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THE WORK OF THE PRESBYTERIAN CHURCH
FOR THE WOMEN IN KOREA
AND A SUGGESTED PROGRAM FOR THE FUTURE

By

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CHAPTER I
INTRODUCTION

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INTRODUCTION

A. Statement of the Problem.

Korea, spoken of now as Chosen, is unknown to many people, and of little significance in the affairs of the world today. She is not important from a commercial standpoint, nor is she famous as one of the beauty spots of the East. In comparison with the ancient land of China she cannot be considered outstanding from an historical point of view, though the history of the city of Pyeng Yang, the great mission centre, dates back to the time of King David.

Wherein then lies her importance? In that she claims the attention of the Christian Church as a mission field. In no field of foreign mission enterprise, unless it be Africa, has there been such wonderful and rapid advance in the history of Christianity, and such marvelous growth in the development of the work -- especially has the work among women been unprecedented in reception and progress. The Church in Korea has been compared to the Early Christian Church and truly the work there shows the power of the Holy Spirit to a marked degree.

B. Importance of the Problem.

Nearly fifty-two years ago the first Protestant missionaries set foot on Korean soil. When we pause to see what has been accomplished we stand amazed at the results. So in this paper, it is my purpose to show these results as they affect the women of Korea, to look at the Christian woman there today and to compare her with her mother and grandmother who did not know Jesus Christ.

All mission work naturally follows these three lines: evangelistic, educational, and medical, as they are called, though the aim and purpose of all is evangelistic. These different types of work are carried on by the following agencies: schools, hospitals, Bible Institutes, and Bible Classes. In noting the change in the Korean woman we shall see how each one of these agencies has made some contribution to her development and spiritual growth. So we shall consider the Korean woman in relation to the different phases of the work as: Bible Institutes, Bible Conferences, Teachers Training Classes, Daily Vacation Bible Schools, Academies for Women, Schools for Older Women and Widows, Hospitals, Baby Clinics, Evangelistic Centres, Schools for Nurses, and the Church and Sunday School in the Community.

C. Method of Procedure.

In discussing this subject we shall first give

a brief history of Korea, of its people, and their customs and religions. Then we shall take up the origin of the work in the following order: first, the work done by the Catholic Church; second, the beginning of the work by the Protestant Churches in Korea, and especially by the Presbyterian Church.

The development and organization of the work as a whole, will next be considered. The marvelous growth of the Church from a small group of believers in the beginning to a strong, self-supporting, self-governing, self-propagating Church will be noted, with especial emphasis upon the work and growth of Bible Conferences and Bible Institutes. An account of the organization of the native Church will be presented, to be followed by a brief resume of the medical and educational work of the mission.

In the following chapter the methods of missionary work among the women will be discussed: first, by sketching the Korean woman of fifty years ago; second, by giving a brief account of the early efforts of the missionaries among the women. The medical, educational, and evangelistic work for women will be considered, with especial emphasis on the direct evangelistic work. There will be given an evaluation of the results among the women, from the standpoint of the medical, educational, and evangelistic work, showing by contrast the great change wrought in her life through the Gospel of Jesus Christ. This will be followed by a presentation of a suggested program for the future.

D. The Sources of Material.

The sources of information used by the writer have been: first, the writer's intimate contact with the work; second, the mission records and reports, including the personal reports of the early missionaries; third, the various books and articles written on Korea, especially "History of the Korea Mission Presbyterian Church U.S.A., 1884-1934," Harry A. Rhodes, Editor; "Religions of Old Korea," Clark; "The Call of Korea," Underwood; "Korean Sketches," and "Korea in Transition," Gale; "The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. June 30-July 3, 1934;" "The History of Protestant Missions in Korea, 1832-1910," L. George Paik.

CHAPTER II

ORIGIN OF THE WORK IN KOREA

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ORIGIN OF THE WORK IN KOREA

A. Description of Korea and Its People.

1. Location and Size of Korea.

Korea, formerly known as the Hermit Nation, and called the Land of the Morning Calm by the Koreans, has also been called "the highway of the nations" in the Far East, because of its strategic position between China, Russia, and Japan, just as Palestine is so called in the Near East. Korea is a peninsula six hundred and sixty miles long and one hundred and thirty-five miles wide, being about half the size of Japan and about equal in extent to Kansas. The country is divided into thirteen provinces and has a population estimated at twenty millions.

