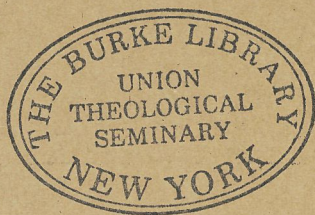


THE LURE OF KOREA



BIBLE WOMEN AND STUDENTS RETURNING FROM A COUNTRY SERVICE

Woman's Foreign Missionary Society
Methodist Episcopal Church



APR 24 1985

The Lure of Korea

By

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For many years a missionary in Korea



God hath chosen the weak things of the world to confound
the things which are mighty. — I Cor. 1:27

My grace is sufficient for thee: for my strength is made
perfect in weakness. — II Cor. 12:9

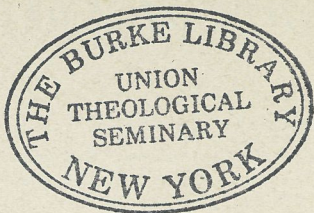


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The Lure of Korea

I

BEAUTIFUL KOREA! Like Wales in the British Empire, and Switzerland in Europe, it is crumpled into mountains that shelter quiet little valleys with energetic rivers racing through them, each chanting the same glad song that rivers sing the wide world over. Bending above palace and cabin, is the same broad, deep sky that wraps the globe in tender blue. Its people were little further along in what we call civilization than our "blanket" Indians, less than a half century ago, under an unbroken crust of heathenism.

Very little did we know about that Hermit Kingdom of the Far East, except that it was a narrow peninsula, with one of those indefinite seas to right and left — China Sea, Yellow Sea, or what not. It had about thirteen millions of people. Away off there they take their census in such a slipshod way, and human life is so cheap, a few hundred thousands aren't worth counting.

That was about all we knew; and they would have had to "pass" us in geography, for it was all Christians cared to know of Korea. The world was so big, and that little country so small; our love for hard service so weak. We were just beginning to feel our way out into the regions beyond.

To be sure, Christ carried every one of those poor souls on His breaking heart when He crept through Gethsemane and staggered up Calvary, but when we thought of the vast pagan empires on either side, where even the waters swarm with immortals, it seemed hardly worth while to make much ado over a few Koreans.

But all that is changed. Korea has become a name to conjure by. We read everything about the little peninsula with the keenest interest. How can we explain the sudden staging of Korea?

Some of those Koreans accepted the religion of the Lord Jesus Christ several years ago. They put away their idols, and turned from their crass heathenism. After the sore calamities that came on them as a nation, they awoke to a sense of their need, and sought earnestly the baptism of the Holy Spirit. He has brought out the best that is in them.

Christendom reached eager hands toward them, as brothers and sisters in the Lord. All that any one knows about them is read avidly; for isn't the whole church hungry for like precious faith?

Korean converts have set about getting their whole nation to Christ, and are we not working hard to get ours to put away Mammonism with its brood of vices? We are glad to sit at the feet of those who have so recently come out of the dense darkness, and learn the secret of their power to win souls to our Lord.

Their zeal rebukes our lukewarmness. Their love improves our indifference. Their energy shames our indolence. Their benevolence makes our small giving look miserly. Their faith condemns our unbelief. We want to learn their secret, hence this writing.

II

Korea kept herself a hermit-land in defense against Russia, China and Japan, three great empires, north, west and east, that were in a triangular pull for her possession.

Not that they were land-hungry, for they had already a large slice of the earth's surface. Korea had no great wealth to tempt them, but she lay in the path of an attack of either of them upon another. It was a good place to rest a foot while one of them leaped for the throat of a great enemy. When they went to war with each other they had to fight battles on her soil.

Poor little Korea did her best to remain an independent hermit. Her harbors were inhospitable with their rocks and tremendous tides, and they would have been left so, even if the simple people had known how to blast the obstructions out of their channels. They were barring out warships. They shut off commercial, and all relations with other countries as far as they could.

The Koreans cut the trees from their rocky coasts, leaving only bare fists and elbows to show how little their territory was to be coveted. Thus guarded, they fancied themselves a Hermit Kingdom, though the wars of their neighbors swept over them.

But the East caught the fire-gleams of destruction from the West. Nineteenth-century inventions made fighting more terrible and insistent. Satan was dashing in ahead of the Gospel. "The children of this world" were fleeter "than the children of light." Each of the great Eastern wars plowed through Korean barriers, that of China and Japan, and Japan and Russia, breaking down their little defenses like a prairie fire striking a brush fence.

Then the iron knuckles of the great "Powers" knocked the old, battered gates off their hinges. If Korea was to be a nation at all, she must come out into the daylight of civilization where she would have recognized rights as a nation.

III

During her isolation she had called herself "The Land of Morning Calm." She had lain in a dead stupor for ages. Her religions had been eating out her energy: Buddhism, with its forever-waiting for Nirvana, while its corrupt priests grew more loathsome in their vileness; the negations of Confucius, shutting off all motives for growth or culture; and the most common idolatry, ancestor worship, chaining the soul to its past, and holding it in constant fear.

Every hut had its ancestral tablets and its fetiches, if only a bundle of dirty rags, or a wisp of old rice straw, something in which the spirits could lurk and hide, and from which they could work immeasurable mischief, if their worship was neglected.

This ancestor worship of the Far East is partly a token of filial piety. It is also an expression of fear of the harm spirits can do if they are not kept amiable by offerings and prayers.

As a rule, heathen children lack much of the tender, loving care that Christian parents give. From the beginning there is a free use of the word of authority, backed up by the switch, till the parental spirit seems to the child a sort of police power, to be feared and revered.

According to heathen teaching, when the home-police gets out of the body, the work of "coaxing up" must begin. If the rest starve, the ancestral tablet, be it wood or paper, must have its full share of rice or all manner of troubles are sure to come. All bad happenings are laid to one's ancestral spirits. All their lives long the worshippers are under bondage through fear of their parents' ghosts. The only consolation is, that when a man goes out of the body, he can make his own children and grandchildren adore him or suffer for the neglect.

Sons, alone, are allowed to make ancestral offerings and prayers; so a man must marry off his sons as soon as possible, often before they are in their teens, that they and their sons may keep up his worship.

Daughters cannot attend to this service, so, naturally, they must be got rid of as soon as possible. The wife who brings only girls into the family had better be divorced and another taken in her place.

Satan has captured the home in all heathendom, though Christianity makes it the stronghold of goodness, peace and joy. In all lands men and women are what their homes make them; so, in Korea, this universal ancestor worship forms the character.

The home shapes the civilization. Women make the home. The redemption of the heathen woman is the work of the Woman's Foreign Missionary Society in this "Paradise of women," America.

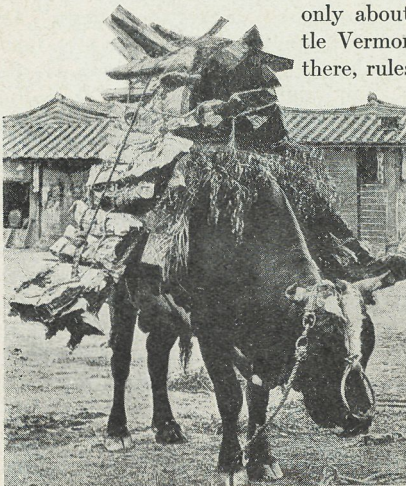
Let the homes of American "missionary women" be temples of devoutness and instruction. Let them give their best, graciously and generously, for the redemption of the heathen home, and they will fulfill the prediction of the royal poet-prophet, made three thousand years ago, in his vision of Jehovah bringing up His last contingent for the great final victory: "The Lord gave the word, great was the company of women that published it. Kings of armies did flee apace, and she that tarried at home divided the spoil."

IV

The Koreans are mountaineers. Their country has never been ironed out into prairies and plains. Those in our own land who live among foothills, from the White Mountains to the Rockies, know what it is like.

Koreans have hardiness, patience, sincerity and amiability — traits that are developed by facing tedious mountain-storms, plodding along on foot, hour after hour, up hill and down dale, with no company but one's own thoughts, the eyes resting forever on the strong, shutting-in mountains and the clear, freedom-inspiring sky.

Korea's size does not grade her importance. Palestine is only about as large as our little Vermont, yet thought, born there, rules the world.



THE DELIVERY WAGON OF KOREA

Korea's mountains and seas give her an even climate, sheltering her from extremes. Altogether a beautiful little garden-spot, a sanitarium for poor, old, worn-out Asia when once she is Christianized, and becomes forehanded enough for such a luxury.

Those Korean mountaineers are reckless of life, as human beings are apt to be who live within elbow-touch of death from babyhood to old age. Taught to look upon their

calamities as coming, like storms, from the rage of evil spirits, against whom they are powerless, they become, like their deities, passionate and violent, their wrath running with loose rein under provocation.

They are as generous and open as the skies above them, and as genial as their sheltering cliffs and summer seas. They have few of the luxuries that pamper the appetite, clog the brain, and lead to the vices of those who live in great cities, and on fertile plains.

Korea is about the size of New York and Pennsylvania taken together, and it has about their climate plus the accentuation that mountains everywhere give—a touch of tropical raininess every year, and never dense frosts.

Koreans are amicably despondent — for who cares to fight mountains? — or demons who rush down upon one in wild storms, uprooting trees and rending rocks?

They are intensely religious. They have manufactured gods by the million, and they worship something all the time. All things, from a stone to a mountain, have their gods that must be kept peaceable at any cost. They have little or no music. They do not bubble over with the joy of being alive, like the peasants of more affluent lands, who dance and sing as gleefully as bobolinks or crickets, even with a death-belching volcano in plain sight. They are too serious for unmitigated nonsense. Their main amusement is not a moonlight vintage dance, but a reckless stone-fight. That is altogether masculine, of course, as women are prisoners, except as Christianity has set some of them free — never allowed on the street, or anywhere else, outside of their cubby-holes in their little mud huts or their tiled houses.

