

At. Rec. Sep 3 1930
H. A. Rhodes.

Quarto Centennial

PAPERS READ BEFORE

The Korea Mission

OF THE

PRESBYTERIAN CHURCH

IN THE

U. S. A.

AT

The Annual Meeting

IN

PYENG YANG,

AUGUST 27, 1909.





Quarto Centennial

PAPERS READ BEFORE

The Korea Mission

OF THE

PRESBYTERIAN CHURCH

IN THE

U. S. A.

AT

The Annual Meeting

IN

PYENG YANG,

AUGUST 27, 1909.

CONTENTS.

	Page.
FOREWORD Graham Lee	1
GREETINGS Hon. Horace N. Allen, M.D....	2
EVANGELISTIC WORK ... Samuel A. Moffett, D.D. ...	14
MEDICAL WORK O. R. Avison, M.D.	30
WOMAN'S WORK Margaret Best... ..	44
EDUCATIONAL WORK ... William M. Baird, Ph. D. ...	60
LITERARY WORK James S. Gale, D.D.	89
REMINISCENCES Horace G. Underwood, D.D....	97
THE ROLL OF THE DEAD. Jas. E. Adams... ..	111
FINANCIAL ITEMS Chas. Allen Clark	126
STATISTICS Chas. Allen Clark.	

EVANGELISTIC WORK

SAMUEL A. MOFFETT, D.D.

The first Protestant Missionary to enter Korea was a Scotch Presbyterian; the Rev. Mr. Thomas who, in 1865, as a colporteur of the Scotch Bible Society, from a Chinese junk scattered Chinese Scriptures along the coast of Whang Hai province, and in 1866, when connected with the London Missionary Society, came to Pyeng Yang on the "General Sherman" bringing with him Chinese Scriptures. He perished with the crew of that vessel being cut to pieces and burned on the bank of the river just below the city, but not until he had given out the copies of the New Testament which he had. The writer has met some of those who received these books and among the early catechumens received was one whose father had for years had one of these books in his house. It was in 1866 that the "General Sherman and her crew perished, the only now known relic here being the chains binding the pillars in the pavilion above the East Gate.

From 1873 to 1881 missionaries of the United Presbyterian Church of Scotland living in Manchuria became interested in Koreans traveling there and among these the Gospel seed was sown. In 1876 Rev. John McIntyre baptized the first Korean converts, natives of Eui Ju, one of whom, Mr. Yi, translated the Gospel of Luke in 1883 with Rev. John Ross and later in 1886 finished the whole New Testament which was published in 1887. Another of these converts, Mr. Paik Hong Choon, became a colporteur and afterward the first Helper or Evangelist in Eui Ju.

In 1881 Rev. John Ross then of New Chwang baptized eighty five Korean men in the northern valleys in Manchuria and in 1884 baptized some more in the same valleys. Among these was Mr. Saw Sang Yoon one of the first Colporteurs and

Helpers in the work in Seoul and recently an Evangelist in the Sevrance Hospital.

This latter year saw the establishment of the American Presbyterian Mission in Seoul, Horace N. Allen, M.D. and his wife arriving Sept. 20th. 1884 followed by Rev. Horace G. Underwood who arrived Apr. 5th. 1885, and J.W. Heron M.D. and his wife June 21st. 1885. Dr. Allen established the first hospital in Seoul. In 1886 Mr. Underwood baptized the first converts of the Korea Mission and for the first time administered the Sacrament of the Lord's Supper.

In 1887 Mr. Underwood inaugurated those long itinerating tours which, followed by the whole Mission, have been such a factor in the spread of Christianity throughout Korea. That year he went through Pyeng Yang to Eui Ju. In 1888 he visited Sorai baptizing seven men there and establishing the Church in western Whang Hai province. That year he located a Colporteur there, one in Eui Ju and one near Pyeng Yang. In 1889 with his wife he again made a long tour north going as far as Kang Kei.

