultaneous translation in their Korean mother-tongue. The two primary anchormen on the simultaneous translating team are the Rev. Dr. Sam PARK, an ordained Presbyterian pastor who is also a dentist with an earned doctorate in sociology besides; and Rev. Sun-Hoi KIM, a pastor of



the Lutheran Church in Korea and professor in its theological training program.

Sometimes people wonder how this Bible study program came to be called the "Bethel Series". In a way the connection is rather incidental. The originator and author of the program, Dr. Harley Swiggum, happened to be one of the pastors at Bethel Lutheran Church in Madison, Wisconsin, when he designed and developed the program. The Bethel Series then came to be named after that particular congregation.

Given special responsibility for the adult Christian education ministry in that congregation in the early 1960's, Doctor Swiggum was appalled at the level of Biblical illiteracy. He was determined to do something about it, and the Bethel Series was a major result of his efforts.

After the program proved so successful in that one local United States congregation because it was meeting such a real and recognized need, it became the beginning of the Adult Christian Education Foundation now headquartered at the Yahara Center in a beautiful location along the shores of a lake on the outskirts of Madison, Wisconsin.

The Bethel Series has gone international a long time already since its early beginnings. Besides Korean, the Bethel Series text for the Old and New Testaments has been translated into Chinese, German, Japanese, Latvian, Portuguese, and Spanish.

Workshops just like those now conducted regularly in Madison and Seoul have been conducted in Australia, Brazil, Germany, Hong Kong, India, Japan, Singapore, and Thailand.

Today, in North America alone, thus far the Bethel Series is being used by 27 different denominational groups. Over 8,000 pastors and church workers have been through a two-week orientation clinic; over 130,000 persons have completed the intensive two-year teacher-trainee course and are qualified teachers of the Bethel Series; and over 1,200,000 persons have studied the more general and less demanding "congregational phase" of the Bethel Series program.

Here in Korea the Bethel Series is being used by twenty different denominational groups, including an increasingly extensive use in Roman Catholic circles. 1,088 pastors and priests and Roman Catholic sisters have completed a two-week orientation clinic, and more than 26,000 persons all over the nation have completed or are presently enrolled in the two-year intensive Bible study program known as the Bethel Series.

The Korea Bethel Series has opted to use

only the teacher-trainee assignment materials and not even to offer the "congregational phase" assignment materials which are used in the English-speaking countries. That decision was made in order to keep the standards as high and as challenging as possible.

Undoubtedly the Bethel Series is one of the most genuinely, authentically ecumenical enterprises around on the Korean church scene. It is a profoundly beautiful thing to see what happens in the course of any two-week orientation clinic out at the Christian Academy House in terms of the fellowship and inter-personal relationships which develop among the workshop participants.

Coming from the broadest possible spectrum of denominational identities, full-time church workers, all theologically trained in their own particular tradition, gather together around the Word. Many of the Protestant pastors, for example, have perhaps never even been consciously in the same room with a Roman Catholic nun before.

Yet in the course of the intensive two-week training workshop, new friendships are formed; new relationships blossom among the participants. Without exception those participants testify to the "once in a lifetime" uniqueness of that experience.

The same thing happens with the classes they organize and teach over the course of two years as they go back to their own congregations and parishes. What happens actually cannot be adequately explained; it can only be experienced.

There is a combination of multiplication factor and chain reaction factor at work with the Korea Bethel Series Bible study program. Just imagine what happens after another 250 workshop participants complete the two annual training seminars here in Seoul and go back to their congregations and parishes! An ever larger circle of Korean Christians gets caught up in an exciting study of what God is saying through His Word. And that Word is power!

Disciplined, difficult, and demanding, the course requires two years of persevering and persistent hard work. Eight to twelve hours of homework each week, meeting in weekly class sessions of two and a half hours each, writing tests and quizzes, informed reading of massive portions of the Scriptures in large chunks, memorization of the meaning behind each one of the 40 learning-aid pictures accompanying the 40 units, memorization of key Biblical concepts and carrying around faithfully the "concept cards" in

order to use the countless "fragments of time" that are otherwise simply wasted, absolutely no absenteeism from or even coming late to any of the class sessions—it all adds up to a unique and successful program of Bible study.

Often it is somewhat humorously asserted that a student who has volunteered for and been accepted as an enrollee in the Bethel Series is not even permitted to die during that two year period when classes are conducted. While that comment might be made rather tongue in cheek, there are rigid requirements which must be met.

It is indeed a Bible study program with a difference! The approach is a far cry from much of what Christian education opportunities the church often offers on too easy terms.

Besides the rather unusual human interest stories such as that about the connection between the Bethel Series and a Korean Bible on Mount Everest, many are the stories that can be told of people who have gotten caught up in that compelling commitment to studying the Scriptures through the Korea Bethel Series.

One brief illustration. In the case of Dr. Hwan-Kyung KOH, for example, the President of Seoul Women's College with an earned doctorate in sociology (and that really means something on the Korean scene!) she declined invitations to attend four different international meetings because she had made a top priority commitment to her two-year Bethel Series Bible study program. She was invited to be the Republic of Korea representative at meetings convening in Canada, in Lebanon, in Australia, and even at a United Nations related meeting in Moscow, Russia!

Each one of those invitations she declined, and for the same reason — her participation in the Bethel Series class which was meeting at the Seoul YWCA and in which she was a regular student just like any other. To be absent from any Bethel Series class sessions, or even to be late for a class, is a no-no.

In the meantime, responding to the numerous and repeated requests for additional Bible study courses similar in kind quality to the basic intensive overview course on the entire Bible, the Korea Bethel Series has translated and published four additional titles. All authored by the same Dr. Harley Swiggum who wrote the original basic Bethel Series course, these four courses are shorter in length and provide another two year's worth of adult Christian education materials.

The four additional courses are "The Ten commandments", dealing with the Law; "To Love and To Cherish", a course on marriage and family relationships; "Gems for Daily Living" which treats Proverbs and Old Testament Wisdom literature; and "The Church Redemptive", dealing with the meaning and mission of the Church.

Just as with the basic Bethel Series, attendance at an orientation clinic is a requirement before become eligible to teach these courses. The first training seminar on these four additional courses was conducted in Korea, again at the Christian Academy House, in November of 1980.

There still isn't anything available in the adult Christian education field that puts it all together in the way that the Bethel Series does. Its course materials, its organizational structure, its basic philosophy and approach, its educational methodology combine to make it a uniquely effective tool for the nurturing process of growing in grace and in the knowledge of the Lord Jesus Christ.

"Blessed—to be a blessing" is a key concept in the Bethel Series. Based especially on God's covenant promise to Abraham in Genesis 12: 1-3, the Bethel Series harks back to that theme again and again. Those people who get seriously involved with the Bethel Series inevitably discover a more profound sense of what it really means to be "blessed — to be a blessing".

by Rev. Hilbert W. Riemer

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Editor: Rev. M.M. IRWIN

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# KOREA CALLING

VOL. 20-6

June 1981

## Pilgrimage to Koje Do

Margaret Martin Moore

My only brother, Navy Lieutenant Gerald A. Martin died during the Korean War in an air crash near Mt. Fuji in Japan. At that time he had been serving as a navy doctor on the Korean island of Koje Do. His work was with the North Korean prisoners of war. When his fellow servicemen heard of his death they pooled their funds and built a small Health Center Memorial on the island. The grieving Korean prisoners of war carved a memorial stone for it with their own hands.

I was in the Philippines at the time of Jerry's death. Although I returned to Korea two years later I did not have the opportunity to go to the island to look for my brother's memorial. We heard that the little hospital was built on the windward side of the island and that a typhoon had damaged the roof. After the POWs and American servicemen left the island, there was no one to maintain this medical facility. We were sorry that the friends had spent the money there instead of a place like Severance or other mission hospital where the work could have continued.

My brother left a wife, Virginia, and two sons, Robert and Gerald. For years Virginia who was a teacher in Maryland wanted to come to Korea to see where her husband had spent his childhood. Finally she came to Seoul in June, 1980. We showed her the Canadian

Mission house where our family had lived and the old Seoul Foreign School grounds at Chung Dong. We showed her palaces and museums in Seoul, and Sorak San and even Whajinpo on the East Coast where Jerry used to sail his little boat, the "Sweetie Pie". But whenever I asked her: What else do you want to see?", she always said: "I want to go to Koje Do". I had never been to Koje Do. I only knew it was an island off the south coast, but I had no idea how to go there.

One day we were invited to a Korean friend's home for dinner. When Mrs. Kim Chong Hee heard of our desire to visit Koje Do she got right up from the table and made a phone call. In a few minutes she was back with a timetable for trains to Pusan departure times for two kinds of ferry boats. When we were ready to leave for Pusan it happened that the Jefferys had just returned to Seoul on their way back to Pusan from furlough. So the four of us flew to Pusan the next day. With the Jeffery's help we procured ferry boat tickets and were soon on our way to Koje. The ferry was a trim clean hydrofoil with color TV to entertain the passengers. We found it difficult to believe. We were informed that this ferry line had been inaugurated only one month before. It was a smooth trip on silver grey

waters and soon a beautiful mountainous island appeared to our expectant eyes. On the dock a tall man, Mr. Choi Ki Ryung met us, asking: "Are you Mrs. Moore and Mrs. Martin?" When we had introduced ourselves he asked us to follow him, saying: "We've had two phone calls from Seoul today, asking us to take good care of you."

Soon we were in his car and travelling along an island road through beautiful scenery. We drove up the side of a mountain and there among ferns and waterfalls was the "Ae Kwang Won", a home for handicapped children. We were welcomed by the matron and superintendant of the home, Mrs. Kim In Soon, a graduate of the Home Economics college of Yonsei University. That evening during dinner we shared our story about my brother Jerry and also about my father's work in Manchurian and Korea. They were greatly interested that Dad had taken part in the Independence Movement and received medals from the Korean Provisional Government in Shanghai. We found that Mr. Choi had studied English from Dr. William Scott, a Canadian missionary who had been in Yong Jung with my family. Mr. Choi had come to Koje Do as a refugee from Han Heung and was here on the island when the POWs were here. He vaguely remembered hearing of a memorial stone erected for an American doctor but he didn't know if he could find it. He assured us that he would go with us the next day to try to find it.