The stone-fight was as much a national game as the bull-fight is in Spain, till Christianity began to sift in its light. When two sections had a grouch against each other, the men and boys met under captains chosen by each side of the dispute, and plunged into a violent throwing of stones, each at the

opposite party, and they kept at it, pell-mell, surging hither and thither, to the danger of non-combatants — in deadly earnest to break each other's arms, legs or skulls — till somebody was killed. The "side" that had done the killing was supposed to have conquered, and the grudge was settled for a while.

This amusement was probably a mild attack of militarism, intended, like the gladiatorial contests in old Rome, our own pugilistic rings, football and other school fights, to cultivate a public taste for blood and satisfy personal spite.

Two decades of Christian missionary teachings have nearly driven this heathenish brutality out of Korea, as we pray it may drive kindred beastly amusements from our own country.

On account of Confucian negations, Buddhistic contradictions, and the perpetual, ghostly fear, coming with ancestor worship, Koreans have been an easy prey to the demons of shiftless good-for-nothingness and intoxicants. The "Morning Calm" was simply enforced submission, so named by the poetic philosophizing of those bright mountaineers. It is akin to the



A KOREAN SAWMILL

fatalism of the Mohammedans who will let their houses burn down about their ears because Allah has so decreed, and escape from him is impossible.

The stolidity of ceasing to fight with destiny, shot through with the "true light that lighteth every man that cometh into the world," and which their devoutness makes them more ready to receive than most people are — these have given them secret hope for the dawning of a better day. Their Hermit Kingdom may yet be truly called the "Land of the Morning Calm."

They are patiently long suffering. There is no use of getting into a hurry when speed is out of the question. In their long walks, they have plenty of time to turn things over in their minds, though they have had the scantest literary help to aid them by the successes and failures of the past.

They were improvident. There was no good in getting together more than enough to give one's family shelter, and to keep the wolf at bay. If by extra industry or ingenuity they accumulated more than that, the fact was sure to leak out, and a government official would pounce upon them. Some charge would be trumped up, they would be thrown into prison and put to the torture, till they had handed over the last penny, and there was no legal protection or redress. What was the use of working night and day to climb up out of the hard grind of poverty? It would only enrich voracious grafters. It was the old story of "might makes right," and it enmeshed them all, from the king to the smallest child.

There could be no surer crushing-out of ambition and energy. Michael Angelo tells the story in his "Slaves" in the Louvre, with their superb muscle, and absolutely motiveless, good-for-nothing attitude.

A little more than twenty-five years ago the missionaries found the Korean masses as poor as poverty, living in their dirty little mud huts. Their chief sign of self-respect was the outer garment that they made their poor women, whom they

treated like slaves, pound by the hour, to "iron" to snowy whiteness, in which they could parade about. If a man owned an ox, or a house with a tiled roof, he was looked upon as rich.

They had no railroads, nor factories, nor commerce, worth the name; no hospitals nor sanitation. As one said of another heathen country, in their best streets a glue-factory would have been a deodorizer. They had few schools, or books, or papers. Ninety-five per cent of their men, and practically all the women, were unable to read or write. There was not a girls' school in all Korea. Their women were as degraded as were those of India. They were not believed to have brains enough to learn their letters — as well try to teach the cows! *They* look into Confucian precepts? Nonsense! People must know something to do that!

The sensuality of Buddhist priests made them impossible, and probably the women put them out of vogue. Like our Mormons, the men tried to throw a thin, ragged cloak of decency over their own licentiousness. Well-to-do Koreans lived in concubinage, and that lays the axe most certainly at the root of domestic peace and purity of life.

Ancestor worship was all that was left for women in the way of religion, and their sex shut them out of the responsibility of keeping the ghosts of their forebears good-natured and harmless. They were marked for contempt as soon as they were born. When a boy came into the family, the house was full of gladness and feasting. Wouldn't he see that they were worshipped when they passed out of life? But a daughter! Faugh! Her arrival brought abuse upon her poor mother because the baby was not a boy.

The little thing was not even worth naming. Call her "Number One" or "Two," or "Spotted Dog"! No matter what she was called. She must be married off, out of the way, as soon as possible.

For her there was no bright home-life, no education, no courtship, no welcome into the new family. She saw her

husband's face for the first time the day she was married. She was simply his neglected, despised servant, to wait on him and bear him sons or failing in that, to be sent back to her father in disgrace.

There must be never a word of protest or redress for her. She must stay within the four hard walls of her prison, with nothing to know, or think, or talk about. The master could go outside, peering into everything with an indolent, masculine curiosity; his little greetings and bargains breaking up the monotony — but the women? Never!

Keeping women out of all religious functions, except to slip in as listeners, destroyed their self-respect and made them low and mean. And their characters hardened into that mold as the clay becomes rock and holds the bird's track to the end of time.

Yet into their arms were thrust the destinies of their race. They had the little children to themselves for a life-long bias before any other hand could touch them.

The wonder is that Christianity could so soon break up these centuries-old customs, and give Koreans the good, sweet, unselfish Christian home. No, it is not a wonder. Is not its Author and Finisher Divine?

It is a universal trick of the demons of heathenism to attempt to checkmate the Creator by keeping women low, narrow, shut-in and enslaved, though the lever of power has been put into the mother's hand. Through the degradation of women, they have held the peoples in vice.

In one vital point Korean heathenism is less formidable than that of India. Its multitudinous gods are not so dripping with sensuality and kindred sins. The mountaineers' open life and hardships keep them cleaner in imagination and religious aspirations. That makes it easier for them to turn to the pure and holy teachings of Christ.

Korean deities, though far from noble and high-minded, have not, like those of India, blackened the pages of an unclean literature with the record of their vileness.

Hindu women who wanted to learn to read were accused of unchastity. Books were too impure for women — as though men were of such high moral strength they could wade through filth unharmed. But women — they had not the brain for the masculine art of reading, and, if they did master it, its uncleanness would wreck them socially.

When Ramabai's scholarship wrung from reluctant Indian schools the title of "Pundita," a very learned person, and she set about the rescue of outcast women, that problem was solved. Christianity is creating for India a literature that men and women can read with safety, and the old order is passing.

An India bishop told us that in former days there was little use in telling their native preachers that they must not flog their wives. "It's all we can do to live with them," they would say, "even when we give them a sound thrashing once a week. If we didn't do that they would drive us out of house and home." The habit of wife-beating was so ingrained, coming down from father to son, through countless generations, that even the ministers of Christ could not be made to see that it was wrong.

The Koreans have been brought far more easily to emancipate their wives and daughters than have other heathen men. Korean converts, quick to recognize the need of change, plan generously for girls' schools. They are glad to have the women go from village to village as Bible women, and they have been known to stay at home and tend baby, while their wives were out preaching. In some instances, when the Bible woman came, they would listen to her teachings from behind a curtain. So eager were they for the good tidings of great joy that they would take the word gladly, even from the lips of a woman!

Miss Albertson describes a typical congregation of young married women, to whom only she was ostensibly teaching the gospel, while seven men had slipped into another room within earshot, and on a bench, just outside of the door, were six of the most important men of the village listening intently to every word.

Since Christianity has done so much for them, it is not strange that those Bible women will go through everything to take the "Jesus doctrine" into heathen homes. They walk over mountains, by the dens of wild beasts, and wilder men, sometimes, like our Revolutionary soldiers, marking their tracks with their bleeding feet.

Encouraged as they are by the missionaries and native pastors, they are doing a great

work at immense cost to themselves, and without fee or reward. The most they receive for their hard mountain-climbing, teaching, and house-to-house work is the actual outlay of getting from place to place.

They are carrying our Lord's blessed truth personally to heathen women. They are doing a direct work within that stronghold of civilization, the home. That they may be properly trained for that great undertaking, is the purpose of this book. Every copy sold puts its full price into a fund to build a Training School for Korean Bible women.



KOREAN WOMEN COMING TO TRAINING CLASS

V

The missionaries who pioneered the work in Korea were specially qualified for this service. The life of each would be an interesting story of Divine discipline, thoroughly purging out the dross and sin, so that each could be trusted with special success.

Again and again the sharp sickle of Death cut from their number those whom they most loved, and upon whom they relied, teaching them to put their confidence alone in God. They have been prompt to obey the Divine call, crowding in at every open door as Korea has come into diplomatic touch with other nations. As soon as the hermit was out of his cave, they met him with the good tidings of salvation from sin.

They were devout, earnest, self-sacrificing, full of hope for the future, and of love for the people for whose good they gave their lives. The men could fill strong pulpits at home, and remunerative, diplomatic positions abroad. The women were superior teachers, writers or physicians. They were genuine missionaries. The things that were gain to them, they counted but loss for the excellency of the knowledge of Christ Jesus their Lord.

They loved work that required sacrifice. Its difficulties were its charm. Its obstacles whetted their courage. Accustomed as they were to the comfort of American homes, they learned to endure hardness as good soldiers of the Lord Jesus Christ. They made themselves at home in dirty, mud huts. They braved the horrors of disagreeable insects and loathsome diseases. They faced wild beasts, savage men, robbers and all manner of persecutions. They gloried in the cross of Christ. They were like a Salvation Army officer, telling of a splendid find on the way to "knee-drill," early one Sabbath morning. It was a drunkard who had lain all night in a headless, bottomless barrel near the saloon out of which he had been kicked. "I can tell you," she said glowingly, "that's the sort of case we

like to have our Lord take hold of. It shows what He can do."

During their first twenty years, they gathered fifty thousand natives into the fold. That was a wonderful harvest, but the cry of their faith was, "All Korea for Christ!" So they kept on, scattering bountifully the precious seed of the gospel.