In 1889 our Board reappointed Dr. Allen "with a view to opening a missionary station at the port of Fusan" and in 1890 Rev. J. H. Davies of the Australian Presbyterian Mission journeyed through Choong Chung and Chulla Provinces to Fusan with a view to opening a station in the south. He died of pneumonia and small pox in Fusan. Mr. Gale in 1889 toured the Kyeng Sang Provinces. In 1890 Rev. S. A. Moffett was appointed to work in Whang Hai and Pyeng An provinces with a view to opening a station north of Seoul, making a journey to Pyeng Yang, staying two weeks, and through Whang Hai province. In 1891 Messrs. Moffett and Gale spent three months touring through Pyeng An province to the Manchurian valleys, to the region beyond Kang Kei down through Ham Kyeng province to Gensan and via Kang Won province back to Seoul. Thus by May 1891 the Presbyterian Missionaries had proclaimed the Gospel in every province of Korea and had formed plans

for the opening of New stations. In 1891 Mr. and Mrs. Baird moved to Fusan. In 1892 Mr. and Mrs. Gale opened Gensan station and in 1893 Mr. Moffett took up his residence in Pyeng Yang, while Choong Chung and Chulla provinces were assigned to the Southern Presbyterians who had arrived in 1892.

Extensive itineration has always characterized our Mission. It has been a Mission of itinerators always reaching out to regions not yet touched with the Gospel, establishing and visiting groups of believers in the cities and villages within the territory of the central stations. On all itinerating trips and by means of Colporteurs simple tracts and copies of the Gospels or of the New Testament were given wide distribution, the policy of selling rather than giving away all but sheet tracts, proving a great blessing to the work and having a great influence in developing the policy of self-support in that it led men in the beginning to expect to bear their own burdens. The Bible Societies and their Colporteurs under the direction of the Missionaries have sown the seed broadcast. The Tract Society owes its establishment in 1890 to Dr. J. W. Heron at whose suggestion the Chairman of our Mission called a meeting of all Missions in Seoul which resulted in its organization. This Society has published thousands of evangelistic tracts; among them, the simple tracts early prepared by Dr. Underwood, "The Two Friends" and "Discourse on Salvation" prepared by Dr. Moffett, and the sheet tracts of Mr. F. S. Miller together with Dr. Griffith John's tracts in Chinese have been of incalculable influence in preparing for the rich harvest of souls which has been reaped. One great agent in the distribution of this literature has been the activity of the Christians in buying and reselling tracts and books all through the country,—at market towns and in their own shops.

The Mission and the Church have been marked preeminently by a fervent evangelistic spirit, a thorough belief in the Scriptures as the word of God and in the Gospel message of Salvation from sin through Jesus Christ, and have based the

appeals to men upon the great spiritual advantages and blessings of Christianity as pre-eminently *the* advantages which Christianity has to offer. The Evangelization of the whole country has therefore always been kept in the forefront. The methods employed have been a natural development of policies applied, as it were, experimentally, which have developed and expanded as the work grew until they became outstanding features adapted to the needs of Korea and adopted and applied from station to station. The widespread preaching of the Gospel message in its simplicity by the missionaries and the conviction on the part of the Korean Christians that those who are not doing personal work in trying to bring others to Christ do not show sufficient evidence of faith to warrant their admission to the Church, has developed a Church all on fire with evangelistic zeal, voluntarily going froth to spread the news and to win people to faith in Christ. This standard was set in the early days by Yi Yung En, one of Korea's greatest evangelistic workers,—now with the Lord. Street preaching to crowds has not been a great factor in the work in Korea, but the method developed here which is the better adapted to the Korean people is the daily, constant, natural and informal conversation, with individuals, with small groups of people, in friendly intercourse by the wayside, in the inns, on the street, in the country villages, and particularly in the “sarangs” or reception rooms where it is the custom of the men to gather to discuss all questions of business, politics, gossip etc. Thus the great body of the converts in Korea are handpicked men, gathered by personal work with individuals.

The Bible itself has of course been pre-eminently the greatest factor in evangelization, as it is in all countries—but it has certainly occupied a rather unique position in the work in Korea, and the Korean Church derives its power, its spirituality, its great faith in prayer, its liberality, from the fact that the whole Church has been, as it were, saturated with a knowledge of the Bible. The Bible Study and Training Classes constitute

the most unique and most important factor in the development of the Korean Church. In these have been laid the foundations of faith and knowledge, while in the preaching services have been developed the spirit of worship and here too the Church has received its inspiration for its spiritual activities.

Right here our gratitude to Dr. Nevius should be expressed, for from him came the seed thoughts of two great principles in our work—the Bible Training Class system and self support. In the early days Dr. Underwood had a conference with Dr. Nevius and invited him to come to Korea for a conference with the missionaries. I remember well that visit in 1890 when from his twenty five years of experience he talked to us young men and planted in our hearts the seed thoughts of main principles. From these talks and from his book “Methods of Mission Work” the Korea Mission has derived inestimable profit—although in the development of these ideas local conditions and our experience in adapting the methods to meet different circumstances have led to great modifications.