The next morning it was raining softly as we started out in the car. After following a winding road beside the sea we turned into a valley road. Mr. Choi remarked: "To our right is where the POW cemetery was". But now there was nothing but terraced rice fields. All the bodies had been removed and taken north at the time of the Armistice. Then we came to a small stone bridge. This was the check point for the beginning of the POW camp. We looked across a tremendous flat area flanked by rounded hills. Again there was nothing but rice paddy fields. There were 100,000 prisoners in this place during the war. I tried to imagine the tents and quonset huts jammed into that area. I remembered being told that whenever there was clapping and singing in the camp, in a certain place, the American officers would say, "That's where Dr. Martin is working today!" Virginia told of hearing that at first the North Korean prisoners were afraid to take medicine or receive treatment from the Americans. Their leaders had told them they would be poisoned. But my brother spoke Korean from childhood and knew the

Korean songs. He would go to the prisoners, joke, laugh and sing with them. They were amazed at first and startled but soon he was known as their friend, and hundreds eagerly accepted treatment and regained their health. At this time my brother was able to use new methods that had been discovered for the treatment of typhus and dysentery and other illnesses known here in the Orient.

We passed on from the campsite to a road by the sea. Eventually Mr. Choi stopped the car and thought for a few minutes and then drove slowly on for a few more yards. Then he got out of the car and climbed a wet and steep embankment. Virginia followed with some difficulty and I came along some distance behind as we were climbing a very steep hill through thick shrubbery and vines. From a short distance ahead I heard Virginia's voice calling: "I think he's found it". At last I caught up and found Virginia kneeling before a large grey stone. She was embracing it and crying as she tried to decipher the words partly effaced by lichen. Tears mingled with the rain on our cheeks. Behind the stone where the small hospital had stood was only a rice paddy with the young green plants waving in the breeze. Mr. Choi was taking pictures of us and a young man who happened to be standing nearby told us that this land all of was soon to be moved down toward the sea to make room for an industrial building there.

We reread the inscription and then Mr. Choi advised us that we should pay our respects to the top official on the island whose office was located in a little village a few miles away. The official greeted us cordially from behind his desk but when he learned why we had come to Koje Do he left his desk, invited us to sit down at a coffee table and had refreshments brought in. Mr. Choi told him about my father and my brother and about our search for the memorial stone. We asked about the possibility of that land being levelled for construction purposes. The official assured us that if and when that happened, he would have the memorial stone moved to a new and beautiful place high up the hillside. He accompanied us right out to the car and stood waving as we drove away.

Then we returned to the Ae Kwang Won satisfied with our day's activity and filled with a sense of gratitude, of peace. Our room contained a large bouquet of gardenias. These had been the favourite flower that Gerry gave to Virginia on special occasions. Our pilgrimage to Koje Do was complete.

When people are faced with difficulties



## *The Messiah Complex and Political Maturity in Korea*

Cho hyang Rok

which they do not understand and before which they feel powerless, they look for a supernatural leader who can quickly and easily solve these problems. With the help of this mass mentality, Ronald Reagan was elected President of the United States. He promised a greater, stronger America. This way of thinking is prevalent in the Korean situation. With a loud and all-pervasive voice it proclaims that the new President of Korea must be a powerful leader.

Are the men who are supported by this mentality able to rise to the peoples' expectations and solve all the difficulties in the hoped-for miraculous manner? Of course not. The problems facing Korea are multiple and complex. They are the problems of the space-age and cannot be compared to the age-old problems of an agricultural society which was ruled by the monolithic law of cause and effect. Even if a leader did have superhuman powers he could not, by himself, single-handedly, solve the problems faced by Korea today. The existential problem of humanity is paradoxical in nature and never, in our earthly lifetime, can this matter become the domain of a single Messiah-like figure.

When people are confronted by the challenges of history they are often afraid of standing against these difficulties. They often rely on chance or superstition and expect that a certain leader will be the saviour who can solve all difficulties. Sometimes in history dull-witted people have elected a mediocre person and transfigured him into a hero or a saint. With the encouragement of mass applause even a very dull person can have the appearance of a saviour. This is the ethos out of which a pseudo or shamanistic religion is often derived.

Early in 1977, just before the inauguration of Jimmy Carter, one of those known to be one of the "brain trust" visited Korea. He was asked: "What sort of man is Carter?" He replied: "Americans saw their ideal in John F. Kennedy. He possessed the admired prerequisites for leadership: he was graduated from a prestigious university, he came from a pious Christian family, and he had good looks by American standards. After his death, America was drawn into the vortex of the Vietnam war and the disgrace and frustration of Watergate under Presidents Johnson and Nixon. Since then Americans have been looking for another John F. Kennedy. They will expect Carter to resemble him. If John F. Kennedy had remained in office the myth might have been exposed and America might have turned away from him".

As long as people anywhere, in any country, do not free themselves from this Messianic complex they will never develop effective leadership to solve their urgent problems. The reason for poverty of leadership does not lie in the scarcity of capable men and women but in the delusions of people who think that the leader must be a Saviour. Mature people do not think that any human being is thus endowed; and the mature leader does not masquerade as the possessor of power by which he can do anything he wants to do. Instead, humbly and honestly he works at his task for a certain period of time and then returns to the ranks of the ordinary citizen. This should be possible in a democratic society.

Today we call Jesus the Saviour. But even Jesus attacked the delusion that He would be a "deus ex machina". Furthermore, He

did not take advantage of the peoples' exaggerated expectations. Eventually He died as a result of their betrayal. Climbing with His cross to the place of crucifixion, Jesus said to the women who were weeping: "Don't weep for me but weep for yourselves and your children".

Here in Korea we have inaugurated a new President and the interim government of the past sixteen months has come to an end. The nation will be directed by this new President for the first part of the 1980s. I wish him success. He has appealed for the active co-operation of the people. In so far as he is a man of integrity, the people should accord him this co-operation. He knows that without this he cannot lead the nation. He is not a teacher bestowed on us from heaven. He is not the greatest man since Tangun, the mythical founder of Korea. He is not a great hero. Our Korean television coverage of his visit to Washington was ridiculous in that it made the Korean nation appear to be an immature people inclined to demagoguery. He is the ordinary son of a poor and simple farmer. He is a man that we might come across in a bus or a second class train. He is an ordinary man upon whom the responsibility of leadership is laid. Is this a matter of Providence? Or is it a matter of that man's own effort and determination? Whatever it is, for him it will mean costly responsibility. People should not expect him to be the "all-can-do Saviour". Those surrounding him should not disguise him as the one who is capable of everything. In so far as each of his cabinet and advisors

do their best, each in his or her own place, then we will have the possibility of mature leadership.

Although another one in his place could also do well in the office of President, the present incumbent will not fail if the people who advise him are frank and forthright enough to tell him when he is mistaken and to point out the occasions when he shows too much pride in his position. At the same time, he will need to be thanked and encouraged for his services when he makes some sacrifice for the peoples' welfare. The President will have need of other than immature, sycophantic advisors.

The great difficulties in the economy, in education, national defense foreign policy and in harmonizing the deep regional antagonisms of this country will not be solved by one man. Furthermore, as these problems bear heavily upon the very existence of our nation and the peoples, right to live, they will not be resolved without the active participation of the people.

Fostering an ethos in which one shares the joy of the people when a problem is solved and in which one shares the responsibility with them when the difficulties persist, an ordinary man can serve his country in an extraordinary way. But only when people awaken from the messiah complex can effective leadership be developed in Korea. We must remember how the Hosannas of Palm Sunday became the strident "Crucify Him" of Good Friday. People who pin their dreams on a Messiah will also pin their frustrations on a scapegoat.

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Business Correspondence: Rev. W. Ransom Rice

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# KOREA CALLING

VOL. 20-7

July • August 1981

## Amerasian in Korea

On March 12, 1981 there was held a mass wedding ceremony for twelve Amerasian couples at which the United States consular general officiated. This has helped to bring to light once more the plight and difficult circumstances of this segment of the South Korean population. The occupation of the United Nations Forces, the majority being of United States military background, before and after the Korean war from 1950 to 1953 has brought well-known and not so well-known 'casualties' that are still very apparent in the South Korean society after 30 years. I would like to introduce you to a certain segment of people of this society who have not all been assimilated. These persons are referred to variously as Korean/American, 'mixed-race', or Amerasian. Many of them who were born in an intercultural union, have lived with their mothers as well as their fathers while they were very young. The fathers are for the most part United States servicemen who are in Korea in a transitional and temporary situation often separated from their families and lonely. After a short period in Korea the fathers return home leaving the illegitimate children to be raised by their mothers alone. To not have a legitimate father is a serious deficiency against one's own existence in a male dominated Confucian ethics-oriented society such as Korea.

To be specific these young people were left in this society where the father is without question the head of household, the major 'bread winner' and main decision-maker of most that is done outside the home. They have been raised many times without having their birth recorded on a family register which has meant no schooling beyond the sixth grade level. It means legally to not to be able to either obtain or to hold a decent

job. In recent years the mixed-race child has been allowed to register on his/her mother's family birth record but in doing this s/he is considered to be unacceptable in the mainstream of society because of the recorded illegitimacy.

According to a survey done by the International Human Assistance Program, there are 1,297 Amerasians presently living in South Korea. There are at present about six known foreign voluntary agencies in South Korea who are giving school fees, legal assistance, living subsistence support and emergency funds to these young people and their mothers. In working for one year with IHAP as a social worker/counselor personally I have seen some potential for these young people to be assimilated into Korean society as well as for being adopted or to go to the United States under a sponsorship program for four years as students. Through personal growth group experiences many young people have gained insight into their present circumstances and strengths and support systems for their future life and plans. By referring some to legal assistance through the Legal Aid Center for Family Relations, a group of 100 lawyers have given volunteer service for solution of legal problems related to the family law, etc.

Some businesses, both Korean and American, have accepted them into their work force. In the past there have been overseas voluntary organizations that have made links for adoption and sponsorship while students are studying at the high school and college level. It is hoped that eventually a bill presently pending in the US Congress, (H.R.808), will be passed which will give children of US Forces personnel a chance to immigrate to the United States if they wish under a spon-



Mrs. Sue Rice conducts recreation



Relaxing with Music

sorship program for permanent residency. If this bill does not pass, there must be a concerted effort on the part of both the Korean and American government to give preferential treatment to these Amerasians, in adoption overseas, problems of assimilation in Korean society and sponsorship for overseas study programs.

The results of the survey that was done last year on Amerasians (1980), tends to predict that in the near future many Amerasians will not find employment in Korea even after receiving specialized training in technical skills such as nurse's aide, auto mechanics, driver's education, electrical maintenance and repair, etc. Presently those aged 18 years and over have a 16.6% unemployment

rate which does not seem to correlate with their educational level. 24.5% have graduated from high school, 3.4% from college, and 30% from vocational training centers. Their level of education is higher than that of the general population of Korea.