During the triangular struggle for the supremacy of Korea, first between China and Japan, and then between Japan and Russia, tides of human hate and cruelty swept over the country, and the infant Korean church was tossed hither and thither. When mobs were lashed to fury and raged like blood-thirsty demons, the missionaries held steady in courage and faith, and God took care of them and their work.

Being human, they had opinions of their own in regard to national policy, but they endured patiently what they could not help, giving the protection of the American flag to king or peasant, as the need was, treating all with the loving kindness of their Master, and seeing eye to eye for His conquest of Korea.

When Japan annexed Korea, the love of country, all the stronger in the Korean heart for the isolation of ages, flamed up to a white heat. In their despair, some of the chief men committed suicide. Common people were ready to resist with the frenzy of desperation.

The missionaries saw that the end had come, and they counselled submission to the inevitable, rather than a reckless waste of life and treasure.

The choice of masters lay between Japan and Russia. China's hands were so full of her own affairs that she had relaxed her grip. Japanese soldiers were from the middle class, and, non-Christian though they were, they were far less brutal than the Cossacks whom Russia turned loose at the least provocation.

Japan, having beaten Russia in the great war, felt equal to anything. Korea's small, poorly equipped and undisciplined army made resistance simply suicidal.

The fifty thousand Christian converts submitted as patiently as they could, and turned their strength against the forces of evil that had left their country so weak and helpless.

Those violent national typhoons drove the missionaries to hide more securely in the Rock of Ages. They cleared the spiritual atmosphere, so the servants of the Lord could see that there was no possible help for Korea but in the Spirit of God. They had to flee for refuge to Him who alone is mighty to save, and His blood cleansed them from all sin.

They began to pray for the outpouring of the Holy Spirit on their poor, little, bewildered Korean churches, and they pledged the converts to give each an hour a day to the same prayer.

After a few months their faith touched the receiving point, and, as in the old days of Judah, "Hezekiah rejoiced, and all the people, for God had prepared the people, and the thing was done suddenly." If Luke had written it up, he would have said, "the Holy Ghost fell on them, as on us at the beginning."

The manifestations of His presence and power were such as, on account of human weakness, usually accompany a great outpouring of the Spirit.

Satan raged, and stirred those of the baser sort to fight the work, tooth and nail. They dared not kill the missionaries from a wholesome fear of the United States Government, which, though it seems sometimes to neglect its missionary children, keeps an eye on them. Its carnal weapons, in the shape of gunboats and soldiers, are apt to come flying from nobody knows where, and take matters in hand. On that account Americans can usually go anywhere in safety, protected by the invisible powers.

The Koreans fared worse, for as with Paul, "a great door and effectual was opened unto them, and there were many adversaries."

Even some of the Lord's own children felt called upon to oppose what they could not understand. They had read about

people falling under the power of God, and lying helpless under the weight of their sins, or the glory of His presence, but that was in the crude, early days. They, of a more enlightened generation, had never seen it on that wise. It must be false fire, and it was their duty to stamp it out.

The newly baptised believers went straight on with their confessions, prayers and praises, and the Master of Assemblies soon swung the others into line, and they became the most zealous of all.



WAITING FOR THE MISSIONARY

Korea, through the murder of her brave, strong queen, the weakness and wickedness of her government, and the spiritual counsel given her Christian converts — the only body that had cohesive power enough to be advised, and act in harmony — had an almost bloodless revolution, that placed her under the sway of the liveliest, busiest and most daring nation in the Far East.

The Koreans became a world-startling example of the

power of Christ to save Orientals from evil-saturated lives, bad bringing-up, and vile surroundings, an object lesson to all Christendom in their clear, clean, single-eyed zeal as soul-winners.

It meant heavy work and severe storms for the missionaries, but when the gales died down, they found themselves leagues nearer their desired haven. The Sun of Righteousness shone gloriously on a line of fully-saved converts — an army of soul winners, not bottled up in a strange speech, not walled in by life-long training in likes and dislikes, not fettered by nerves and muscles that insisted on being acclimated, and heart strings pulling always toward home, holding them like chained eagles, especially when home mail and remittances were due.

They found that instead of looking toward their diameter-of-world distant, worked-to-death, mammon-swept America to evangelize Korea, a people was being raised up on the soil for that tremendous work. They saw, also, that this army, Spirit-taught, Spirit-guided, might be the instrument in God's hands for the salvation of the great heathen empires to right and left.

That we at home may see with the same Spirit-cleansed sight, is one object of this writing.

VI

Spirit-directed work usually helps the worker quite as much as the beneficiary. When the revival surprise of soul-winning had settled down into every-day hard work, those Korean missionaries found that their denominational training had all gone by the board. Mere "Presbyterianism" and "Methodism" had given place to essential, primitive Christianity.

They could divide up their fields for the sake of economy in administration, trading churches as happily as if they had all been of one name. And that, indeed, was what they were, neither for Paul nor Apollos, but all for Christ.

The Koreans say now, "Some of you go back to John Calvin, and some of you to John Wesley, but we can go back no further than 1907 when we first really knew the Lord Jesus Christ."

Under the outpouring of the Holy Spirit, everybody's faith grew strong. "All Korea for Christ" was the watchword that passed down the line. Men were ready to do to the last pulse of their strength to get their heathen neighbors to believe on the Lord who had so blessedly emancipated them. Women who had not been allowed to see the street on which stood their mud-hut prisons, where they had been all their lives beaten and abused by their lords and masters, became flaming messengers of the good news of salvation from sin.

And they preached a practical redemption. "You know how hard and cruel my husband used to be, simply a brutal taskmaster, keeping me in mortal terror for fear my children would be girls and he would sell me away and get some one who might have boys, never a loving word from morning till night, year in and year out. Since he became a Jesus-man, you ought to see how good he is! We walk together, pray together, care for our children together, listen to the same sermons, with only a curtain between us. The men find that we

understand the doctrines just as they do. Our husbands are as glad when our children are girls, as if they were boys, since the Americans are sending their young women to teach us how to take care of our homes and sick folks and babies and, above all, to love and serve Jesus. Come with us and have the new heart, and learn the Good Book, and it will drive all the bad spirits out of your house, and make you as contented and happy as we are." Such a beautifully illustrated gospel could not fail to win out.

VII

Missionaries were swamped with the work of instructing the converts and arranging for the new churches. With the small appropriation that the Boards at home could give them, it was quite out of the question to put up convenient places of worship for all. The church in America could not be expected to empty its treasury on this one people, when it had the whole heathen world on its hands.

The baptism of the Holy Spirit that had come upon the Koreans had made them self-supporting. They needed not that any man should teach them that prime principle of spiritual success. They learned what one of the China Inland missionaries gave in Exeter Hall, London, as the secret of their prosperity: "Every one of our people deals personally with God." The Koreans were Spirit-taught those divine tactics.

Poor as they were — and a man's wage averaged about twenty cents a day — they built their own little mud churches, thatching them with straw when they could not afford tiles. They met regularly to pray and study the Bible. When they could not get a missionary to come and look into their methods, they walked hundreds of miles over mountains, through glens infested with tigers and robbers, to listen to a little plain teaching about their Lord. In one remote settlement that had become Christian through a stray portion of Scripture, the converts baptized themselves,—

— "doing the washing duty," by taking a thorough private bath in the name of the Trinity.



MARKET MAN

It was a simple gospel for the sincere, and the common people received it gladly.

An English servant was asked what this Methodism was that was making such a stir among every-day folks. "Oh," she replied, "it's very simple, is Methodism. It's only repentance toward God and faith in the Lord Jesus Christ, a penny a week or a shilling a quarter." Fortunately for all concerned, the Koreans did not neglect the pocket-book clause.

Mr. Moody was always urging Christians to seek the "baptism for service," not definitely theological but mightily effective, when the soul was fully surrendered to the Lord, the Blood of Atonement trusted, and the full anointing received. Just that simple but powerful baptism has made Korean teachers, men and women, mighty through God, to the pulling down of the strongholds of sin.

The fire that the missionaries were glad to kindle in the little mud huts of the down-trodden, graft-robbled poor, has been burning its way up through the nation. It is the old story of God choosing the "things which are despised, and things which are not, to bring to naught things that are." The heathen caught a glimpse of this great truth in their myth of the Giant Antæus with whom Hercules wrestled. He could renew his strength only when he touched his mother, the earth.

Our Lord Himself wrought by the rule formulated by Paul, and from His day to this, all great movements Godward have been similarly begun and carried. The leaders have usually been men and women of some social standing and culture, as with the Oxford "Holy Club," and the noble English ladies who helped the Wesleys in their work, but who laid aside their robes of personal importance for the sheer love of souls among the "poor of this world." Fires in our ranges and furnaces are built in that way. First the paper takes fire from a match, then the kindling wood catches, and so on up, till the flame gets hold of the solid coal on the top.

The Korean "better classes,"—James would "draw the

line" at that undemocratic expression — the well-to-do Koreans were slow, as the same sort are the world over, at "getting down," which always goes before "getting up," in Christ's kingdom. A very poor man could lord it over only one woman. She and her progeny were as much as he could "support," drive them to work and skimp as he might. If he wanted another woman he must get rid of the first one, for he couldn't afford two. The rich, who had probably scraped their money together by some graft-scheme, could have as many concubines as pleased their fancy. When it came to a religion that started with the Golden Rule, and obliged a man to have but one wife, and treat her properly, providing for his daughters as well as his sons, the upper set were not ready.

The Word of God "that maketh wise the simple," showed the poor Koreans the pitiful condition of their temporal masters, and they began to pray for their conversion, spending sometimes whole nights in praying for the salvation of those who regarded themselves their superiors.

It came out as it did when "Aunt Nancy" tried to get the key from an infidel trustee, to open the schoolhouse for a Sunday school. She paid little attention to his refusal, simply asserting confidently that there would be a good Sunday school there soon.