I remember well our first Bible Training Class, one of seven men held in a little room at the southwest corner of Dr. Underwood's compound. Two men came from the north, two from Sorai in Whang Hri province and three from Seoul. The burden of instruction rested upon Mr. Gifford, and after two weeks of study these Helpers again went forth to their work. From that day to this these classes have gradually developed into our “BIBLE TRAINING CLASS SYSTEM.” Of this system Mr. Hunt has written,—“The education of the whole Church, all its membership, young and old, literate and illiterate is being undertaken systematically, and largely by training classes in which *the* text book is the Bible. Some of these are representative in character, the attendance coming from every part of the field, others are local, meant only for the members of a particular group. Some are attended only by men, others only by women, but in most of the country classes both men and women are taught, though in separate divisions. Sometimes these

classes are taught entirely by the missionaries, or by the missionary and several Helpers, but more often by the Helpers alone. Bible study is the object of the class but prayer, conferences and practical evangelistic effort are prominent parts of the work.—The Christians have learned that it is only right to put aside their occupations for several weeks each year for the special study of the word of God.—This method is honoring to God's Word and teaches all the authority of God in their lives, His Word rather than that of the Helper or the Missionary early becoming the Christian's rule of faith and practice. This method of education tends to bring about a natural understanding between the rank and file and the Leaders, Helpers and Missionaries, so unifying the young Church that it presents a united front and is made more of a power in the midst of heathenism. The surest way to make a distinction between the Church and the world is to set men to study the Bible and to preach its truths. This system is cumulative in its results.—It makes of the Church an army skilled in the use of God's word. Among the many advantages of these classes is that they afford an occasion to develop qualities of future leadership. Opportunities for preliminary training and trial as well as for more careful selection are almost without end."

These central classes have grown from that first class of seven to classes for men of 800 in Taiku, 350 in Tong Nai (Fusan,) 500 in Seoul, 1000 in Pyeng Yang, 1000 in Chai Ryung, and 1300 in Syen Chun; while for women—Taiku has had 500, Kim Hai (Fusan) 150, Seoul 300, Chai Ryung 500, Pyeng Yang 600 and Syen Chun 651, some of the women walking 100 to 200 miles in order to attend. Classes for men and for women are arranged for so far as possible in every Church and group throughout the Mission—the attendance running from 5 up to 500 in these country classes, a large force of the better instructed men and women of the Churches being detailed to this work as teachers. These classes become regular power houses generating spiritual electricity which goes

out through the whole Church. This year Chai Ryung station reports 262 Bible Training Classes with 13680 enrolled, Pyeng Yang reports 292 classes with 13967 enrolled, Syen Chyun had 111 classes, and with those of the other stations we have probably held this year over 800 classes with an attendance of some 50,000 men and women. Their influence is beyond estimate.

It is in these classes our Christian workers are first trained and developed and here that the Colporteurs, Evangelists, Helpers and Bible women are discovered and appointed to work. It was in these classes that there developed the remarkable movement for the subscription of so many days of preaching according to which the Christians spend the subscribed days in going about the surrounding villages from house to house telling the story of the Gospel. This originated a few years ago with the Koreans themselves in two country classes in the same month, after which it spread all through the country until tens of thousands of days of preaching were subscribed. One class of 35 men in Fusan station was reported by Mr. Sidebotham as having subscribed 900 days of preaching and a class in Syen Chyun station subscribed 2200 days. There are no accurate statistics given of this, but it is probable that in one year as many as 40,000 or 50,000 days have been subscribed. In some sections it has become the custom to set aside a certain fifteen days in the winter for a concerted movement of the Churches in preaching to uncivilized sections or villages. Mr. Blair reports that on one circuit 45 men voluntarily gave themselves up to prayer and direct preaching for ten days at their own expense, leading many to Christ and forming new groups where the Gospel had not previously taken hold. In connection with these classes also evangelistic services are held and many won to Christ.