Funds have come into South Korea through various organizations for high school, college and vocational training fees, whichever form of education best matches their abilities. The training is available, but there is not necessarily the employment waiting for the Amerasian who must compete on the market for scarce jobs. An attempt is made to find companies who will agree to preferential hiring but there have to be the more than average





A Group Wedding of Interracial Young People

agencies which have an open mind and concern for these young people.

Since the Korean war (1950~1953) there has been little decrease in the number of children who have been born into the circumstances of being mixed-race children without a father in Korea. (Presently there are about 60,000 US troops in Korea, while just after the war it is estimated that there were 250,000. So these figures should be kept in mind.)

#### Amerasian population Residing in South Korea

| Birth dates | Percent of M/R Population | Ages  |
|-------------|---------------------------|-------|
| 1940~1950   | 1.2%                      | 30~40 |
| 1951~1960   | 37. %                     | 20~30 |
| 1961~1970   | 30.8%                     | 10~20 |
| 1971~1980   | 29.9%                     | 0~10  |

\*Currently residing in Korea- 1,297

One can draw the conclusion that the number of births has not significantly decreased. Many of these children have been adopted overseas at a young age so the figures would be greatly inflated in all age groups, especially 1951~1960 if this had not happened. Given the continued US military presence in South Korea the percentage of mixed-race children born and raised into homes without their fathers continues as an on-going problem.

#### Location of the Amerasian Population in South Korea

| Area Cities         | Total Number | Percentage of Total |
|---------------------|--------------|---------------------|
| Seoul               | 316          | 24.36%              |
| Pusan               | 97           | 7.48%               |
| Kyung Ki (province) | 499          | 38.47%              |
| Taegu, Wae Kwan     | 170          | 13.11%              |
| Others              | 215          | 16.58%              |

These children from the most part were born or raised in or near the large cities of South Korea. 24.36% are living in the capital city of Seoul with 38.47% in the environs of Seoul and Kyung Ki province, the area surrounding the capital city. It can be seen that these are not children raised for the most part in rural environments where there may be less educational opportunities and fewer chances for contacts for obtaining employment. Many are trained but because of the lack of recognition and lack of self-esteem that comes from being different in a race-conscious society, it will take many years before Amerasians will be assimilated into the Korean culture. In the meantime there is work to be done on prevention of unwanted births, and re-education for the general Korean and expatriate community regarding the Amerasian's plight and difficult circumstances.

Suzanne B. Rice, MSW  
International Human Assistance Program  
Fraternal worker with the United Presbyterian Church in the USA

## SINGLE WOMEN'S RETREAT



The first Interdenominational Single Women's Retreat was held at the EUSA Retreat Center in Seoul from April 24~26. The theme was, The Christian Single Woman---Aware, Choosing and Becoming. The diverse backgrounds of those attending the retreat added to the richness of the program. The participants were of five nationalities, were working in seven different areas of Korea and were missionaries of eleven mission boards. In addition there were three other women working with Christian organizations, there was one Catholic sister, and there were four women associated with the army.

Each day of the retreat, inspiring messages were brought by the guest speaker, Miss Carolyn Weatherford, who is Executive Director of the Woman's Missionary Union of The Southern Baptist Convention. Her first message had to do with the importance of awareness and one of her thought provoking questions was, "Is what you are doing, worth

your whole life?" In her second message she discussed the different stages of a woman's life and placed special emphasis on the single woman's life with God. Her concluding message dealt with the single woman becoming what God wanted her to be and in this talk she spoke of difficulties as being a normal part of the Christian's life. To illustrate this point she used trees as an example, a tree with deep roots bends and sways in a severe storm but is not uprooted or destroyed as is a tree with shallow roots. So likewise the single woman who is deeply rooted in the Lord, will not be destroyed by the storms of life but will grow stronger as a result of these testings and will thereby be of more help to others.

Another helpful part of the retreat was the Bible study, lead by Barbara Chapman of the TEAM Mission. It was in essence a character study of Martha and Mary. The strong and weak characteristics of each wo-



man were considered in the first study and this was followed by a discussion period in which the participants were given an opportunity to talk about areas in which they had problems. The second Bible study concentrated on Jesus and His approach to Martha and Mary.

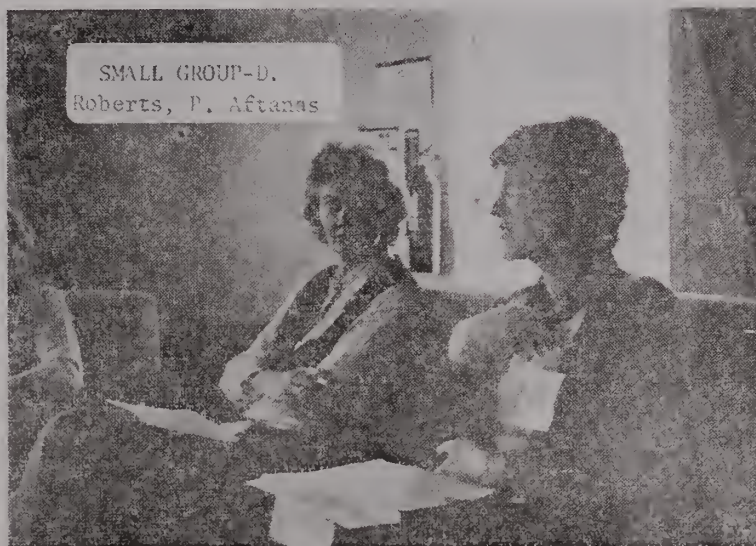
On Saturday afternoon there was a symposium forum held, which dealt with health, culture, use of time, role identity, self-development and methods of coping with loneliness. Most of the participants found these presentations thought provoking but wished that there had been more time available to pursue these matters in greater depth.

On the second evening of the retreat there were two symbolic films shown, the Parable and the Nail. These films gave much food for thought and would have lead to more discussion if their showing had not come at the end of a busy day.

The whole retreat was enriched by lovely music under the direction of Virginia Bruba-



Miss Carolyn Weatherford Retreat Leader



ker and assisted by Carol Mitchell and Rosalie Bowker. All in all the retreat was a joyful and enriching time of inspiration and fellowship and during the final sharing session there was an expression of general agreement that this type of retreat should be held on a

yearly basis. The retreat next year will be held from April 23~25 at the EUSA Retreat center. For further information regarding the retreat contact Betty Urquhart of the United Presbyterian Mission.

## CONGRATULATIONS! - 1981 GRADUATES

### Seoul Foreign School

Anita Bauer  
 Robert John Beecham  
 Lucia Anne Booth  
 Gabriele Brencher  
 Rose Colline Byrd  
 June Avray Byrd  
 Douglas Lee Cady  
 Song K. Choi  
 Lydia Anne Colston  
 Jonathan Shippis Crouse  
 Denise Suzanne Edwards  
 Yon Gyong Han  
 Hyun Gyung Im  
 Eileen Margaret Kelly  
 Kevin C. Kelly  
 Ingin Kim  
 Paul Bennett Kim  
 Sunkyo Kwon  
 Andre Sukjin Lee  
 David Chuan-Wei Lee  
 \*John Suckjoon Lee  
 \*Daniel Lück  
 Mary Ann Malone  
 Paul William Matthews  
 Yasutomo Mills  
 Clayton B. Nelson  
 Anna Nyström  
 Tyson S. Parsley  
 \*Annemarie Lisette Quaadgras  
 Jae Jung Rhee  
 Joseph E. Rhee  
 \*Kelly Ruth Riemer  
 Lucie Schott  
 Paul Suh  
 Matthew Wilson Theis  
 \*National Honor Society

### Seoul Int'l School

Ravi Bhatia  
 Howard Brown  
 Nicole Ebel  
 Daniel Flitcroft  
 Jan Kim  
 Kuei Yin Kuo  
 Yang Min Kwak  
 Joseph Lozado  
 Barbara Luthi  
 Kim McCarthy  
 Kyo Makabe  
 Nancy Mosteller  
 Stephan Schwobel  
 Sun Hi Suit  
 Dirren Sims  
 Jai Shun Yin  
 Charles Yoou

### Taejon Christian Academy

Suzanne Louise Bundrant  
 Anita Maxine Grant  
 Mary Lanier Huntley  
 Alice Lorette Kingsbury  
 Susan Joy Ritchie  
 Elizabeth Lee Somerville  
 Mary Elizate:h Stella  
 Toni Dianne Wiggs  
 Anne Clair Topple

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\$ 12 a year for 10 to one address

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The Christian Literature Society of Korea

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Tel. 724. 1906, 724. 3092



982/2/15

# KOREA CALLING

Vol. 20-9

October 1981

## The Diakonia Sisterhood In Korea

Dorothea Schweitzer

The "Diakonia Sisterhood In Korea" is the first protestant community in Korea, founded on an ecumenical basis, open to receive Christian women of different confessions and denominations. Its goal can be summarized with the first part of the Lord's Prayer: "Your Kingdom Come, Your will be done on earth as it is in heaven." To realize this prayer through our lives and actions is our goal in this country.

The concrete desire for the foundation of such a community has existed since 1977 and actually reached its fulfillment on May 1, 1980, when six sisters started a communal life, committed themselves to the service of God and distributed their personal belongings to the community. It must be recognized that the "Association of Churches and Missions in South-Western Germany" contributed much to the realization of the ideal as did the overwhelming readiness of a Korean woman medical doctor to hand over the property and leadership of her privately operated TB Sanatorium to the Diakonia sisterhood in Korea. This Sanatorium which consists of several small-sized houses and has rooms and beds for forty patients, is located on a quiet wooded hill between the two southern cities of Kwangju and Mokpo. The first group of sisters, who, because of the particular circumstances decided to found their center (mother-house) on the same compound, is now concentrating on

its own training and on the practice of the communal life. They have also begun to take up some responsibilities in the sanatorium.

This community is open to all unmarried women, who are seeking the real meaning of life lived in accordance with Christ's will.

### Our Confession

(1) We believe that our human 'existence is 'existence *before* God' and *with* our fellow human beings'.

(2) We believe that true life, true church and true community can only be created by following Christ sincerely and faithfully.

(3) Therefore we believe that Jesus words: "Follow Me" and "Anyone who cannot give up his father and mother, wife and children even his own life, cannot be a disciple of mine", are summons given to us.