"I'd like to know how that can be, Aunt Nancy, when I tell you straight up and down that you can't have the key for any such nonsense?"



KOREAN SCHOOL GIRL

“Oh, I don't know just how, but I shall keep praying, and when I keep praying, something always has to give way.”

The poor Koreans “kept praying,” and something had to “give way.” The fire crept up through the more influential classes, and wherever it touched, the fetters of graft, oppressing the poor, concubinage, the enslavement of women, and all, were burned away.

When Dr. George Heber Jones went to Korea in 1887, there were only seven baptized converts in the land. When he came away in 1909, there were two hundred and fifty thousand professed believers in our Lord. By that rule of arithmetical progression, how long will it take to win all Korea for Christ?

There must be constantly such revivals as that in Nineveh, under the preaching of the reluctant Jonah, which took all from the king on his throne to the woman at the mill. For such an outpouring of the Holy Spirit we ought to pray, not only for “all Korea,” but for every mission field, and our own land as well.

VIII

We are in the midst of a great missionary revival!

A year ago a newspaper reporter said to a pastor whom he was interviewing, "You Christian folks are talking up a big revival, and you haven't got your eyes open to see that it is already on. We fellows that are roughing it around among the common people and know the signs of the times, can see it as plain as day." When \$1,000,000 goes into the treasury of the American Board in one lump, to put their Oriental schools on their feet, when one multi-millionaire prosecutes the White Slave Trade, and another pledges the financial support of the "Men and Religion Movement," that has planned by skilful advertising to touch with revival fire every town in the United States, it would seem that even those of us who are "fools, and slow of heart to believe," might listen for the rumbling of the chariot wheels of our Coming King, the Desire of Nations.

Some of us were in the first meeting of the General Executive Committee of the Woman's Foreign Missionary Society in Mrs. Rich's back parlor in Boston, when a half score of scared women trembled at every ring of the door-bell, for fear some tea-in-the-harbor critics would burst in on us while we discussed, shiveringly, the possibility of raising in the whole United States money enough to send Isabella Thoburn to India.

Some of those same women were in one of the great New York hotels at the Woman's Missionary Jubilee Banquet. It had been bravely planned for one of the newest and largest of those immense caravansaries, where one needs a guide to keep from being lost in the maze of corridors and rooms. The sale of banquet tickets overflowed that hotel and several others. When those who remembered that first frightened company of missionary women stepped into the hotel, and heard the porters shouting, "This way for the Jubilee Banquet!" as if it were some great show that nobody must miss, it was harder work to keep back the tears of joy than it was to find the way to the

banquet hall. What a change for the latter half of one short life!

When we stepped out again on Fifth Avenue and saw the rush of autos, the risk of collision, the police with their puissant whistles, holding one set back and sending another lot ahead, to keep them from dashing into each other, and we bent the mind's ear toward the babel of yells on 'Change, we knew that the bulk of Americans are not missionary-mad by a long, long, weary way. They are just beginning to know and care.

At present rates, the sending out of hundreds and thousands of men and women thoroughly equipped for the difficult assault upon the centuries-old strongholds of superstition and vice is far in the future, and it will be long before the heathen are given to the Son for His inheritance, unless He comes in person to direct the campaign. "Amen! even so, come quickly, Lord Jesus!"

Native women must be carefully trained for a gentle, "without observation" attack upon the dens and caves where heathen women are held in bondage. In bringing to Christ the mothers — the most sorrowful and needy — and the little children who must follow their lead, they hold the key to the situation, and we must not be slow in equipping them, by the thousand, for their most important service. It is, far and away, our best chance.

IX

Korea holds the key to the conquest of the Far East for Christ.

Since war has become a science, generals who are worthy the name never lead mobs recklessly into a rush of single combats. They stay back, out of reach of shot and shell, and battles are fought in their brain. With their telephones and galloping aides, they are at every point on the field, and fight over every inch of the ground. Napoleon in his tent, working all night over maps, planning a campaign with his many-colored pins, may represent modern warfare. They who stay at home and study the situation may be sure that Korea is a strategic point. Upon the salvation of Korea's thirteen millions may depend the saving of myriads of Chinese, Japanese, and only the All-knowing Accountant can tell how many others.

Korea lies in the pathway of the three great, neighboring empires, China, Japan and Russia, in their traffic, as well as when they go to war with each other, so their highways are open to Koreans.

The manner in which Korean civilization is being improved by Christianity is their great object lesson, for the miracle of evangelism is being wrought under their very eyes. They cannot help seeing the changed homes and the material prosperity that come from the honesty, thrift and godliness that true Christianity always brings. Korean blood, language, habits, social, domestic and religious customs are similar to their own. Koreans will not have to spend years in getting acquainted with those people, as Americans must. Those Orientals are, in the main, of one type.

X

Koreans are possibly more patient and slow than other Orientals, from their centuries of hopeless oppression, their steady fight with gravitation, in their long, meditative walks, while they stumble along toward the rayless gloom of heathen graves. Time which the others put into literature of one sort or another, they have used in thinking. Though that was little more than mental gymnastics, and was always handicapped by their beliefs in the malignity of demons, yet it gave "staying quality" to their Eastern brilliancy.

Like other peninsular peoples, the Koreans are self-confident, able to use to advantage the strength they gather. The hungry, inhospitable sea cut them off from their neighbors, and threw them on their own resources, so they came to think themselves equal to anything they were obliged to face.

Similar circumstances gave Americans this type at the outset. Between a trackless, tempestuous ocean, and dense forests swarming with savages, they had to take care of themselves, and, naturally, they came to think that what they couldn't do, others need not attempt.

That trait has continued, and has been accentuated in those states that are peninsular. New England is wide open to Americans only on its New York side; Michigan, where it touches Indiana and Ohio; and Wisconsin where it is bounded by Illinois. The people of each of these peninsulas are marked by courage and self-reliance. As a token of that, five of our greatest universities are within their bounds.

Those peninsular mountaineers of Korea might sweep like tornadoes of living flame, with their purifying message, over the attenuated people within their easy reach.

One who had lived fifteen years among the "topknots," as she calls the Koreans, and who loves them as her own, says they are like the Irish, impulsive, warm-hearted, brilliant, generous and daring. The English have seen how persistently

the Irish have resisted all efforts at Saxonizing them, and that under all disadvantages they have borne their part in literature and war, and when some hard exploit was on hand — like the South-African war, for instance — the English have felt their helpful force. An Irish woman was asked in court what race her people sprang from. “Indeed!” she replied, “they never sprang *from* any. They always sprang *at* them!” Americans, who are one-fifth Irish, and whose bravest and best have Irish blood in their veins, would hardly have to think twice to know what such a people could do, with their unflinching devotion, and with an aggressive type of genuine Christianity that satisfies every need of their ardent souls. If the Chinese, who are the Germans of the Far East, and the Japanese, the French, were brought under the teachings of the brave, never-give-up Irish of Korea, with the Pentecostal baptism of 1907, their conquest for Christ would be sure.

Korea is a beautiful country. When the sharp, nimble, industrious Japanese who have taken it over, have covered its hillsides with trees, connected it by rail with all its neighbors, and this former Hermit Kingdom has become thoroughly Christianized, it may be the sanitarium of the Orient. With its sea air, its picturesque hills and its equable climate, Korea may be one grand Pentecostal encampment, to which multitudes will flock for the healing of soul, as well as body.

XI

The immediate, complete redémption of Korea is more than possible, it is probable. We may have faith in an enterprise that is carried on by a people, for and among themselves.

The Korean revival illustrates the Reader story of the old lark and her young ones. When the mother-bird came home from foraging, her larklets were in fluttering terror from having overheard the farmer tell his son to go and ask their neighbors to come and help harvest that field. She laughed away their fears, and so she did the next day when he told the young fellow to ask help of their relatives, but the third day, when he said, "We must go at the job ourselves," she said, "Now, my little dears, we'll have to be flitting. When people take hold of their own work, it has to be done". The old saying is, "The Lord helps those who help themselves," and that the Koreans have certainly done.

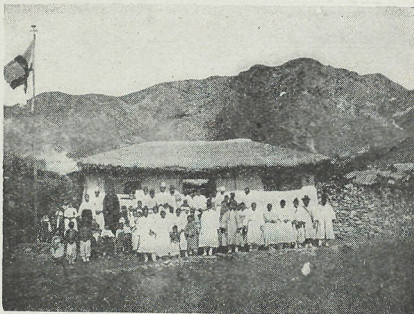
It was regarded a great victory in China when one of its native preachers struck out for self-support. He said, "Poor as we are, Chinese Christians can take care of themselves, and let the Americans send their money to those who don't know the benefits of the gospel, or care enough to give for its support." Almost from the first, Koreans have been helping themselves. As soon as they were fully saved they made up their minds that they must have churches and schools. To reach their heathen neighbors they must have houses for worship to which they could invite them. To insure their children's future, they must have places where they could be taught; and the mothers must be helped out of their black ignorance. They, too, must know the Jesus doctrine. The Americans have so many other lands to look after, they can't do all for Korea. It must take care of itself. We must do our own building as much as we can — and at it they went.

The eagerness of the heathen to hear the doctrines that had so transformed their neighbors and their homes, soon

crowded them out of their little mud churches, and even now that they have larger and more comfortable houses of worship and teaching, they often have three distinct congregations at each service. One waits outside while another worships, then that one gets out at one door and a second congregation comes in at another. Then that one goes out and a third comes in to hear the same truth.