It was in one of these classes in Syen Chyun that the idea of a Missionary Society had its origin as Mr. Lee gave them an address on the subject of evangelizing the unreached people. This was in 1901; that year in Pyeng Yang the Missionary

Society was organized and for several years carried on Mission work in northern Korea and in Choong Chung province. In 1907, with the organization of the Presbytery, this gave way to the Presbytery's Committee of Missions for the whole country and to a number of local societies which undertook local evangelization. The Presbytery's Committee began its work with the sending of Rev. Yee Kce Poong and wife and Helper Kim to the Island of Quelpart for the evangelization of the 100,000 Koreans there and this year 1909, sends Rev. Chay Quan Hool to Siberia to minister to the Christian Koreans who have gone there and to evangelize the 500,000 Koreans reported to be in Russian territory. The Syen Chyun local society also places a worker among the Koreans in Manchuria. Rev. Han Syek Chin has this year visited the Koreans in Tokyo,—Deacon Pang Wha Choong has been working among the Koreans in California and recently visited Mexico where he reports 400 Korean Christians in Yucatan bearing witness to the Yucatecs of the Gospel of Jesus Christ.

It was out of these classes that in 1907 grew the remarkable revival, accounts of which have stirred the whole Church. In 1902 and 1903 special Bible classes for business men in Pyeng Yang were held at the New Year season. In connection with this class in 1904 special Evangelistic services were held at night. The city was divided into districts and volunteers under leadership of missionaries made systematic daily visitation of every house in the city. Forenoons were spent in Bible Study, afternoons in a prayer service and in house to house visitation, going two by two with invitations and sheet tracts. At night the church was filled, several hundred unbelievers being present. 96 professed conversion. The next night 2000 people came and Christians retired to give place to unbelievers. Then afternoon services for women and night services for men were held. 75 more professed conversion. Then the conflict of the Japan—Russian war with both armies approaching Pyeng Yang caused the city to be almost deserted, so that the meetings were dis-

continued, but not until a profound impression had been made. In 1905 the same plans were followed in connection with this city class with a similar response. Each night from 20 to 60 names were given in of those who had reached a decision, until in both Churches over 1000 had taken their stand for Christ. Following this on one Sabbath alone 247 catechumens were publicly received.

In 1906 the scenes of the previous year were repeated in the now four churches, the city being once more thoroughly canvassed by personal workers while hundreds more made profession of faith in Christ. In the Fall of 1906 the Spirit of Prayer came upon the missionaries themselves and there was earnest crying out for a deeper and richer blessing upon the classes of the coming winter. Then in January 1907 during the last days of the Bible Training Class in the evening evangelistic services there came the public manifestation of the Spirit's presence. In these meetings men realized the terrible consequences of sin, the suffering that sin had brought upon the sinless Christ, His love in dying for them, and they agonized, some of them almost unto death. Relief came when they realized their complete forgiveness. The city churches, then the schools, advanced and primary, then the country groups, then college and academy students returning from vacation all passed through these experiences. The same deep conviction of sin, the agonizing in prayer, the joy of relief were experienced in city training classes, in the Woman's Bible Institute, and then in the Theological Seminary and Men's Bible Institute which followed.

The Spirit of God manifested Himself in wonderful ways and brought about a cleansing of the Church and a new consecration, a new power and a new joy in the hearts of thousands. Mr. Lee went to the Syen Chyun class, Mr. Hunt to Taiku, Mr. Swallen to Kwang Ju, and pastor Kil to Seoul and Eui Ju, and then this work of the Spirit spread from church to church, from station to station until the whole country had

witnessed a remarkable manifestation of the power of the Spirit of God to move the hearts of men.

Mr. Goforth of China visited Korea at this time, and, afterwards as he led evangelistic services in Manchuria and gave this testimony there, the spirit of God wrought a similar great revival in Manchuria and in many parts of China.

How wonderfully God honors the study of His Word and what a spiritual power in His work is Prayer and the Sword of the Spirit!

The Korean Church has developed as a SELF SUPPORTING CHURCH and the Koreans have shown marked liberality and strength of Christian conviction and character in the way in which they have met the financial burdens placed upon them. They have built their own church buildings and primary school buildings. Out of 840 church building in the work of our mission alone not more than 20 are known to have received any foreign funds for their erection, a few of the very large buildings having received aid to the extent of not more than one-third of the cost. Of 589 primary school buildings, practically all have been provided from Korean funds. Of the 1052 native workers on salary, 94% are supported by the Koreans. It has not been easy to secure nor to maintain this policy of self-support and the temptations to depart from it have been many and frequent but its great value has been appreciated more and more both by missionary and Korean. Now none rejoice in it more than the Koreans themselves who realize what an element it has been in the development of individual character and the strength of the church. They themselves enforce it in their own missionary work in Quelpart and Siberia. The Bible Societies now testify to the value to their work of this policy of self-support. Scriptures and tracts are sold not given away.