(4) We believe that the true Church is the body of Christ. Therefore we believe that the members of a Christian community, as they share joy and suffering as parts of the same body, realize the body of Christ.

(5) We believe that the command of Jesus to love one another is the highest commission

given to us. There is no way leading to God that does not include loving our neighbours. He also taught us that those who, with their whole being, care for the suffering (Lk. 10: 25-37) show themselves to be true neighbours. Jesus gave us a clear example of this by being a friend of the poor, the sick, the oppressed, and by sacrificing His life for them. We believe that such 'existence for the suffering' is equivalent to serving (diaconial) Christ.

### Why Did We Originate This Community

(1) First of all we recognize that it is Jesus Christ who led us on this path.

(2) We believe that the word of Jesus: "You cannot serve God and mammon is a truth given to us. We realize that the increasing materialism in which our world lives is a hindrance to living entirely at the service of the Lord. We have chosen this way in order to free ourselves from materialistic motives and to live only in the service of the Lord.

(3) We perceive with pain that there is no security for a woman in our land, nor for her position. The existing contradiction between the traditional value judgment of the family and the modern industrial society, puts limits to all her efforts to develop her own life. This applies to Church life as well. There are numerous women who desire to devote their whole life to the service of God, trying hard to reach this goal they wander from one place to another, yet are unable to find a way that suits their ideals. As a matter of fact, it is often these high-principled women who are seduced by sects, or with resignation in their hearts, eventually give into the pressure to marry. Frequently this means that they have to bury the talents that were entrusted to them. Considering this reality we decided to found a community and, although we are women, it is our goal to create a new way for women in Korea. We wish to be an example and prove that our Lord, in this way can make meaningful use of our lives.

(4) We will strive not to become self-complacent and proud on this path. Rather will we constantly and humbly pray to fulfill our purpose by becoming like the seed which is cast into the ground and thereby became fruitful in society.

(5) We believe that to really live our faith

we must remain unmarried. For this reason we have founded a community for single women. Nevertheless we remember the word from Jesus in Matthew 19:11 where He indicates that it is not for everyone to follow in this way but only for those who are called and empowered by God to do so.

### Spiritual Basis For The Realization Of The Community

We will participate in the movement for the unity of a divided Church by living and working in the spirit of 'ecumene'. Our community is open to all confessions and denominations. We will, on the one hand take into consideration the tradition of the monasteries which were developed throughout Church history in order to give ourselves entirely to the service of God. On the other hand because of our conviction that we are called to serve the Church in Korea we will always endeavour to reflect its particular situation as we create and deepen our own tradition.

We will try to build up close relations with other communities in the world in order to avoid a dangerous chauvinistic attitude. For this reason we have begun to have some contact with German Protestant Orders. Furthermore we have applied for membership in the world Federation of Deaconesses. Jesus promised that "where two or three are gathered in my name, there am I in the midst of them". So we believe ourselves to be part of the worldwide 'ecclesia'; but we shall never found a denomination of our own. We will always maintain our principle of remaining in close relation with the already existing churches and carry out our service in co-operation with them.

In order to become a full member of our community it is necessary to undergo a certain amount of training and practice. The time of training aims first of all at clarifying and deepening one's consciousness of vocation. Furthermore the capacity to endure the practical communal life must be strengthened so that through some changes in ourselves we will be enabled to follow any call of concrete mission or life circumstances.

With regard to this purpose it is necessary to continuously further our intellectual knowledge, biblical, theological and common knowledge, to live with prayer—alone and together and to labor physically. These three elements will not be emphasized only during the time of training, but will continue to be basic elements of the community after the final vows of its members have been taken.



# 70 Years Married!

Willa Kernen

An unusual event took place in early April in the Auditorium of the Christian Building (Chongno 5 Ka). It was the 70th Wedding Anniversary of Rev. and Mrs. Chairin Moon, parents of Rev. Timothy (IK Hwan) and Dr. Stephen (Tong Hwan), well known here and abroad. It was the first opportunity for many friends to greet Dr. Moon after his return from Canada. The occasion's gaiety was somewhat clouded by the fact that the oldest son, Timothy, is in prison on a ten-year sentence related to his support for Kim Dae Jung's bid to run for President in 1980, and that the second son, Stephen and family are in the U.S.

Dr. Moon was born in Chong Sung (North Korea) in 1896, and Mrs. Moon in Hoi Ryoung (North Korea) in 1895. Both families moved to Manchuria in 1899. Dr. Moon became a Christian in 1910, one year before they were married in Puk Kan Do. The Moons have three sons and two daughters. The 3rd son and first daughter live in Toronto, Canada, and the 2nd daughter is a professor at Yonsei University.

Dr. Moon was involved in the Independence Movement in 1919. As a result of fighting between Korea and Japan, the school in which he was teaching was destroyed in 1920. The next year Dr. Moon began thinking of going into Theology, and in 1922 went to Pyung Yang as an Evangelist. After a semester of Theology he went back to Manchuria where he served a church. He was ordained in 1926, after which he served two churches 30 li apart. In 1928 he became the first Korean Scholarship student to go to Canada for study. On his way back home in 1932 he spent a semester in Theology in Edinburgh. He continued serving the Church in Manchuria until 1946 when his family came as refugees to Seoul.

Dr. Moon received an honorary D.D. from Emmanuel College, affiliated with Toronto University, in 1976.

Mrs. Moon became a Christian after her

marriage, and also at that time entered school (there had formerly been no schools for girls). She was one of three in the first graduating class after three years of Primary School.

The father-in-law died and Mrs. Moon had the job of looking after the family--their own and the in-laws.

She started a night school, and faithfully served the Church, starting a Sunday School at age 19. Mrs. Moon's service to her Church began in earnest connection with an incident related to the Independence Movement, when the husband of her mother's sister was one of five men involved in the "150,000 Won Incident". He somehow escaped, but the rest were executed at West Gate Prison in Seoul. Mrs. Moon paid 50 won (a large sum in the currency of that time) to become a life member of the "Evangelistic Society". This society was related to the Woman's Missionary Society in Canada and a missionary informed Mrs. Moon she was a life member of that organization as well. She took her obligation seriously serving as the Society's president for 16 years from 1931, when she walked 30 li to attend its annual meeting. She was commissioned as an Evangelist, and has continued serving the Church wherever she was, from then on.

Dr. and Mrs. Moon emigrated to Canada in 1971 immediately after celebrating their 60th Wedding Anniversary. That was a much happier occasion, with most of the family around them.

They have both been active, here and in Canada, along with their two sons and their families, in the human rights movement and the struggle for democracy in their homeland. Mrs. Moon returned to Korea in 1977 when both Stephen and Timothy were in prison in connection with the "Declaration of Democracy", and when the latter was fasting, determined it would be to the death. His mother with a message from his father (who had been unable to obtain a visa), which made Tim-

othy question whether his motive was really to offer his life to God in service to his country, or whether it was not at least partly for his own glorification, was instrumental in his decision to stop his fast. Both sons were released after 22 months in solitary confinement, by which time Dr. Moon was also in Korea and was able to share in the rejoicing.

Mrs. Moon has remained in Korea since that time, though Dr. Moon returned to Canada. Now that he is back, he is determined to end his life in Korea, along with his wife, both of them doing whatever they can to strengthen people's faith and the stand for human rights and democracy in their beloved homeland.

## *The Summer of 1981 at Taechon Beach*

### **Tennis Tournament Winners;**

Men's Singles—Terry White

Ladies' Singles—Liz Rice

Boys' Singles—Terry White

Men's Doubles—Tim Grubb, Terry White

Women's Doubles—Liz Rice, Sarah Dorow.

Boys Doubles—Steve Schowengerdt, David Jeffery.

Men's/Boys' Doubles—Charles Stokes, Steve Schowengerdt.

Mixed Doubles—Jay Crouse, Liz Rice

Terry White is the son of Rev. and Mrs. Jerry White, Baptist Mission, Taejon. Liz Rice is the daughter of Rev. and Mrs. Randy Rice, U.P. Mission, Seoul. Tim Grubb is the son of Mr. and Mrs. Bill Grubb, U.P. Mission, Taegu. Sarah Dorow is the daughter of Rev. and Mrs. Maynard Dorow, Lutheran

Mission, Seoul. Steve Schowengerdt is the son of Mr. and Mrs. Dean Schowengerdt, Methodist Mission, Taejon. David Jeffery is the son of Rev. and Mrs. Finis Jeffery, Methodist Mission, Pusan.

The Horseshoe Tournament was won by Carl Judy. An operetta, "Once Upon A Mattress" was under the direction of Mrs. Betty Abbott, a Baptist journeywoman of Taejon. The music was directed by Major McDaniel.

Leads were played by Harry Green, Barbara Peterson, Grace Kingsbury, Gary McCoy, and Carla Wood.

The finalists in a number of Scrabble tournaments were Marilyn Stokes, Willa Kernan, Dorothy Underwood, Terry Stella, Betty Urquhart, Ella Ruth Kilbourne and Vonita Spencer.

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# KOREA CALLING

VOL. 20-10

November 1981

## Report to Samaritan's Purse/World Medical Missions from Dr. Jack Nichols



August 1981

### To Our Partners in His Service:

We are just so grateful that the Lord allowed us to make the trip to Korea. Our experiences at the Good Samaritan Rehabilitation Center are fond memories, those with whom we worked will be in our heart and prayers from now on. They shared their time, their hospitality, their loving nature and themselves with us on a daily basis. They added to our spiritual growth, and we have become more excited about fulfilling whatever it is the Lord has in mind for us.

The Center had approximately fifty live-in patients at the time we were there. It was our understanding that they were mostly abandoned children. Handicaps were both physical and mental, but good care was given to each one. Those that needed it received good nursing care. All the children were

clean, well-fed and most important of all treated so lovingly. Those that are able, attend school and those who cannot have classes at the Center. It was delightful to see the children in the yard after school, playing badminton (no net) or soldier or building with tools. The only difference being the fact that each was either on crutches, braces or in some way physically handicapped. There are sad memories, one beautiful little boy with progressive muscular dystrophy, one young man brought in from the street with the most twisted body you can imagine, due to juvenile rheumatoid arthritis. He had remained in this twisted position for too long, and now is unable to straighten his limbs or move about. He lies on a mat with one arm supported by a wooden prop. He has a radio and reading materials. It is not much, but it is better than the street. And he has the opportunity to hear the word of God.