They always sit on the floor in their churches, and frequently they each can have only the space of a sheet of foolscap, so packed are they. Some of them walk many miles to get even that scant privilege of worship. They have no clocks

or bells, only a flag pole with its banner flying when a service is on. Many of them come Saturday afternoon, so as to be in time. They have no money to buy food, so they bring enough rice to feed themselves till their return. A thousand



A KOREAN CHURCH

pities that we could n't send them some of our fine city churches and the risky luxuries of our Sunday dinners. Better still would it be if we would live more simply, and send them the money so saved to build them more and larger houses of worship.

We have often seen on a Christian woman's table unnecessary food enough to pay the dues in the Woman's Foreign Missionary Society a whole year, and when we told her of the wretchedness of heathen women, and the chance to help them,

she would reply, as innocently as a two-year-old child could do, "I would love to do something for them, but I can't afford the money, or the time." With that dyspeptic table, and the hours that had gone to its make-up staring her in the face, she was as blind as a mole to the account she would have to render when God asked, "Where is thy sister?" We have cried, "Lord, open the eyes of all women to see, and make their hearts to feel their responsibility for others."

When Miss Estey, in Korea, began to train the native Bible women, as they had no money, she gave them a chance to tithe their time. The men-converts had already set the example, by pledging one-fiftieth, one-twelfth, one-tenth, one-half of their scant hours and days to carry the gospel to their heathen neighbors. Women whose hands were full to overflowing, were glad to give one, two, three, four days a week to the same service.

It was a great privilege for them to clamber over mountains, through tiger-haunted wildernesses, sometimes marking the rough paths with the blood of their worn feet, rejoicing that they were counted worthy to suffer for Him to whom they owed everything. Their clothing was the coarsest and plainest. They had given all of their ornaments to the Lord's work, sometimes even their wedding rings, which they greatly prize. Their food was the scantiest and poorest, rice mainly, which they carried with them, to keep them from starving when they went among the heathen.

XII

Koreans are generous to the limit of their ability. One way those poor families had of raising money to build their churches and schools, was to lay aside a handful of rice when the meager quantity was measured out for a meal. When enough had been saved it was sold, and its proceeds put into the treasury for the work of Christ.



KOREAN SCHOOL

If we would save from our luxuries, as they do from the necessary things, Missionary Secretaries would not lie awake nights puzzling over poor Robbie Burns' problem of "making two guineas do the work of five." Missionaries would not

have to stand helpless before open doors, which, as one said, "are fairly off their hinges, indeed, the whole side of the house is knocked out." They would not have to bear that heaviest cross, glorious harvests unreaped, while they are tied, hand and foot, by their cut-down appropriations. Word would ring all along the line, "Money enough to send all who will go, and all that is needed for the work!" Each would spring to his service, with the joy of the well-sustained.

Among them one man was counted quite rich because he had an ox for his farm work. When the little Christian community began to pinch and save to get a few dollars to put up their church, he gave all he possibly could. But the work came to a standstill, for with all their ingenuity they couldn't raise another dollar. The *rich* man said, "I must sell my ox, and put in the money." That started the building along, and they soon had a place where they could gather their heathen neighbors to hear the good tidings of great joy. The next spring the man and his brother pulled the plow through the hard ground while their old father held the handles. A furloughed missionary told the story to a Western audience, adding the fact that the forty-five dollars that the ox was worth saved the day for Christ in that little community. At the close of the service a big-hearted farmer came up and handed him forty-five dollars to buy that man another ox. His word was, "That Korean brother sha'n't pull that plow another season."

If we could let all the good people here at home know how those converted Koreans endure everything to get everybody whom they can reach to come and be saved, they would deny themselves in a thousand ways to help them win their whole nation to Christ.

XIII

There are many things that we may learn of these Korean converts. We must have the same type of godliness, and the first step toward it is absolute surrender to the Lord.

The Koreans loved their little mountainous peninsula so dearly that they shut themselves up as a hermit people, in ignorance and poverty, to protect themselves from the three great Empires, China, Japan and Russia, that were watching for a chance to swallow it.

Korea was like a small, hunted thing that had run up a tree to escape the three big mouth-watering dogs watching it. When the great war brought down its refuge, and it could hold out no longer, its poor heart was broken.

While Christianity could not save the nation politically, it could do far better. It could give the knowledge of Him who "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The Koreans, bright and brainy as they were, had passed their country off as a political nonentity to preserve themselves from the three empires. When they were taken over by Japan, they could easily step down and out as individuals.

Few people make the uttermost surrender so long as there is anything left to bolster their importance. God has usually to take away every prop before one will humble himself enough to lean entirely on Him. The way up to the Delectable Mountains, the

"Mountain-top freedom of generous souls,
Where grace, not in rills, but in cataracts, rolls,"

lies through the Valley of Humiliation.

In helping these Koreans, we are also helping their neighbors. They have their Home and Foreign Missionary Societies, and their Sunday School Union, all working to the limit of their

power and their hands are more than full. They need sorely our money, our attention and our prayers.



COUNTRY TRAVEL IN KOREA. MRS. SCRANTON IN CENTER

Their complete surrender and unwavering faith have given them a type of piety that we must have if we would get the whole world to Christ. It makes no compromise with sin. It shapes their home-life. If a man has two wives, he knows that the one he married first is the real one, and the other must be sent away, no matter how much he loves her more than the first one. Instead of driving her out to shift for herself, he must make the best provision for her that he can, but he must give her up entirely.

Theirs is the straight, plain, old gospel, enforced by the Holy Spirit. They take the Bible "line and plummet," to make right their life and walk.

XIV

The missionaries were wise enough to let the Spirit of God take care of His own work. They were not used to such manifestations of Divine power among Christians at home, and some were inclined to criticise and demur, but when they saw the good lives of the fully-saved Koreans, they believed that the work was of God, and they were glad to leave it in His hands.

There were no consecration-made-easy methods, but a thoroughness of surrender and crucifixion, like the later experience of Bishop Mallelieu. Though a zealous minister of Christ, he felt that his life did not tally with his preaching, so, with New England thoroughness, he put himself under influences that would be most likely to remove the discrepancy. At a camp meeting where full salvation was urged upon all, he went to the altar. Turning to a choice, ministerial friend, he said, "I'm going down there to get help for a thorough job, and I want you to stand by, for I shall die hard."

The baptism that he received, and the anointing that followed, made him the bishop that could "ride and tie" through Texas. That meant going through a new country, living as frontiersmen did, two men traveling with one horse, hunting up the "few sheep in the wilderness." The bishop would ride two or three miles, tie the horse to a tree, and go on afoot. The pastor would walk till he came to the horse, mount, and overtake the bishop, and ride on two or three miles, when he would "tie up," and leave the horse for the bishop.

That was not a palace car nor episcopal automobile, but it was good exercise for bishop, pastor and frontierspeople, and it laid firm foundations for the work of God.

The Koreans, like Bishop Mallelieu, had died hard. They counted not their life dear unto them, "for the excellency of the knowledge of Christ," and they could trust Him for gifts needed in His service. When a church was to be built, they

began it, whether or not money was in sight, and trusting Him, they never failed.

Every Christian ought to have "like precious faith." If one cannot trust God for easy, outside things, how can he believe to get the unseen and spiritual? Unless one can trust Him for money to build the church, he can hardly hope for the spirituality that makes the church worth the trouble of building.

The Koreans learned, also, the harder lessons to which we would do well to give closer attention. They found it was one thing to dig their neighbors out of the bogs of heathenism, and quite another to help them to a steady, reliable Christian life. When any of the converts wavered, the others had all-night prayer for them. They found that one of the best things to keep them alive was plenty of spiritual exercise. They must all be kept at work for the Master. As Chalmers said of the early Methodists, they were "all at it, and always at it." Presbyterians, as well as Methodists, took up the old Wesleyan class system — setting one to look after the spiritual welfare of a dozen or more who seemed less efficient.

All must have part in their social meetings and their exercises were anything but conventional. It did not occur to them to have the pastor and a few official men, who might have a "fatal facility of speech," do all the talking and praying. Weren't they all alike needy? They all got down and prayed aloud, at once. There were low, deep, intensely earnest breathings-out of the petitions of hungry souls, that seemed, even to the fastidious, like the music of a great organ when a strong hand strikes many harmonious keys at once under the power of a majestic theme — expressing the deepest humiliation and the sweetest trust.

When we let the Holy Spirit breathe His great symphonies through the souls of believers, the prayer-meeting becomes the most attractive service of the church. They have in Korea one of the largest mid-week prayer-meetings in the world with an attendance of eleven hundred.

XV

In these days, when God is ordering to the front His long-silent contingency, His daughters, the prophecy of the better time is being fulfilled. "The Lord gave the word, and great was the host of women that published it." Missionary and temperance women who have been among the first to obey, must see to it that their meetings are deeply spiritual, every word given by the Lord, and uttered as in the presence of the Master of Assemblies.

The Korean Bible women are helping this prophecy come true. Spirit-taught, they know many things that we in America call the "deeper truths."

When a contagious disease breaks out in a community — and their living places are seldom free from the deadliest, small-pox, cholera and the like — they have no specialist nor sanitation to depend on, so they go directly to God and entreat Him to stay the plague.

When one who was specially used of God in the salvation of souls was in the last stages of cholera, they met and prayed fervently that the precious life might be spared, and it was. When she went about her work again, they were not timid in saying that the Lord raised her up in answer to prayer.

An American lady physician, very dear to them, was given up to die when suddenly she began to get better. It came out that the Korean women had met, night after night, to pray God to spare her to them. She was ready to say that God had given her back to the work through their prayers and every added hour must be used among them for His glory. Those simple-minded Christians seemed to know, by spiritual insight, that the imperilled ones had lost their grip on life, possibly through hard work or homesickness, and were unable to make a good fight, single-handed, against the last enemy; so they went into the struggle with them, and wrestled in prayer till they prevailed.

Those Korean converts, saved from black heathenism by the blood of the Son of God, had the fulness of the fruits of the Spirit, love, joy, peace and all the glorious nine — as every one of us ought to have — and that gave them a great love for the Bible.