The Korean Church of our mission in 11 months of this year has contributed for all purposes exclusive of hospital receipts the sum of \$81075.17 U. S. Gold. The stories of self sacrifice

and liberality which might be told in connection with this phase of the work would fill a volume.

Women have given their wedding rings, their hair, their ornaments; families have sold their rice and bought millet to eat in order to give the difference to the Lord's work; hundreds give a tenth, many as much as one-third of their incomes.

THE CATECHUMENATE has been a helpful feature in the work.

In 1890 when a few candidates for baptism were examined and then assigned to individual missionaries for two weeks special instruction before baptism we had no thought of a permanent catechumen system, but in 1891 we reported 15 catechumens, the idea was developed and in 1893 catechumens were publicly received and enrolled in Pyeng Yang and after 3 months daily instruction some of them were baptized. There are no mission statistics of catechumens until 1896 but in 1894 Pyeng Yang reported 40, and in 1895, 180 catechumens showing that the system was then well under way. In 1896 the mission reported 2000, in 1902, 5968, in 1906, 11025, and this year we have a total of 23800 enrolled. The time of instruction was extended to 6 months and then to a year and now men are often under instruction for 2 or even 4 years before receiving baptism. Not so at first, but now few are received even as catechumens until after 3 months attendance upon church services in addition to the giving up of heathen practices and a public profession of repentance of sin and of their acceptance of Christ.

The Catechumen system encourages new believers and secures oversight and more thorough instruction before reception into the church.

Another plan for the spiritual oversight of members and catechumens should be mentioned here. A Sabbath in Philadelphia in Mr. Wanamaker's Bible Class with its captains of tens and captains of hundreds suggested the idea, and there was started in March 1901 the system of Kwon Chals or Leaders of tens by which a Kwon Chal takes cognizance of and has oversight of all

that pertains to the spiritual interests of those assigned to him. He instructs, exhorts, encourages and comforts, and reports to the Elders or Officers of the church. Often monthly meetings of the Officers with these Leaders are held. This system is now pretty well established in the larger churches throughout the country, and being capable of many modifications to meet varying conditions is proving a great help in securing efficient and systematic oversight. The more thorough the instruction before baptism and the higher the standard set and the more faithfully discipline is administered the smaller will be the number of communicants reported in the early stages of work, but the larger will they likely be in later years.

In 1886 Mr. Underwood baptized the first converts and in that year 9 communicants were reported. In 1887 there were 25, in 1888, 65 ; in 1889, 104 ; in 1890, 100 ; in 1891, 119 ; in 1891, 127 ; in 1892, 127 ; in 1893, 141 ; in 1894 the year of the Japan-China war there were 236 communicants. Up till this time the growth had been steady but slow, as it was a time of preparation and of the development and settlement of policies, but when by this war the whole nation was shaken from its lethargy and extreme conservatism, the Church with solid foundations laid was in position to take advantage of the situation so that from this time on there has been both steady and rapid development with no retrogression. By 1900 there were 3690 communicants ; in 1905 there were 9756, and now in 1909, the Quarter Centennial year, we report 25057 communicants, 1000 for each year and 57 to spare. The adherents of our Mission alone number 96668. There are 965 congregations ranging in number from little village groups of 15 up to large country Churches of from 300 to 650, and on up to the city congregations of 1000 in the Chai Ryung Church, 1200 in Taiku, 1200 in Seoul Yun Mot Kol Church, 1500 in Syen Chyun, and, until its recent division into two Churches 2500 in Pyeng Yang Central Church, necessitating separate meetings for men and women as the Church will accommodate but 1700.

Seoul has 4 Presbyterian Churches, Pyeng Yang has 5, Eui Ju has 2, while in the one county of Pyeng Yang there are 51 churches, in Eui Ju county 42 churches, in Mil Yang county 24 churches, and with Yang Tang church as a centre in Nyong Chyun county there are 20 churches with 3000 believers within a radius of ten miles. In many counties the whole population is within 3 miles of a church.