Clinics were held in Masan and later in surrounding communities; Chin Hae on three occasions, Jin Ju, Gim Hae and Pohang. We traveled by van and since we love to sing and Koreans sing so well we were able to teach them many praise songs. We sang as we traveled and sometimes in the clinics between patients. Away from Masan our schedule consisted of clinic patients until lunch time, lunch in a local restaurant and then a whirlwind sightseeing tour before an afternoon of more clinic patients. Local authorities were most gracious and eager that we enjoy their particular area. The last week we spent traveling up the East coast. We had clinics for three days in Pohang and had planned to visit two other communities, however, our scheduled flight from Seoul was canceled and we had to leave two days earlier than anticipated.

Many mothers brought children, some nearly grown, that they knew could not be helped. Apparently there is comfort in another examination where someone else shares the problem for just a little while. There were so many courageous mothers who care for physically and mentally handicapped children day after day with no special helps, or classes or state aid or any of the other supports available in our country. If they can't walk they are carried on the mother's back, even though

the child may weigh more than she does. Altogether about 400 children were examined. The major diagnosis was cerebral palsy, disability ranging from minimal to severe. Post-polio residuals were a close second. The youngest patient examined with this problem was about a year old. There were ten patients with dislocated hips, many of the patients fully grown and untreated; seven with tuberculosis of the spine. What a tragedy. There were eight children with Legg-Perthes disease, another problem affecting the hip. There was juvenile arthritis, birth defects, old infections that had destroyed joints, tragic burn scars, clubfeet and many more.

From these examinations approximately 100 surgeries were recommended. Fifteen surgeries were performed, all limited to the legs and feet. The operating room was adequate and the personnel well-trained. Detailed instructions were left for follow-up care, as this care is equally important as the surgery. It has been left in the Lord's hands.

It is frustrating to leave so many problems that could have been helped. There was the twelve year old girl with stiff and deformed legs due to polio. She went about down on the floor, using shoes on her feet and on her hands. She could be surgically helped. It would take several operations, but she could be up on crutches and braces and not shuffling



around in the dirt. Such a beautiful girl and what a humble way to live. We remember a little boy with a kneecap located on the side of his leg, due to an old injury. He will be a cripple if he doesn't have surgery. An older teenage young man came in with burn scars which had caused webbing behind his knees, extending from the thighs to the calves of his legs. He walks, or more accurately waddles duckfashion, and each step is painful because of pulling on all of that skin. He could be relieved and upright with operations. There was neither time nor funds and some necessary facilities to take care of these patients.

All was not sadness, most of the children are happy, the parents are gracious and we could love them, even when we couldn't help them. They are in our prayers. New Testaments were passed out to each family and patient, prayers were said with parents and patients. Letters were coming into the Center asking questions and follow-up visits to the homes were planned. If Jesus Christ can be found through illness, then great blessing has come through that illness.

In regard to our living accommodations, they were very adequate. Korean food is delicious. Not many of the foods that we regularly eat were available, but we ate well

and managed to gain some weight. We were not sorry to give up boiling the water when we came home. We just praise the Lord that we remained healthy, we ate many new foods in many places. We are just so grateful for all of the prayers on our behalf.

This is our third trip overseas to work in mission hospitals. If anyone reading this letter plans to go, you must realize that you won't be the same person you were before you left. We have never been able to give more than the amount of blessings we receive in return. We love our country and coming home is the greatest, but moving back into our overly materialistic society is difficult. We don't have any set answer at the present time. We do know that we can live more simply. We have been richly blessed and we know that part of the responsibility of that blessing is to share with those who are less fortunate. Our prayer is that the Lord grant us wisdom in our desire to serve others. If it be the Lord's will, we most certainly will go again. We recommend the Good Samaritan Rehabilitation Center for its service and its staff.

In His love,  
Jack & Betty Nichols

## A Letter from The Decamps

P.O. Box 1203  
Black Mountain, N.C. 28711  
Aug. 25, 1981

Dear Friends:

Regarding the House of Love For handicapped young people—This appears to be a great work and Elizabeth and I would like to help out in a small way. Enclosed is a check for \$100.00. Use it where it is most needed in that project.

We have enjoyed your periodic letters. You seem to be keeping as busy as ever. Elizabeth and I came down here, after four years in an Indiana Church, expecting to stay just a year, but we like it so well that we have extended our stay until August, 1982. We'll then move out to California, to Duarte, where so many other Korea retirees are. By the way, just yesterday we got a letter from Gene Clark

saying that Gertrude Voelkel had died about ten days ago.

The children are fine; Jim is in his last year in Gordon-Conwell Seminary in Boston, Betty is still in southern Illinois teaching in a Jr. College, Dorothy is back again in the Wheaton area, teaching High School. Ed comes tomorrow for a week with us after spending two weeks seeing the sights of Alaska; He is hoping we will give him a little warmer weather. He is still working for a Japanese company tutoring their employees in English.

We saw something of the John Moores last month, and frequently see Ken and Ann Scott. I also play tennis regularly with John Talmage.

If you are ever in these parts do come and see us.

Elizabeth joins in love. Cordially,

Otto.

## Dr. Sam and Mrs. Eileen Moffett

Sam and Eileen Moffett have left Korea. Sam had reached the field retirement age of sixty-five. He was born in Pyongyang, the eldest son of Samuel Hugh Moffett who pioneered in Korea's first theological seminary.

Sam is not retiring. He has become a professor in his alma mater, Princeton Theological Seminary. Before leaving Korea he was honored by Yonsei University who conferred upon him a doctor's degree in literature.

Sam's father, the Rev. S.A. Moffett spent forty-six years in Korea. He was the first Moderator of the Presbyterian Church in Korea. He was forced out by the Japanese in 1936. All five of the Moffett children were born in Pyongyang. Howard Moffett remains here in Korea, working at the Tongsan Hospital in Taegu.

Sam Moffett was educated at the school for missionary children in Pyongyang until the age of 18. He studied at Princeton and earned a Ph. D. at Yale in 1945. He then went to China as a missionary and was on the faculty of Nanking Theological Seminary until he was arrested and expelled from Communist China in 1951. He has been a missionary here in Korea since 1955 with periods of study at

Cambridge in the 1970s. Sam's memories go back to 1919, when, as a three year old boy he greeted Japanese soldiers by shouting "Mansei", not knowing then what that word implied.

In his farewell sermon at Seoul Union Church, Sam noted the amazing growth of the Christian Church here in Korea. In 1891 there were less than 100 Protestants in Pyongyang. Today there are between six and seven million in the country as a whole. He stressed the importance of the individual, one to one, witness as the root cause of the Church's growth. On the other hand, he noted that the Korean Church's tendency to factionalism and divisiveness remains a very regrettable factor in Korean Christianity.

Sam and Eileen were married in 1955. Eileen has been active in the Bible Club movement and has served on the Christian Education faculty of the Presbyterian Seminary. In 1966 Sam and Eileen co-authored the book, *Joy For An Anxious Age*, which deals with Paul's letter to the Philippians. We are hoping that the Moffetts will find it possible to revisit Korea frequently and wish them God's blessing and guidance in their new life at Princeton.

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The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 724. 1906, 724. 3092



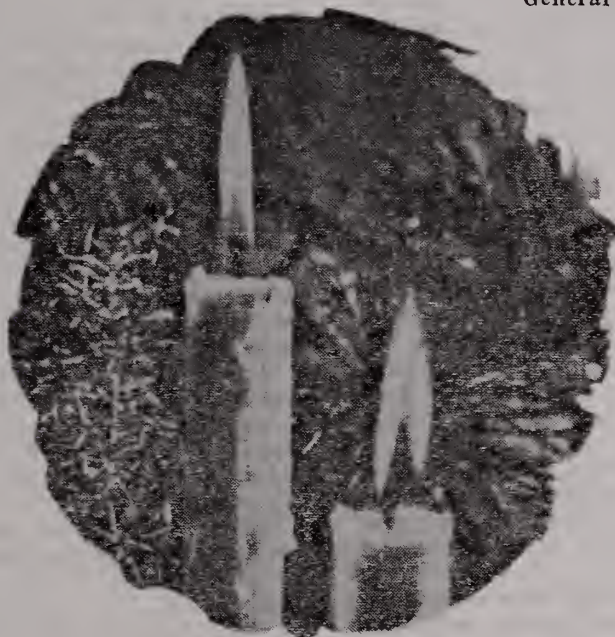
# KOREA CALLING

VOL. 20-11

December 1981

## CHRISTMAS MESSAGE

Sung Kap Shik  
General Secretary



The Korea Christian Literature Society sends sincere greetings to all readers of Korea Calling.

Here is how one man urged his friends to truly observe Christmas in the heart and in the mind:

"Seek out a forgotten friend. Mend a quarrel. Dismiss suspicion and replace it with trust. Write a friendly letter. Share something precious. Give a soft answer. Demonstrate your loyalty in word and deed.

Keep a promise. Find the time. Forego a grudge. Forgive an enemy. Listen. Apologize if you are wrong. Try to understand. Turn

your back on envy. Examine your demands of others. Think first of someone else.

Appreciate. Be kind and likewise, think kindly of yourself. Be gentle. Laugh a little. Laugh a little more. Deserve confidence. Show disdain for malice. Have no part of complacency. Express your gratitude. Go often to your house of worship. Welcome a stranger. Gladden the heart of a child. Take pleasure in the beauty of the world. Speak your love. Speak it again. Speak it still once again."

May God Bless and Guide you in the coming year.

## Mission: Myths and Realities

Matthew 28 : 16-29, Acts 1 : 8

When I was a boy growing up in the village of Lewiston, New York, my parents were always very careful to send me to Sunday School each sabbath morning at 9:00. That little Presbyterian Church I attended then was not the sprawling structure it is today: back then it was a simple building: the various church classes were held over here in the choir loft, there in the four corners of the sanctuary, one downstairs in the kitchen around an oilcloth covered table that held the lingering odors of innumerable church suppers of bygone days, or in that favorite place of exile to which all unruly junior high boys' classes were traditionally banished—the furnace room. Often at the end of the hour on a winter's morn I would discover that a fine coating of coal dust had drifted down from the leaky furnace pipes above to befoul the collar of my white shirt.

I retain absolutely no memory of what was taught by any teacher during those almost ten years of "training" and no memory of what anyone said of a Biblical-theological nature except one question uttered in understandable curiosity by a fellow student, Russell Brown by name, whose reveries of the past summer's glories on the baseball field were interrupted when the teacher mentioned the arresting phrase, "Holy Ghost," whereupon Brown queried in pure innocence, "Is that a ghost full of holes?"