THE HOPE OF KOREA

Before that, it was the rarest thing to find a woman that could read, but many of them picked up the little knowledge in some way, so that they could read the blessed Book of Life. They committed to memory large portions of it. Young girls in our schools can repeat whole books of it, with every word in place, giving chapter and verse, and without mistake.

One man walked a hundred miles to have the pleasure of repeating the Sermon on the Mount to Dr. George Heber Jones. He sat down on the floor — the Koreans don't use

chairs — and recited the three long chapters in Matthew without one slip.

Dr. Jones thought that perhaps it was a mnemonic freak and of no particular spiritual use, so while he spoke kindly to the man of his industry and wonderful memory, he told him that the main thing was to practise those beautiful precepts of our Lord.

“Oh, yes,” replied the Korean; “that was the only way I could learn it at all. I’m a poor, stupid farmer knowing only just enough to read the blessed Book. I tried hard to learn it, but it wouldn’t stick till it came to me to commit a little at a time, and go out and practise it upon my neighbors. Then I found I could remember it.”

If we would let the Lord teach us in a similar manner, we would probably be a thousand times better Bible students. Let us all try it.

With the tides of God’s love surging through those Korean hearts, they had nothing to say about the “cross” of trying to win souls to Christ. All hardships were endured joyfully for the love of Jesus constrained them. Roosevelt said in Carnegie Hall, New York, during the great Missionary Ecumenical, “Some people pity the missionaries, but I say, ‘Pity the people who pity the missionaries.’”

There is great joy in sacrificing for the establishment of Christ’s kingdom in human souls. Success in that work is measured by our dependence upon the Holy Spirit. For instance, in some of our district missionary meetings in Indiana, when we had laid it upon some timid, self-distrustful woman to organize an auxiliary on every charge on her district, we would gather about the altar, and pray that the Spirit of God would give wisdom, courage and strength for the work, and the light of victory would come into her face when she heard His whisper in her heart, “My grace is sufficient for thee,” and she would respond, “I can do all things through Christ which strengtheneth me.”

Exercise like that gives robust, spiritual muscle in America as certainly as it did in Korea.

Owing to the scant pastoral care that could be given to the crowds that wanted to join the church, the door of admission was made as narrow as it could well be. In addition to the questions asked a candidate here in America, each was obliged to answer another one, far harder than the others. "Do you know of any souls you have won to Christ since your own conversion?"

If the applicants for church membership said, "No, I do not," they had to wait outside till they could give an affirmative answer. One missionary says that in a class of two hundred which she saw so examined, all but two said "Yes," and one reported ten whom she had won to the Lord. Such a question might thin out some of our flower-bed churches.



WOMEN WHO GIVE TWO-THIRDS OF THEIR TIME

time nor money to spare.

The tithing of time that the Korean converts have taken up so gladly, is no light matter. When a woman has a large family on her hands, that must be taken care of in an exemplary manner, and her husband can earn only thirty cents a day at most, the whole household having to make shoes, hats, or something, to piece out the income, one would say there would be neither

We comfortable American Christians may have to cut down our expenses, so that we can help them climb up out of the horrible pit of heathenism.

They must have places where they can come for careful instruction and spiritual refreshing lest their experiences become stale and worn out.

Kept at their best, under the power of the Holy Spirit, they may be used of Him not only to purify the homes of their own country, but those of the nations about them so that the religion of the Far East shall be that of our Lord Jesus Christ.

XVI

There must be a future for those who do their best for themselves. Everybody is — or ought to be — ready to help them. Give them a little aid, and they will do wonders with the courage and energy that conquers the many obstacles.

We can hardly see how those Korean women keep soul and body together with all they have to go through. Their self-denial is a perpetual marvel. They give us to see how God can take a small, subjugated people, and make it a missionary foundation for the Far East.

Their self-denial keeps alive their zeal for Christ. A recent letter from Chemulpo, the seaport of Seoul, the capital, tells that during the long and tedious imprisonment of the one hundred and six Christians who were accused of a conspiracy to assassinate the Japanese Governor General, instead of sitting down to bewail the hard fate of their relatives and friends, the Christians at Chemulpo betook themselves to prayer. Though there were no foreign missionaries among them, the Spirit was poured out on them "as at the beginning." The revival had the vigor and depth of that of the old days, when there were such manifestations of Divine power. Converts like these don't need much help to make them a mighty force in the evangelization of the regions beyond.

It will save the home church tens of thousands of dollars to win to Christ, through them, not only all of Korea, but their near neighbors who are now reaching out eagerly to know the true God.

You are asking how much has been done toward the establishment of our Bible Training School. There is only a bare lot with an abundance of waiting material — eager students. As soon as it was known that such an institution was planned, there were a great many applicants for admission.

But how could they be housed? It takes more than an empty lot and eager students to make a school. Where there's

a will there's a way. Miss Albertson and the ladies working with her began by sifting the applicants. They could put only about so many under any sort of a roof. They must take the very best. At the close of the third year, their enrollment was forty-three. They could have had twice that number, if they had had space for them.

Then they prepared a course of study — three years for those who could not read and write, and a shorter time for those who had had that amount of education.

They housed them by packing them in little cabins with mud walls and floors, standing on property owned by the Board of Foreign Missions. It was years before the missionaries could finish the translation of the whole Bible so that the students could have their main text-book.

The girls at the Ewa (pear-blossom) school are in training to be the teachers in the little villages scattered all over the country. But there are not nearly enough of them to go around. So these Bible women are trained to start the schools, and get them under way by the time the pear-blossom girls are ready to take them. Each goes to a village and gathers the women together, and teaches them doctrine enough to get them to Christ. She insists that the converts go at once, and tell their neighbors about Jesus, the best Friend women ever had or will have. Then they must learn to read, so that they can study the Bible, and to write, so that they can send word about their work.

A slender equipment to be sure, but a thousand times better than giving a few young girls an elaborate education for them to enjoy selfishly, while the great mass of home-makers stagger on in darkness down to death. If we stand by those Bible women, giving them proper support and encouragement, and steadying their faith, even with that little training, the Spirit can through them "turn the world upside down."

The first class that this unhoused Training School graduated was four of the most advanced. Each of them will be a leader in the district where the Lord gives her work.

All through their time of study, they go out once a week to teach the women in the little villages, some of them walking nine miles out and nine back to preach to the poor heathen, who, but for that message, would never hear of Christ and His salvation.

The men so prize the privileges of a Christian home, and of having their children under the care of good mothers, that they are glad to have their wives go to the school and learn to do the work for which they are preparing. With their keen insight, they see that God has put the key to the situation into the woman's hand, and they are willing to take the discomfort of a radical change of base for the sake of Christ and Korea.

Years ago, we spent a month in New Orleans trying to establish a work something like this among colored women. One day we were explaining it to them, and, twenty or so of their pastors being present, we appealed to them to corroborate what we had said. One of them whom they called Emperor William — whether or not it was because thirty-one thirty-seconds of his blood was of the dominant Anglo Saxon, I couldn't say — made a response quite to the point. "Brethren, the lady is right, and all right in what she says. The fact is, we've been in such a hurry to scramble up out of the pit where slavery put us, we've done next to nothing to bring up our women, and you'll see they'll pull us down faster than we can climb up."

Korean men have the rare grace of humility to such a degree, that they are willing to let their wives come up alongside, and even go ahead of them, if the impartial God has given the requisite number of "talents." But then, their conversion has helped them to "a deeper work of grace" than most good people dare claim.

All these things being so, surely we will do all in our power to help them. All in our power! Those four words take our breath away! With self-denial like theirs, what would that mean in this rich, prosperous America?

XVII

They say Americans dig their graves with their teeth, and with the tables they set. Beside those of the common folk the other side of the world, there is more than a ghost of truth in the saying.

In Indiana, where the people are most hospitable, we sat alone at breakfast with the lady who entertained us after a missionary meeting. While we ate, we added many sad facts to what had been said the evening before, and waited for a response. Nothing but a life membership would have satisfied us.

“Yes, I’m awful sorry for those poor creatures! I would like to help them; but I can’t afford the dollar a year to join the Society. Wish I could.”

The table fairly “groaned,” as the old story books would have said, and we knew we would groan in response, if we more than tasted of the fruits, stewed and preserved, cakes, pies, meats, vegetables, etc. We were among the most liberal people in the Branch — the Northwestern — but we had to say a word, for the dear woman was as blind as a new kitten. We were housekeeping, when we had a chance to stay at home, and we proceeded to show her that enough could be saved from that breakfast table, to the comfort and safety of all concerned, not only to pay her dues for a year, but from the surplus she could soon get enough to make herself a life member.

We knew a man who used to call the dessert the “superfluity.” He said, “You eat all you need, and then they bring on their superfluity, all sweetened and seasoned to tempt you to eat more than you need at the risk of your digestion, and consequent shortening of your usefulness; an ungodly performance — I don’t care who does it!”

We wonder if an Anti-dessert Association wouldn’t be a good addition to our Society — organized with a proviso that every penny saved from desserts should go to some special

work. With that help, how long would it take us to get money enough to build our Training School?

Hygienists tell us that tea and coffee are not good for the nerves of such a hustling sort as Americans are. Missionary women usually cut out wines and tobacco any way, but perhaps the men of their households are not yet up to that degree of self-denial. Suppose you set about winning them to it!

Miss Albertson says Korean women seldom assert their opinions — a habit that women fall into when they are not consulted about the management of affairs. It makes them tricky, but there might be a modified use of it that would be all right.