2. The People of Korea; Origin, Characteristics.

As to the origin of the people of Korea, the following statement is made:

"Although the ethnologists are still debating as to the origin of the Korean people, the indications are that they are a mixed race with the Mongolian element predominating in the north and the Caucasic (Japanese) element in the south. --- However, there are indications of an original people when this invasion from Japan, China, and the far north, took place."¹

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1. Rhodes, Harry A.: History of the Korea Mission Presbyterian Church, U.S.A., p.28.

The Koreans are a responsive, friendly, likeable people, being endowed with a keen and appreciative sense of humor. They show a spirit of hospitality and kindness to foreigners as well as to their own people. Although the Korean man sometimes shows evidences of having been spoiled by his mother, the Korean woman is generally steadfast, faithful, and energetic, facing life and its problems with courage and forbearance.

In the "Call of Korea" are the following statements:

"Intellectually and physically the people come half-way between these two great nations, (China and Japan.) They are not as phlegmatic as the Chinese nor as volatile as the Japanese.¹

"The Koreans are intellectually inclined; the national ideal is the scholar. Whereas in China the cast of mind is commercial, giving us a nation of merchants, and in Japan it is military, giving us a nation of warriors, in Korea it is literary, giving us a nation of scholars.

"There has been manifested, according to Korean history, an initiative among her people which seems almost absent in both her neighbors. In the past, at least, when the need presented itself, formerly undreamed of expedients were at once forthcoming."²

3. The Religions of Korea.

The three early religions were: Shamanism, Confucianism, and Buddhism. Later a cult known as the Chundo Kyo grew up, which has a following today estimated

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1. Underwood, Horace G.: The Call of Korea, p.45.

2. Ibid., p.46.

at about three hundred thousand. The oldest of all the beliefs of Korea is a form of Shamanism. It was there before Confucianism or Buddhism even entered Korea, and from what can be learned from history, it retained its hold on the people even when Confucianism and Buddhism were at their height.

Dr. Rhodes speaks of Shamanism thus:

"The basis of Korea's religion is Shamanism or the worship of spirits good and bad. It is the religion of the common people or the lower ignorant classes rather than of the educated. Rev. D. L. Gifford, one of our early missionaries, after a study of the subject, wrote, 'I am almost ready to say that Kinshin (devil) worship is the religion of Korea.'"¹

Along with Shamanism, ancestral worship exerts a great power over the people, a power equally as strong as that of Shamanism. Dr. Gale says that ancestor worship possesses completely the heart and soul of Korea.²

An early writer says:

"Ancestral worship, an integral part of Confucianism is universal throughout Korea, and any one not following its rites is, in the eyes of his fellows, an atheist, unbeliever, and an outcast."³

The significance of all this ancestor worship, shown in their sacrificing to them, and in the observance of various rites, is much the same as in China; for the Koreans believe, just as the Chinese do, that upon these

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1. Rhodes, Harry A.: History of the Korea Mission, Presbyterian Church, U.S.A., p.48.
2. Gale, James S.: Korea in Transition, p.69.
3. Underwood, Horace G.: The Call of Korea, p.79.

observances depends the happiness of the dead and the living. Yet the Korean people, along with their ancestor worship and belief in animism, have always believed in one God, the One Great One (Hananim), even though they believe at the same time in many different spirits.

B. The Beginning of Missionary Work in Korea.

1. The Work of the Catholic Church.

Although the Protestant Churches did not definitely begin work in Korea until 1884-1885, Christianity was not entirely unknown.

The first time Christianity entered Korea was in 1592 when Hideyoshi made his great invasion from Japan into Korea. He put Konishi, a Christian general, in charge of one of his armies, in which a number of the officers were Christians, though Hideyoshi was opposed to Christianity. This army was garrisoned in Korea for several months. During that time Christianity really came to Korea, though there is no record of any work done among the Koreans. When Konishi sent to Japan for priests, two came over and worked for a year among the Japanese.