No, I remember little of what was said. What I do remember are *people*, and that was the redeeming factor in those long hours of poor teaching conditions and patchwork teaching methods.

Among those remembered, two stand out: to wit, the regular Sunday school worship service team of Mrs. Morgan and Mrs. Wycoff. Let's take them one by one. Mrs. Morgan held center stage. Small black straw hat perched atop gray head, wisps of hair that had escaped the morning grooming straying out here and there from under the brim, small steel-rimmed spectacles, short buxom figure in proper ankle length dress, and peeping out from beneath the hem, shiny black shoes. Over to the right, seated at the piano, was Mrs. Wycoff, a fragile, bird-like lady perched precariously on one of those three-legged piano stools that were raised or lowered by spinning the seat (one reason for junior high boy ban-

ishment to the furnace room was the prevalent practice of seeing who could spin the top of that stool off in the least number of twirls).

Mrs. Wycoff's assignment was to provide music for the Sunday school service. But Mrs. Wycoff did not play the piano. Mrs. Wycoff attacked the piano. In response to some silent cue from Mrs. Morgan that we were never able to decipher, Mrs. Wycoff would commence her assault. You see, it seems to me now that Mrs. Morgan always held a sheaf of letters in her hand, messages from missionaries describing daring deeds done in distant domains. After reading some stirring description of missionary life and work, she would pause, the cue would pass, and there would follow the tumultuous roll of the Wycoff piano, as she leaned over this way, and lunged along the keyboard to the opposite end, as though she were using the keys to pull herself across, and then we would all rise (for who could remain seated during *that?*), and join in the singing of the missionary hymn:

"From Greenland's icy mountain, from India's coral strand, where Africa's sunny fountains roll down their golden stand, from many an ancient river, from many an ancient plain they call us to deliver their land from error's chain."

Perhaps some of you spent time there too: you had your Mrs. Morgans and your Mrs. Wycoffs, as did I. If so, count yourself blessed. God bless them. You see, those Sunday school for all of their inadequacies, served us as laboratories, as workshops where myths about missions were manufactured. Notice I said "myth." A myth is not the same as a falsehood: at the heart of a myth is a kernel of solid fact and truth, but over a period of time the unconscious forces of imagination and wish fulfillment shape and embellish that kernel until the latter product scarcely resembles the original. But peel the myth open with care and there at the center is the truth, still intact.

Myths about missions. One had to do with the way we were told to fill in our maps: "Color these Christian" we were told, these white nations of North America and Europe. "This is Christendom." And "color those heathen," the rest of the world. Color them black. So simply did we divide our world. The "ends of the earth" that Jesus talked of were out



there beyond our shores, and missions was the sacred duty of us going to them. Remember the hymn? "They call us to deliver their land from error's chain." The geographical myth.

But more gripping were those who peopled our myths. Romantic, and adventurous individuals. Men, women, entire families packing up all their worldly belongings and boarding steamships bound for destinations that for me were only names to be remembered for geography lessons. We heard about their sufferings at sea in crowded quarters, of miraculous rescue from impending ocean storms, and at last landing on strange shores where they were greeted sometimes with hospitality, frequently with indifference, occasionally with hostility, always with curiosity. The Morgan voice read on, telling us how they bought up property and built big western style houses made of brick and stone. We saw them doing long hours of torturous language study, beginning attempts to evangelize "the heathen." Sometimes a poignant story of a little child cured of a desperate illness because of money our Sunday school had sent! My pennies, in mission! We saw them riding lonely mountain roads, beating their way through jungles, singing hymns at the gravesides of their babies, who died like flies in those strange places. They were different. They were holier and higher than we. They were heroes and heroines, made so if by nothing else than the sheer fact that they had been purified by traveling all those miles across salt water. You know their names:

—the Rev. Isaiah Inspiration, facing down spear shaking warriors in a village in the heart of darkest Africa

—Dr. I.M. Kindly, missionary physician, working day and night single handedly in the dimly lit slums of a Chinese port city, combatting the plague

—Mrs. Comfort Goodbody, missionary wife, clothing her female native converts in mother h Hubbard dress.

The places and the people, woven together and fired with a terrible sense of urgency and excitement and overwhelming confidence about getting the mission job done; as John R. Mott wrote in 1895:

"Above all there are the superhuman resources, the dynamic power of the gospel of Christ; the unrealized possibilities of intercession; the triumphant power of holy lives and lives unreservedly yielded to the sway of the Risen Christ; and the presence of Christ Himself in His Church by His Spirit, the one who is able to subdue all things unto Himself. Thus as the followers of Christ look out on the great areas of the world, and then turn to survey the resources of Christendom, and to gaze by faith upon

their superhuman resources, can they question the possibility of making Christ known to all people?"

That last question is rhetorical in its original context. But today, as we stand at the end of almost 200 years of Protestant missionary effort, that period of missionary dynamism that Kenneth Scott Latourette in his *History of the Christian Church* labeled "The Great Century" has become The Great Uncertainty. The myths of the past have lost their power over us, a more sober view of history and ourselves shows them to be insufficient for us. In their stead we have, in the workshops of our own era of church history, spun myths of our own making, as though we could not manage without them.

#### I. THE WORLD IS BECOMING INCREASINGLY CHRISTIAN:

The kernel of truth in this myth is that after two hundred years, Christian churches have been established in almost every nation. In some places they are growing faster than population increases. There are more Christians today than there were two centuries ago, and of course many more than in the time of Jesus and Paul.

The whole truth that makes the half-truth a myth is that the number of Christians in the world as a percentage of total world population is dropping. In 1900 it was 34%, in 1953, 31%, by the year 2000, if current trends continue, the figure will be only 18%, and by far the largest number of those will be in Third World countries. As we sit here, a subtle shift in the center of world christianity is taking place—from the west into Latin America, Africa and Asia.

#### II. MISSIONARY, GO HOME:

The kernel of truth in this second modern myth is that there are certain nations where governments have made it clear that the only missionaries who are welcome are those with skills which can contribute to nation building. Evangelists, preacher and pastors don't fit in with five year plans. "Missionary, go home!" There are also nations which have state religions where conversion to another faith is illegal. Nepal is one. "Missionary, go home!" It is also true that some Third World church leaders, convinced that continued missionary presence is detrimental to the development of the indigenous church, have said "Missionary go home, and let us have our independence." But even more important is that many denominations where we have been active in mission are saying "Missionary go home, if and unless..."

IF....you have nothing to contribute, you aren't prepared to walk in our shoes, you expect automatic respect just because you traveled ten thousand miles to get here (salt water doesn't purify anymore).

UNLESS....you are willing to learn our language and not lean on an interpreter, you are prepared to work under our direction and be subjected to an evaluation by us, your vision and ours are the same

The whole truth that makes the half-truth a myth is that there are many places where missionaries are welcome. Korea is most certainly one of those. Even more important, there are vast tracts of the human population, some estimate as high as three billion, that are not saying "missionary go home!" because they've never had a missionary to say that to. These are the silent three billion, who as yet are untouched by the outreach of any church or missionary. Of the current 50,000 missionaries at work overseas, only 9% are even within shouting distance of these.

### III. THE MISSION ENTERPRISE IS DYING:

The kernel of truth is that there is no question but that the so-called "mainline" denominations which pioneered the mission enterprise back in the early 19th century and who carried the weight of it for almost 200 years are now experiencing a crisis in the understanding and practice of mission. Raw statistics bear this out. In 1953 the United Presbyterian Church had 1200 missionaries abroad, now that figure has dropped to less than 400. Overall, during the period 1968-1976, the number missionaries attached to denominations related to the National Council of Churches decreased by 50%, while giving to missions increased only by 8%.

The whole truth which makes the half truth a myth is that there are now more missionaries at work and more money being spent on missions than ever before, but it's being done by other denominations. The number of missionaries sent by groups such as the Church of the Nazarene during the period 1968-1976 has increased by 40% and financial support by 269%, 85% of all missionaries at work in the world today are sent out by such groups. Also, numbered among the 50,000 missionaries are nearly 4,000 sent out by Third World congregations.

Another fact is that we have more ways of doing mission now than before. Previously the choice about being a missionary was primarily one of committing oneself and family to long-term service overseas. Now we have two year options, space for specialists, tremendous challenges for people just out of college, opportunities for retirees. For details consult your Denominational headquarters.

### IV. EVANGELISM AND SOCIAL ACTION DON'T BELONG TOGETHER:

The kernel of truth that makes the half-truth into a myth is that Christians have been guilty at times of being embarrassed at speaking the name of Christ, with the

result that their efforts toward social change have been undistinguishable from anyone else's, as though they were not done "in the name of Jesus". And we have also been guilty of acting as though the mission of Jesus Christ had only to do with spirits and heaven, as though people did not inhabit bodies, and the earth were of no consequence. But whenever Christians have tried to honor and to offer the gospel of Jesus Christ in their words and in their deeds, they have discovered that both evangelism and social justice are essential components of the mission of Jesus Christ. As Lesslie Newbigin writes in *The Open Secret*:

"...mission have never been able to separate the preaching of the gospel from action for God's justice. They have sometimes tried to do so. One can tell the story of missionaries who have set out with the firm determination to do nothing but preach the gospel, to be pure evangelists, uninvolved in all the business of "social service." But the logic of the gospel has always been too strong for them. A hungry man comes asking for food; shall he be refused in the name of the gospel?"

More than a century and a half since the inception of the mission movement, and here we stand, amid a clutter of unusable myths, still confronted with the fact that after nineteen centuries from the time Jesus uttered His "Great Commission" in Matthew, the ends of the earth have not been reached.

And the beat goes on. "Go!"

Even in places where the church is planted, roots are shallow, influence weak.

And the beat goes on. "Go!"

"Go into all the world!"

This is the final reality. "Go!" This is the mandate of Scripture that cannot be twisted into a myth. Go! The word abides. "Go!" The commandment persists. Go! The beat goes on.

"Go into all the world!"

And how shall we, Christians riding this latest crest of history, respond to the untransmutable challenge that is bounded only by the ends of the earth, and by the end of time?

## KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

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# Korea Calling

## Korea Calling: 20 Years ago

This month marks the twentieth anniversary of the publication of Korea Calling. The first issue appeared on January 31, 1962 under the editorship of Dr. Allen Clark. In addition to the title page, which is printed here for your interest, this initial issue included articles by the Rev. Finis P. Jefferey ("District Missionary Work in Korea Today") and Mrs. C. A. Sauer ("Working With War Widows."). The back page offered a Book Chat column wherein Dr. Clark, among other things, introduces to us new book in Korean on the life of John Wesley. There is at the bottom of this final page a "Notes and Personals" column which mentions the birth of a son, J. Byron, to the Rev. and Mrs. J. B. Crouse on December 31, 1961, and the marriage of Dr. Stanley Tople and Dr. Anne Marie Amundsen on January 1, 1962. To the closing words in Dr. Clark's introductory article, "and meanwhile, will you pray for the effective service of our little paper?" we would add, "and for us too, today, as we enter our twenty-first year!"



A Bible Society Colporteur  
in Action

## KOREA CALLING

### Introducing "Korea Calling"

by Allen D. Clark



In years past, there have been various magazines that have served as a forum for mutual information on the work for Christ going on in Korea. The most important of these was the "Korea Mission Field Magazine" which was carried on for nearly half a century until World War II closed it out. You can find a complete file of these in the Yonsei library and they are worth your perusal, for they covered a wide range of types of Christian service. After 1945, a much smaller paper was started, known as "Korea Calling," a 4-page monthly paper which was continued until the Communist War, in 1950, closed that off. Since that time, those of us who knew these very useful periodicals have often discussed the possibility

of getting something started again. Each time, lack of money or time or both have stopped us. However, the need is here and, with the cooperation of the Christian Literature Society, we are beginning again. The success of the venture is now very largely up to you. We need both your subscriptions (and many of them) and your articles. As you read the articles we present, we hope you will find suggestions that you can pick up and put to use in your own Christian work and that you will likewise put down for us things you are doing which might be helpful and suggestive to others of our community. And meanwhile, will you pray for the effective service of our little paper?

Korea Calling Vol. 1. No 1. Jan. 31, 1962

# LAYING THEMSELVES ON THE LINE

— A sketch of growth in The Salvation Army —

*by Captain Peter Wood*



The first national strategy and Growth Council of The Salvation Army in Korea was held in November 1976. Delegates representing a cross-section of all areas of work—Corps Officers (pastors), Divisional Commanders, Headquarters, Staff Officers, and Corps Local Officers (Elders) and Social Welfare Center Managers—met together at the OMS Hermon Retreat Center near Taejon. The chief purpose was to consider the development and growth of Army work on a specifically planned basis, especially in view of the great opportunities for growth which were being enjoyed by the Church in Korea at that time.

The Council met for five days and during the first two days attempts were made to set the scene of the existing situation in Korea. Help was enlisted from Pastor Ahn Ki-chang of Suncheon who lectured enthusiastically on the growth programs in which he was involved. A keynote thought concerning growth was presented by the Territorial Commander, Commissioner Chun Yong-Sup, who said: "We can, if we will." Tentative projections were made by our own Lecturers, and then came a crucial

time as delegates separated into small geographically-related groups to determine possible goals for their area. Attitudes, were rather negative and as the delegates left the main conference hall the mood was definitely one of doubt and scepticism. On their return however, it was clear that a new spirit permeated their hearts and minds for a very positive mood gripped the company. In this writer's opinion it was during this particular time in that first planning Council that the Holy Spirit came upon us in a special way, transforming negativity into positive determination. The remaining days flew along as new visions were shared and specific plans formulated.

We were anxious to set goals which, though requiring hard work, would not be ridiculously beyond our abilities. We tried to plan for the 25-year period 1976-2000, setting ourselves the basic target of 500 Corps (Churches) by the year 2000, with 100,000 Senior Soldiers (saved adult members) and 250,000 total unduplicated membership. By a convenient coincidence we had just 100 Corps in 1976. Viewed from that standpoint even 500 Corps by the year 2000 seemed rather way out, but by this time our delegates were confident and enthusiastic. However, we did have some difficulty in planning in terms of the 25-year period. This was a concept which was not easily grasped. It became obvious that we needed to break it down into 5-year blocks with separate targets for each block. Immediately the goals and targets were grasped and owned by the Council members. In that same remarkable planning session we not only decided to establish 500 Corps but also determined how many of these would have 500, 200, and 100 members or more. We calculated that if we advanced at the rate of 7% increase per year this would produce the 400 additional churches needed by the year 2000. Specific goals for new openings in the next five years were set, and the locations were marked on a large map, and in a final, mov-



ing act of dedication the delegates placed their hands on the map and prayed for God to work in a mighty way to bring to fruition the plans now made in faith.

If the first Strategy Council was marked by the spirit of "We can if we will" then the second, in 1978, held quite a different atmosphere. We were already into our first period of growth and we had opened some 25 new corps. In the meantime we had extended to one or two islands off the west coast. A Mission Boat had been purchased for this purpose and this was probably the first attempt at a Salvation Navy by the Salvation Army in Korea. However, the experience of those first two years was beginning to take its toll. Some of the younger officers especially, who were involved in the pioneering work on the very frontlines of our Salvationist expansion now knew what it cost to open new corps in various situations. A significant period of the second Council arrived when each Divisional Commander was asked to state his target for the next year in terms of specific new openings. There was clearly some reservation on the part of the Divisional Commanders because they, too, realised something of what was involved. One or two modest targets for growth were stated and then the officer from Choong Saw Division, which has been one of our most prolific growth areas, made a bold projection. He would open six new Corps—representing about 25% growth for the area of his command. The Commander of another Division, not so well blessed in terms of new growth made a hesitant projection of 2 or 3 new openings, giving one of his own young field officers an enquiring look, saying "Can we do it?". The Lieutenant, who had already opened one new Corps successfully, was clearly not about to commit himself without serious thought. Then, slowly, he stood to his feet, and said "Yes, by God's help, we'll try." He had laid himself down on the line.

That was the spirit of our Second Council. Officers were now counting the cost, but were willing to lay themselves down on the line for the sake of the extension of the Kingdom of God.

At the third Strategy Council, in February 1981, we reviewed the goals and results of the first five-year plan. This revealed a remarkable picture for which we give thanks and glory to God. Our rate of advance was much faster than we had expected because we had in fact

opened 65 new Corps (65% increase). According to our 1976 projections this meant we had already passed the target for 1983! As striking as these results are however, they need to be seen in the full context of our growth in Korea. Five important factors were involved:

**1. Revolving Fund:** With the aid of a Loan from our International Headquarters we set up a Revolving Fund for New Openings. Under this system an existing Corps/Division may apply for a Loan to assist in the construction of the new Building. The land should already have been acquired by the applicant. The loan is repayable, with a small rate of interest, over a period of seven years, with no repayments required in the first two years. For each loan given we require a Guarantor, a self-supporting Corps, to come into meet the repayments if the new Corps<sup>1</sup> fails in its commitment. By 1981 some 21 new Corps had been aided in this way;

**2. Self-support:** Our dependence upon overseas financial support must diminish, for without total self-support no real growth of any substantial nature would be possible. In 1970 a great step of faith was taken in the construction of an Office Building in downtown Seoul. The purpose was to provide an incountry source of revenue to support not only our existing work, but also to provide for the expansion of that work. Although rather heavily in debt in the early years, it is now debt-free and, in spite of heavy Government Taxes, it provides a valuable source of income. In addition, to provide for full self-support of our field (evangelical) work we have developed a "nuclear support" system. The idea is to link our non-self-supporting corps with stronger self-supported corps in nuclear units, so that although a particular corps may not be able to declare self-support in its own strength, with the combined strength of several Corps it may be possible for the unit to become self-supporting. Ideally, the unit members should be geographically-related, but in practice we are finding that it is the "richer" Corps in Seoul who are best able to support the poorer in rural areas. As a result of these measures our dependence upon overseas aid had been considerably reduced.

**3. Social Work:** The Salvation Army is a two-legged animal and from the very earliest days of our history we have believed in the ministry of the Gospel to the whole man. Our Founder, William Booth's succinct statement, "Soup, soap and salvation" simply summarises our Salvationist stance on this subject! This

means to say that if we are to be true to our own purposes we must extend not only the fields of evangelical ministry through new Corps, but also our areas of social service in similar fashion. And indeed, in 1976, at a separate Conference, we established a 25-year plan for the development of our Social service in Korea.

**4. Personnel:** During this first period of growth the number of candidates for training as full-time officers in The Salvation Army has increased remarkably. This is against a world trend of general decline in the number of young people offering themselves for life-time service. It has been necessary to expand our College facilities in order to allow for the 63 Cadets presently in training (in 1976 the number was 31).

**5. Internal and substantive growth:** In addition to spreading ourselves out across the country, which could be self-defeating if this became merely a dissipation of strength, we have also concentrated heavily on the education of our own people. This has been done with particular emphasis on their place in the Body of Christ and an awareness of their unique Salvationist identity. Most minor denominations in this country have suffered from an identity crisis over the years. By the use of printed materials, including a new edition of the Salvation Army Song (Hymn) Book, frequent training seminars for local officers and Corps Officers together, growth institutes at local levels, and regular reporting on growth patterns, results etc. We have endeavoured to edify and enlighten the body of believers within the Army. In support of this work a fulltime Education Department has been established and the beginnings of a Music Department commenced.

To be frank, when we came to the Third Council this writer's feelings were quite mixed. I wondered whether, after the early enthusiasm the curve of growth would begin to level out, and we would think of consolidation rather than further expansion. But I had reckoned without the tremendous vision and faith of our Korean Salvationist Christians. Far from levelling out, in their opinion we had hardly begun, and whilst rejoicing and thankful for the present growth it was apparent that they did not consider it to be enough. 1983 will be the 75th Anniversary of our work in Korea and this was the obvious date for target-setting for the next measurable period. If we are to be

true to our first love and calling we must have strong emphasis on seekers getting saved. We calculated that if we can hope to keep 50% of our converts, and if we need an increase of 8,000 new members per annum, then we must work for a target of 16,000 converts annually. We have 165 Corps in 1981, and it was agreed to aim for 200 in 1983, with 80 Cadets in the Training College.

Perhaps all of this can be summarised by the prevailing themes of our three Strategy Councils. So far as the growth of the Salvation Army's work in Korea is concerned, we can if we will, but we need to count the cost and be willing to lay ourselves down on the line, but given that...we have only just begun!

#### Statistics:

|                               | 1976   | 1981   |
|-------------------------------|--------|--------|
| Corps                         | 100    | 165    |
| Adult Soldiers                | 15,000 | 23,000 |
| Total unduplicated membership | 45,000 | 65,000 |

**Editor's note:** Captain Wood, his wife Maureen, and children Kimberly, Paul and Jennifer, have worked with the Salvation Army in Korea Since 1973.