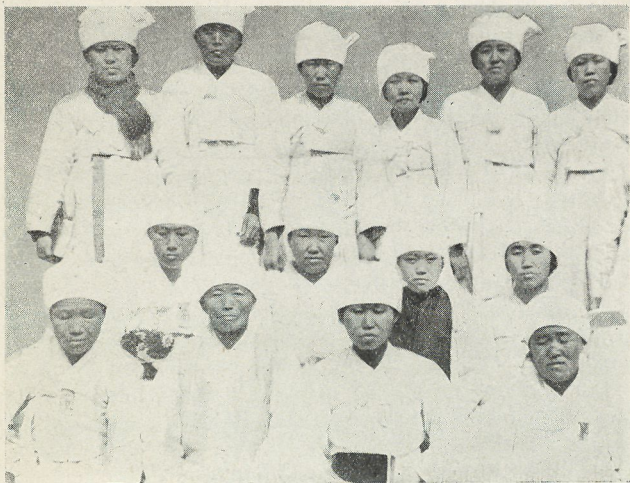
If Korean women differ from you, they take the Socratic method of asserting one little point and then another, and the first you know they have brought you around to their view of the case, and the beauty of it is, you find they were right in the matter.

Try that method on the men under your influence who use tobacco and other injurious things, or any other expensive and dangerous luxury, and you will be pretty sure to win out, and you can save at least a hundred dollars a year for missionary giving.

In a meeting in Indianapolis, we were urging this point of self-denial upon the women, that they might make themselves sacrifice life members. One young girl, the daughter of a superannuated preacher, said, "I think of one thing I can go without. I did want a pretty, white dress. All the girls have them, but I give it up for the sake of heathen girls who have nothing at all that they want." Now that she stands beside her husband at the head of one of our colleges, we wonder if she trains the girls to deny themselves for others as she did herself.

In a similar meeting at the Wisconsin conference we tried to get twenty sacrifice life members. A lady sat just before us — the room was small — and we were interested to note

the working of her fine, intellectual face. We knew the "weather signs," for we had spent many a year in a plain, little parsonage, where every penny had to do its utmost to keep the place in even scant taste and comfort, for our Great Heart, who had left a lucrative profession for the itinerancy.



SOME OF THE TITHERS AND BIBLE WOMEN

To keep the talk going while we waited for them to make up their minds, we said, indicating the one before us, "Here is a lady who is under conviction. We think she'll come through pretty soon." She smiled, for she knew that we saw that every article of her dress showed care and economy. Presently she said, "I've come through! I'll venture it, though I don't know how to economize more closely."

In a few days we had a letter from her enclosing the twenty dollars. She told us of her struggle of faith to say she'd

give it and she expected to be years in making it out but a given-up debt had been paid and she added, "I am sending it all, for fear it will go into something else; there are so many ways to use money on our poor, little charge."

Five dollars will give one a "share" in our Training School. One who will sell twenty copies of this book, may be a shareholder; only she must be sure that the five dollars is sent to her Branch treasurer, and credited to this fund. And we hope she will add to her gift daily prayer that the women under instruction there may be yet more deeply baptized with the Holy Spirit, for the work of helping win the Far East to our Lord.

XVIII

In training Korean women to win souls to Christ, we may be helping all Asia, and the islands of the sea. Under the anointing of the Holy Spirit, their light will shine forth brilliantly on the long-oppressed, brain-benumbed women of their next-door neighbors — the hardest for us to reach. The Pentecostal flame cannot be shut in. We must make way for it that the great, world-wide revival may sweep over the Orient. It will be mightily effectual in showing what Christianity can do for the uplift of the home, the school, the community, the state, and for general betterment.

One of the first Salvation Army men we ever heard speak, said in a London "Free-and easy," "The first thing I did when the Lord spoke peace to my soul was to borrow a pin and fasten up my old rag of a coat. I did n't know till that minute how ragged I was. That's what Jesus will do for you, boys! He'll show you how ragged you are, and the next you know, He'll have a good coat on your back. All of that, besides taking away your gin and rum, swearing and tobacco!" That was a sermon that told tremendously on the poor "boys."

The type of godliness that the Spirit has given the Koreans, and of which they have no monopoly, emancipates women, and that makes clean the home, which is the first step toward a nation's salvation.

The first lady doctor we ever saw, we harked for the daggers in her gentle voice. We were sure there must be horns sprouting under her smooth bright hair. But now we have women doctors, plenty and skillful. The Koreans have been quicker to learn than we that "in Christ Jesus there is neither male nor female, but ye are all one" in Him. They not only give women full liberty to teach and preach, but they encourage them to become physicians and nurses. They don't stop half-way. They understand that the measure of the gospel's power in the homes of the people is the measure of the

nation's regeneration. Their men, like Philip the evangelist, do not try to do the whole Christian work of the family. He had four daughters, virgins, which did prophesy. Paul defines prophesying as speaking unto man to exhortation, edification and comfort, and he declares it to be the best of the gifts of the Spirit.

Shall we not help those women who do such brave, patient, Spirit-blessed work, by giving them a place where they can be trained for the best service?

They can reach the children who are the "world's tomorrow" by teaching the mothers, and they know how to do that, being themselves mothers.

A missionary said she did her best teaching when she dressed the dear, little body of the baby that had left her, putting on its prettiest frock, brushing back its flossy hair, laying a rosebud in its waxen fingers, and then calling in the heathen women to look at it. They sobbed out in their astonishment, "You've fixed your baby up to go to a lovely place, and you expect to see her again. When ours die we throw their poor little bodies out for the dogs to eat. They have gone into darkness, and we have no hope of ever seeing them again. We want to know about your Jesus who has your baby, and who will take good care of her, and let you have her again when you die."

The message of mothers to mothers will touch the springs of a nation's life, and help mightily in winning it to Christ.

In the midst of those great empires, the Koreans are few and despised, but they are all the more likely to be used of the Lord. He has declared His choice of instruments — the things that are not, to bring to naught the things that are.

We Americans have only to turn back to the first page of our nation's history to see how He wrought out that problem for us. Our thirteen little colonies in revolt were a European laughing-stock but now we are ruling a hundred millions of people, and serving as adoptive mother to a continent full of

yeasty republics. The wise think that raising us up as an Arbitrer of Peace, seems to be God's last effort for the redemption of the race.

No one dares doubt that God can use those nationally-humbled, Pentecostally-saved Koreans to help prepare the Orient for the reign of the Prince of Peace.

Their work is at their door. Of similar speech and religions, their women, freed by the Lord, may move directly on the homes of the near-by heathen. They must be trained by missionaries to work strongly and well.

God seems to have put into the hands of American women the rod for dividing the Red Sea of Oriental heathenism. The Lord pity us if we fail!

South of the equator, the Southern Cross shines with rare radiance. The traveler, camping for the night, calls to his watchman as the jewelled Cross leads the slow-paced hours: "Watchman, what of the night?"

The answer comes back through the star-lit gloom. "'Tis past midnight, for the Cross begins to bend."

God be thanked, it is past midnight, for the cross of our Lord Jesus Christ is bending, not only to the sin-enslaved Koreans, but to the oppressed of all lands.

Women who have sobbed the long night through without God and without hope have caught its gleam on their foreheads. Their

"Feeble hands and helpless,
Groping blindly in the darkness,
Have touched God's right hand in that darkness,
And are lifted up and strengthened."

Through them we can send the message of freedom from sin to millions of other oppressed souls that are just stirring in their grave-clothes!

When they, too, receive salvation through Christ, the Redeemer, together we may "crown Him Lord of all."

WORKERS OF THE
WOMAN'S FOREIGN MISSIONARY SOCIETY
OF THE
METHODIST EPISCOPAL CHURCH
IN KOREA

When one becomes famous, we are glad to get even the names of those who have had a hand in the make-up of the great character. Korea has reached a place in the missionary calendar to insure the honorable mention of all who have borne part in the work. We have space for only a word about each, but we know it will be welcome. Our record may be imperfect, but God never forgets; and His "well done" is all that really amounts to anything. They who have His recognition and approval will "shine as the stars forever and ever."

Wherever possible we have left a blank space after the items where the owner of the book can make a note of any marked event in the life of the missionary named, as given in the General Executive Report — as "married," "home on furlough," "retired," "heard her," when and where; and a few pages at the end, on which to write a few words about all the new missionaries sent out.— AUTHORS.



MRS. MARY F. SCRANTON. The work of the Woman's Foreign Missionary Society in Korea was opened by Mrs. Mary F. Scranton. She was sent by the New England Branch in 1885. She opened the first school for girls, and later took up evangelistic work and the training of Bible women. She died in 1909, in Seoul, Korea.



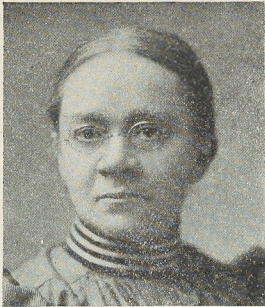
DR. ROSETTA SHERWOOD was sent out by the New York Branch in 1890 to medical work in Seoul. She married Dr. William J. Hall of the General Board in 1892, and two years later she went with him to Pyengyang to open medical work among the women there. After the death of her husband in 1894, Dr. Hall again entered the service of the Woman's Foreign Missionary Society. She has founded work among the blind girls and women and deaf mutes.



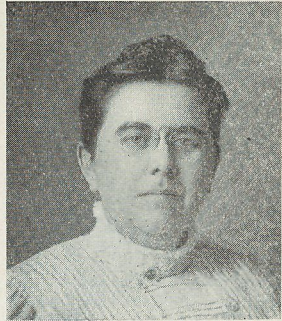
MISS MARGARET J. BENGEL was sent by the Cincinnati Branch in 1890 as the second representative of the German Auxiliaries to educational work in the Ewa School in Seoul. She married Rev. George Heber Jones in 1893, and pioneered the woman's work in Chemulpo and Kanghai.



DR. META HOWARD was sent by the Northwestern Branch in 1887. She began the first medical work for women in Korea under the Methodist Episcopal Church. On account of ill health she was obliged to return to America at the end of two years.