While the Missionaries have set the example in fervent evangelistic zeal and unwearied itineration and have sought to develop that spirit in the Christians, yet under the Spirit of God, to the Koreans is due the credit for the great bulk of the evangelistic work and for the great ingatherings of souls. The training of the Helpers and Leaders of the Church, men and women, in the Bible Classes has been the great instrument in this work. From the early days of close association with the itinerating Missionary and from the years of instruction in the Bible Training Classes these Workers have received their equipment for service. Practically every Helper and Evangelist has been first trained as Deacon or Leader in a local Church, then tried as a Helper and given more and more important work to care for according to his development. Leading the Churches, studying and teaching in classes, conducting Church and prayer meeting services, preaching voluntarily in villages, doing personal work, receiving instruction in special classes for Church officers, and bearing heavy responsibilities, these Helpers, by a process of selection have come to be a body of well instructed, consecrated, efficient, helpful, reliable men upon whom is resting the burden of the work. In 1903 a special course of instruction for Helpers was adopted. From these men and from these special classes has naturally developed a Theological Seminary. In 1901 two men were received as candidates for the ministry and started on a five years course of study. They were Kim Chong Sup and Pang Kee Chang both of whom were ordained elders in the Central Church, Pyeng Yang. In 1903 four more men were received and this class of six was instructed in Pyeng Yang in

the first year's work of a tentative course adopted that year by the Presbyterian Council. In 1904 the Council endorsed the plan for Theological instruction proposed by the Pyeng Yang Committee of Council recommending the appointment of additional instructors from all the Presbyterian Missions. In 1905 a class of eight men in the third year's course and fourteen men in the first year's course were given instruction. In 1906 there were three classes enrolling 50 students in attendance. The year 1907 witnessed an attendance of 76 students and the graduation on June 20th of the first class of seven men who had satisfactorily completed the five year's course of study of three months each and of nine months each of active participation in teaching of classes, evangelistic preaching and pastoral care of Churches.

With the graduation of this class and their ordination on Sept. 17th by the Presbytery organized that year, it was realized that we had developed a Theological Seminary, and so the Council gave it its name "THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KOREA."

This Seminary represents the 4 Presbyterian bodies at work in Korea, the Missions of the Northern and Southern Presbyterian Churches of America, and those of the Canadian and Australian Presbyterian Churches.

In 1908 there were 98 men in attendance in four classes, and in 1909 a full complement of five classes with an enrollment of 138 men, eight of whom graduated and were then ordained by the Presbytery. The 15 graduates are all supported by the Korean Churches to which they minister or by the Korean missionary society.

Until men were prepared for ordination to the ministry, the government of the Church in Korea was administered by the Council of Presbyterian Missions in Korea, which organized Churches and had oversight of all ecclesiastical procedure through an easily adjusted system of rules and committees so arranged as to naturally develop the Churches along Presbyte-

rian lines and lead up to the organization of the Presbytery. In 1907, when there were seven graduates of the Seminary ready for ordination there were 40 fully organized Churches with ordained elders. Elders from 36 of these Churches and the Missionaries, with the consent of the General Assemblies of the Home Churches, were organized into a Presbytery Sept. 17th, which the same day proceeded to the examination and ordination to the ministry of these seven men. Thus as a distinct branch of the Church fully organized and independent there was formed "THE PRESBYTERIAN CHURCH IN KOREA."

Upon the completion of twenty five years of Evangelistic work in Korea this Church in 1909 reports 31327 communicants, 3648 baptized children, 30,489 catechumens, with a total of 119,380 adherents, meeting in 1539 congregations, (80 of these being fully organized Churches with ordained elders), having 1184 Church buildings. The Church was this year enrolled with the Pan Presbyterian Alliance as one of the distinct and independent Presbyterian Churches of the world. Thus this Church which was first self-propagating, then self-supporting became also self-governing.

Just one more paragraph,—I have been asked time and again by word and by letter, "What is the secret of the great success of the evangelistic work in Korea?" I do not know that any one can answer that question other than to say that according to His own wise plans and purposes God has been pleased to pour forth His Spirit upon the Korean people and to call out a Church of great spiritual power in which to manifest His grace and His power to the accomplishment of what as yet is not fully revealed. I should like, however, to see this twenty fifth anniversary impress upon our hearts and upon the heart of the Church at home the fact that the one great God-given means for the Evangelization of a people is His own Word, and that the emphasis which has been placed upon the teaching and preaching of the Word of God has brought God's own blessing upon the work in Korea. The one great commanding feature

of the work in Korea has been the position, the supreme position, the perhaps almost unexampled position given to instruction in the Scriptures as the very Word of God and the power of God unto salvation to every one that believeth.

With the Word of God in its hands may the Korean Church go forward to fulfill the vision given to Pastor Kil in 1906 when he placed before his congregation of 1500 this missionary vision,—“ May we soon carry the Gospel to all parts of our own land and then may it be granted us to do for China's millions still in darkness what the American Christians have done for us—send missionaries to tell them the way of salvation through Jesus Christ.”