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Editor:

Rev. M. M. IRWIN

Business Correspondence:

Rev. W. Ransom Rice

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# Korea Calling

## Little Black Book



That's what most people call it, anyway. Every missionary, and lots of other people, as well, are familiar with this compact black volume that goes by the name of the Prayer Calendar. In fact, it seems to be unique throughout the world. That's the unofficial report, at least; missionaries and church dignitaries stopping in Korea from other places remark that they haven't seen anything like it anywhere else. And though there isn't room in these pages to lay out all the testimonies regarding the Calendar, perhaps they are summed up by the terse statement of one person who, passing me the price with the one hand, holding the book in the other, said, "I couldn't do without it."

### Background:

In the October, 1969 issue of *Korea Calling*, Dr. Allen Clark, who edited the Prayer Calendar for so many years and put his own unique stamp upon it, writes concerning its origins:

"I don't know just how far back the Prayer Calendar goes. I still have the last one to be issued before the grand evacuation, in 1941, just before the outbreak of World

War II in the Pacific. I know it was being printed as far back as 1905. Kim Yang-Sun, in the "Christian Literature of Korea to 1900" mentions a "Pocket List of Foreign Residents in Korea and their Korean Names", published by Rev. F. Olinger of the Methodist Mission in 1893, but tells me that he has never actually seen a copy. I suspect this may well be the starting point from which the 1960 Prayer Calendar has developed. If so, it has come a long way."

("About the Prayer Calendar")

From 1941 to 1953 there was no calendar, but printing was resumed in 1954. Again Dr. Clark describes how this came about:

"Rev. C.A. Sauer was back in Seoul with numerous irons in the fire, one of which was being Associate General Secretary for the Christian Literature Society. He and I talked of two hoped-for projects. One was what finally got started in 1962 as Korea Calling. The other was the Prayer Calendar. During the years when we were evacuated from Korea, I had taken the Prayer Calendar with me to Columbia, South America, where we were sitting out the two

years. In the fragmented and geographically widely separated missionary community there, it had proved a helpful means of bringing the varied Mission groups to know and work with each other as they prayed for each other. Both for information and for prayer, Dr. Sauer and I felt we needed it again in Korea. So the first post-war Prayer Calendar was hurriedly printed and issued in 1954." (Ibid).

The 1954 Calendar listed 271 missionaries (there were 711 listed in 1969, and 583 listed in 1982). During the intervening years, the Prayer Calendar "grew up." At least it gained weight. In 1955 and 1956, for example, the names of Korean pastors were added, but not after that because so many of them had moved their places of work between the time the information was turned in and the time the book was printed. In 1957 the list of Special Days was added as well as the section on Korean Church Statistics. In 1958 lunar calendar dates were put in to accommodate persons working in rural areas where that more ancient form of time calculation still held sway over peoples' daily lives. Statistics on Korean military chaplains were put in 1961. The practice of recording the hangul (Korean language) names of missionaries was instituted in 1967.

#### **Editing Schedule:**

It requires approximately 3½ months of intensive and detailed work to get the Prayer Calendar in hand and out. Requests for data are sent to the various mission organizations in early September. Since at least half of the groups do not respond to this initial request, re-requests are then made. Some groups only cough up data after the fourth plea accompanied by loud groans and abundant tears from the frustrated editor. A press deadline of October 15 is set for completion of the manuscript, which ought to assure publication by early December. However, in recent years the printer has been less than cooperative. We aim to get copies to missionaries and other no later than the third week of December, but regret that this idealistic goal is not always

attained.

#### **1982 Prayer Calendar:**

The 1972 Prayer Calendar may be the most complete to date, though it does not list some of the sections included in earlier editions. For the first time we have included all of the protestant denominations in Korea in the Korean Church Statistics section who report to the Ministry of Culture and Information. There are 61 of these, not including sect groups. Nor are Roman Catholics included—their figure for 1981 is 1,500,000 adherents (We are often asked why Roman Catholic missionaries are not included. The reason is not theological, it is practical, for the insertion of that many more names into the book would turn it into a small telephone directory). Also, a section of maps is included.

It has been a great pleasure to have been able to serve the mission community of Korea in a small way over the past 8 years as editor of the Prayer Calendar. I offer my thanks to Mrs. Katherine Moore of the Southern Presbyterian Mission for taking over editorial responsibilities in 1978, 1979, and 1980. Perhaps the greatest blessing I have received from this editorial work is that of meeting so many missionaries from such a wide cross-section of the mission community. I have been blessed by these associations and relationships and enriched by them. Without the Prayer Calendar, it couldn't have been. And my closing word will be to all who have known and used the Prayer Calendar through—out these many years, a word of reminder—that for all its usefulness as a book of dates and numbers and names and addresses, it is, after all, a Prayer Calendar. So, let us all pray.

**Editor's Note:** Rev. W. Ransom Rice, Jr. has been a missionary in Korea since 1966, serving with the United Presbyterian Mission and the Presbyterian Church of Korea. He and his family are returning to the United States this month to undertake new responsibilities.



# 1982 Church and Mission Statistics in Korea

by Rev. W. Ransom Rice, Jr.



In the March 1980 issue of *Korea Calling* we made a comparison of certain statistics relating to the missionary presence in Korea. The years compared were 1970 and 1980. Excluded from that comparison were figures relating to the various Korean Christian denominations.

The purpose of this article is to make a brief summary of the statistics of missionary presence in Korea, and to add to it a list of denominations so that the reader may get a clear picture of what the contemporary situation is in Korea. We have all heard a great deal about church growth and mission activity here; these figures will, it is hoped, tell us where matters stand.

## Statistics on Missions and Missionaries:

| Table I. Personnel & Work       | 1970 | 1980 | 1982 |
|---------------------------------|------|------|------|
| Number of Missionaries          | 617  | 613  | 583  |
| Number of Mission Organizations | 52   | 58   | 63   |

Areas of Work 23 23 26

Of the 26 areas of work for 1982 (January), five areas-Seoul, Taegu, Pusan, Taejon and Jeonju(Chunju) account of 88% of missionary personnel, or some 518 persons. There are five more mission organizations in existence than two years ago, but 30 less missionaries overall.

Table II. Mission Organizations: Ten Largest  
1970

|                         |    |
|-------------------------|----|
| Southern Presbyterian   | 71 |
| Methodist               | 61 |
| United Presbyterian     | 60 |
| TEAM                    | 33 |
| Seventh Day Adventist   | 28 |
| United Church of Canada | 22 |
| Lutheran Mission        | 21 |
| Assembly of God         | 16 |
| OMS, Int.               | 11 |
| Christian Reformed      | 11 |

1980

|                                |    |
|--------------------------------|----|
| Korea Baptist Mission          | 84 |
| Southern Presbyterian          | 56 |
| United Presbyterian            | 46 |
| Methodist                      | 38 |
| TEAM                           | 24 |
| Baptist Bible Fellowship       | 22 |
| Seventh Day Adventist          | 19 |
| OMS, Int.                      | 16 |
| Assembly of God                | 13 |
| Presbyterian Church in America | 13 |

1982

|                                |    |
|--------------------------------|----|
| Korea Baptist Mission          | 97 |
| Southern Presbyterian          | 52 |
| Methodist                      | 38 |
| United Presbyterian            | 32 |
| TEAM                           | 20 |
| Bapt. Bible Fellowship         | 18 |
| Presbyterian Church in America | 16 |
| Seventh Day Adventist          | 16 |
| Campus Crusade                 | 14 |

Youth With A Mission OMS, Int. 13

Two missions which were not in the list in 1980 appear in 1982. These are Youth With A Mission and Campus Crusade for Christ. The Assembly of God Mission has dropped off the list, while only the OMS, Int, The Korea Baptist Mission, and the Presbyterian Church in America show personnel increases.

### Korean Church Statistics

The first thing that needs to be said is that there is no church body or organization which makes a regular practice of collecting denominational statistics in an orderly and accurate fashion. The only agency which does this is the Ministry of Culture and Informa-

tion of the Government. The statistics presented here are those given us by that Ministry, and reflect the self-reports of the various churches to the Ministry as required by law. It should be noted that these are figures for the year 1980. Data for 1981 are supposed to be available in the spring of 1982. Sixty-one denominations report. However, since the names are rendered in the Korean language, the full sixty-one are not listed here. Instead, we offer denominational groupings, totals, and the data for Korean Catholicism. For a more complete coverage of the Korean names and data for each, see pages 243-252 of the 1982 Prayer Calendar of Christian Missions in Korea.

| Denomination          | # of Groups | # of Congregations | # of Church Workers | Membership |
|-----------------------|-------------|--------------------|---------------------|------------|
| Presbyterian          | 29          | 12,207             | 17,613              | 3,999,137  |
| Methodist             | 4           | 2,793              | 3,461               | 819,725    |
| Holiness              | 3           | 1,103              | 1,713               | 452,618    |
| Baptist               | 4           | 965                | 1,189               | 306,984    |
| Pentecostal           | 7           | 961                | 1,585               | 440,557    |
| Churches of Christ    | 2           | 209                | 269                 | 37,388     |
| Seventh day Adventist | 2           | 654                | 255                 | 68,202     |
| Salvation Army        | 1           | 173                | 393                 | 88,222     |
| Nazarene              | 1           | 148                | 156                 | 75,191     |
| Anglican              | 1           | 66                 | 81                  | 45,284     |
| Lutheran              | 1           | 10                 | 18                  | 2,992      |
| Others                | 6           | 85                 | 119                 | 12,904     |
| Totals                | 61          | 19,637             | 26,852              | 6,349,201  |

Roman Catholic adherents number approximately 1,400,000. Adding this figure to the total in the right-hand column above, we arrive

at a total of 7,749,201 Christians in Korea, which is approximately 20% of the nation's population.

### Korea Calling needs an Editor

Because of other commitments, M. M. Irwin can no longer serve as editor of Korea Calling. Readers are invited to make suggestions or nominations for someone to help in this way.

For this reason, also February and March issues of Korea Calling have been delayed. These issues will be added to your subscription.

### KOREA CALLING

Editor:

Rev. M. M. IRWIN

Business Correspondence:

Rev. W. Ransom Rice

Box 1125 C.P.O. Seoul, Korea

Subscription:

\$ 1.50 a year (\$ 3.50 abroad)

\$ 12 a year for 10 to one address

Published by:

The Christian Literature Society of Korea

84-8, 2nd St. Chong-Ro, Seoul, Korea

Tel. 724. 1906, 724-3092