MISS LOUISA C. ROTHWEILER was sent by the Cincinnati Branch in 1887. She was the first representative of the German Auxiliary of the Woman's Foreign Missionary Society. She engaged in school and evangelistic work in Seoul. She retired from the field on account of ill health in 1898, and is at present Secretary of German Work.



MISS JOSEPHINE O. PAINE was sent by the New England Branch in 1892 as a teacher in Ewa School, of which she was the efficient principal for a number of years. In 1907 she was appointed to evangelistic and educational work at Chemulpo and the outlying circuits. She entered into rest in 1909.



MISS ELLA A. LEWIS was sent by the Baltimore Branch in 1891. She gave thirteen years of faithful service as a nurse in the Woman's Hospitals in Seoul, and as evangelistic worker in and about the city. She retired from the Woman's Foreign Missionary Society in 1904 to become an independent worker.



MISS MARY W. HARRIS was sent by the Cincinnati Branch in 1893 to educational work in Seoul. She married Dr. E. D. Follwell in 1894, and engaged in evangelistic and school work in Pyengyang until her return to the United States in 1912 for the education of her children.



MISS LULU E. FREY was sent by the Cincinnati Branch in 1893 to educational and evangelistic work in Seoul. As principal of the Ewa High School she has made that institution the leading school in the country for the education of girls.



DR. MARY M. CUTLER was sent by the Cincinnati and New York Branches in 1892 to the Woman's Hospital in Seoul. Her love and devotion to the Korean people is only matched by her thoughtful care of the health of the missionaries.



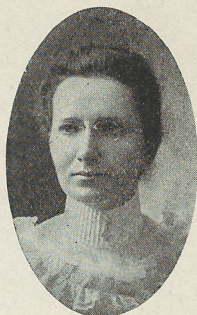
DR. LILLIAN HARRIS was sent by the Cincinnati Branch in 1897 to the Baldwin Dispensary in Seoul, and two years later she was transferred to medical work in Pyenyang. On the eve of her furlough in 1902, she died of typhus fever contracted from a patient.



MISS NELLIE PIERCE was sent by the Philadelphia Branch in 1897 to educational work in Seoul. She was married to Mr. Hugh Miller, agent of the British and Foreign Bible Society in Seoul. She has always continued her interest in the Ewa School.



DR. EMMA ERNSBERGER was sent by the Cincinnati Branch in 1899 for woman's medical work in the Lillian Harris Memorial Hospital. Besides her medical work she has had charge of the evangelistic work and day school at the East Gate. She retired from the Woman's Foreign Missionary Society in 1911.



MISS ETHEL M. ESTEY was sent by the New York Branch in 1900 to evangelistic and educational work in Pyengyang. Later she was transferred to Yengbyen, and for a number of years was the only Woman's Foreign Missionary Society worker in that large district. She returned to America on account of ill health in 1912.



MISS MARY R. HILLMAN was sent by the Cincinnati Branch in 1900. In 1901 she was appointed to educational and evangelistic work in Chemulpo and outlying circuits. Under her able and consecrated leadership the womanhood of the church throughout the wide-spread region attached to Chemulpo has been built up in the Christian faith and developed into a very efficient force in extending the work.



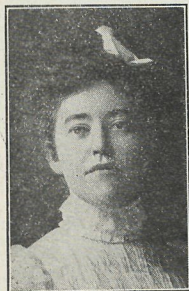
MISS MARGARET J. EDMUNDS was sent by the Cincinnati Branch in 1902 as a nurse in the Woman's Hospital in Seoul. She organized the first nurses' training school in Korea. She married Rev. W. B. Harrison of the Southern Presbyterian Mission in 1908.



MISS ALICE J. HAMMOND was sent by the New York Branch in 1900 to school and evangelistic work in Seoul. She married Rev. Robert A. Sharp, of the General Board, in 1903, and went with him to Kongju, where she opened the work among the women. After Mr. Sharp's death in 1906, she returned to America. In 1903 she again joined the Woman's Foreign Missionary Society and is devoting herself unsparingly to the work in Kongju and the circuits attached to it.



MISS LULU A. MILLER was sent by the Standard Bearers of the New York Branch in 1901 to school and evangelistic work in Chemulpo and outlying circuits. Most of her time is spent organizing and conducting Bible institutes throughout the wide territory assigned to her and Miss Hillman. God is wonderfully using her in this work.



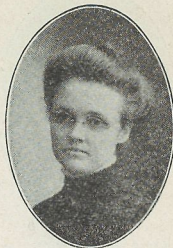
MISS HENRIETTA P. ROBBINS was sent by the New York Branch in 1902 to Day School and evangelistic work in Pyongyang.

MISS SARA H. MILLER was sent by the New England Branch in 1901 to educational work in Seoul. She retired from the field in 1903 on account of ill health.

DR. AMANDA HILLMAN went to Korea as a self-supporting worker from the Northwestern Branch in 1911.



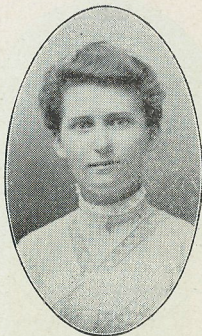
MISS JESSIE B. MARKER was sent by the Cincinnati Branch in 1905 as the Children's Missionary of the Branch. After one year in Chemulpo she was appointed to educational work in Ewa School in Seoul.



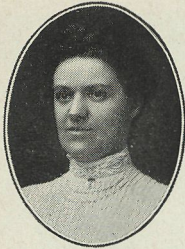
MISS MILLIE M. ALBERTSON was sent by the Cincinnati Branch in 1907 to engage in the work of training the Bible women. A training school has been organized in which the Southern Methodist Mission has joined, and an excellent location for a school building has been purchased.



MISS MINERVA L. GUTHAPPEL was sent by the Philadelphia Branch in 1903 to evangelistic work in Seoul. She returned to America in 1906 on account of ill health. She served as secretary for the Korea Jubilee Fund of the Woman's Foreign Missionary Society in 1910-1911.



MISS GERTRUDE SNAVELY was sent by the Philadelphia Branch in 1906. After several years of evangelistic work in Chemulpo, Kangwha and other circuits, she became the first resident worker of the Woman's Foreign Missionary Society in Haiju.



MISS ORA M. TUTTLE was sent by the Cincinnati Branch in 1907 to evangelistic work in Kongju, and later to educational work in Seoul.



MISS SARAH B. HALLMAN was sent by the Baltimore Branch in 1907 as a nurse in the Woman's Hospital in Pyengyang. In 1912 she married Rev. S. A. Beck, member of the Korea Conference and agent of American Bible Society.



MISS ALTA J. MORRISON was sent by the Cincinnati and California Branches in 1908. She was partly self-supporting. She gave two years of faithful work in the Woman's Hospital and Nurses' Training School in Seoul, and returned to America in 1910.



MISS E. IRENE HAYNES was sent by the New York Branch in 1906 to educational work in Pyengyang. She is our representative in the Union Academy for girls, conducted jointly with Presbyterian Mission at Pyengyang.



MISS HULDAH HAENIG was sent by the Northwestern Branch in 1910 to educational and evangelistic work in Seoul.



MISS MARY BEILER was sent by the New England Branch in 1910 to educational and school work in Haiju.



MISS OLGA P. SHAFFER was sent by the Cincinnati Branch in 1910 to evangelistic and school work in Kongju. In 1913 she was appointed to the Yengbyen Station.



MISS RUTH BENEDICT was sent by the New York Branch in 1910 to educational and evangelistic work in Pyengyang.



MISS HANNAH SCHARPF was sent by the Northwestern Branch in 1910 to educational and evangelistic work in Chemulpo.



MISS ALTHEA J. WALTER was sent by the Topeka Branch in 1911 to educational work in Seoul.



DR. MARY S. STEWART was sent by the Philadelphia Branch in 1911 to medical work in Seoul.



MISS GRACE L. DILLINGHAM was sent by the Pacific Branch in 1911 to educational work in Seoul.



MISS NAOMI A. ANDERSON was sent by the Northwestern Branch in 1910 to be superintendent of Nurses' Training School, and to the East Gate evangelistic work.



MISS OLIVE F. PYE was sent by the New York Branch in 1911 to educational work in the Ewa School in Seoul.



MISS GRACE L. HARMON was sent by the Northwestern Branch in 1911 to educational work in Seoul.



MISS MARGARET I. HESS was sent by the Cincinnati Branch in 1913.



MRS. RUBY L. KROOKS was sent by the Northwestern Branch in 1913.



MISS CHARLOTTE BROWNLEE was sent by the Cincinnati Branch in 1913.

OTHER WORKERS

There is another list of workers, whom it is not possible to name here, equally consecrated and devoted with those already given, whose record is necessary to complete any fair and just statement of the work done among the women of Korea. They are the wives of the missionaries, who give their services gladly to the work of the Woman's Foreign Missionary Society. In many instances they have pioneered the work.

The work done by Christianity in training and developing strong and forceful character among the women of Korea can never be adequately measured. Among the large number who have risen to prominence two stand out pre-eminently.



DR. ESTHER KIM PAK, after getting the elements of an education in Ewa School, came to America, completed her medical course, and had the honor of being the first Korean woman to receive a degree from a Western school. She returned to Korea under the Woman's Foreign Missionary Society, and gave ten years of service to the medical work in Pyengyang. She died in 1910.



MRS. NANCY K. HAHR got her start in Ewa School, then came to America at her own expense. She graduated with the degree of Bachelor of Arts in Ohio Wesleyan University, the first Korean woman to receive a literary degree in a Western school. Since her return to Korea she has been connected as a teacher with Ewa School, and is, at present, an able assistant in the Bible Woman's Training School in Seoul.