In 1777, however, some Korean scholars who had just received tracts on philosophy and religion, went to a temple near Seoul to study the writings of Confucius and Mencius. Among the tracts were some on Christianity published by the Catholics. They became interested in them,

so sent one of their number to Peking to learn more of the doctrine. While there, he was baptized in the Catholic faith and given the name Peter. After his return to Korea there were quite a number of believers. But his work for the Church was cut short, for he suffered martyrdom in 1791. Later Paul and Jacques Kim became Christians and were so zealous in their work for the Catholic Church that it is estimated that in ten years there were over four thousand followers of Christ among the Koreans. Several of the leaders established a hierarchy for themselves and waited for a priest from China, but it was not until 1794 that one was able to enter Korea. French missionaries made constant efforts to enter the land but could not get in until 1835.

Persecutions against the Christians were almost unceasing from 1800-1860 and after the great persecution of 1866 Christianity was seemingly wiped out. All the leaders were either martyred or driven out of the country, and the theological students were scattered. So, for over ten years, there was practically no work done in Korea by the Catholics, and not until the Protestant Churches began work in 1884, was there any very active or intensive work carried on. Dr. Underwood says that these very persecutions, as has ever been the history of the Church, by the scattering of the people and the brave confession of the martyrs, simply tended to more widespread diffusion of the faith

and the increase of the number of Christians.¹ So, in 1901, the reported number of Catholics was over forty-two thousand according to the Catholic records.

2. Beginnings of the Protestant Work in Korea.

a. Contacts made by Koreans with Protestantism Outside of Korea.

The Catholics were not the only ones doing work among the Koreans, for it is recorded that in 1832 Gutzlaff, a Prussian pioneer missionary, spent a month in Basil's Bay distributing Chinese Bibles and other books. Later Rev. Mr. Thomas, a Scotchman, becoming interested in Korea, studied the Korean language from natives who had gone to China, and applied to the London Missionary Society to be sent to Korea. He sailed for Korea on the schooner, Sherman, in 1866, getting free passage if he would act as interpreter. The boat was never heard of afterwards, so it is rather definitely known that all on board were killed by the Koreans. It is said that at Kang suh po san, on the way up the Taiteng River, Mr. Thomas threw parts of the Scripture to some Koreans standing on the shore. Years afterward a Catechumen whom Dr. Moffett received into the church said that his father had obtained one of these tracts.²

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1. Underwood, Horace G.: The Call of Korea, p.129.
2. Cf. Rhodes, Harry A.: History of the Korea Mission Presby. Church, U.S.A., 1884-1934, p.71.

The next Protestant work in connection with Korea was the work done by Rev. John Ross and Rev. John McIntyre, two Scotch Presbyterian missionaries in Mukden. Their attention was attracted to the Koreans as they saw the Korean embassy to China passing through Mukden each year, so they began to study the Korean language. In 1877, Mr. Ross published an English-Korean Primer, with Mr. McIntyre, translated some of the Gospels, and later in 1887 the whole New Testament, which was the first in the Korean language. Through the work of these two missionaries several Koreans became Christians and began work among their own people who were living on the Chinese side of the Yalu River, which divides Korea from China.

Among the early converts of Mr. Ross and Mr. McIntyre was Mr. Soh Sang Yun, who spent much time traveling through the country, preaching and giving out Bible Tracts. He later settled in Sorai, Korea, and through his witnessing and preaching had a group of Christians meeting regularly, which later developed into the Sorai Church, known as the "Cradle of Protestant Christianity in Korea."¹ Mr. Soh's brother became a Christian and was one of the first seven Koreans to be ordained to the ministry in the Presbyterian Church of Korea.

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1. Rhodes, op. cit., p.75.

The following account is given of Mr. Soh's work:

"Soh Sang Yun came on to Seoul to preach. At first he could preach only in secret and to his friends from the north. He had arranged with Dr. Ross to have a consignment of six thousand copies of the Scriptures sent to him via Chernulpo. The books were discovered and confiscated by the custom officials. It happened that the wife of Mr. P. G. Von Mollendorf, foreign adviser to the Korean government, was a sincere Christian. She received a letter from Dr. Ross and interceded with her husband who was able to get the books through. Thus Mr. Soh was preaching in the capital when the first Protestant missionaries arrived."¹

Two other Korean Christians should be mentioned here: Ye Sung Ha, and Paik Hong Chun, who were baptized in Manchuria about the same time as Soh. Ye became a colporteur and worked with Soh among the Koreans in the valleys in the eastern part of Manchuria. This work was followed up by the missionaries in Manchuria who made two trips, and on the first trip, in 1881, baptized seventy-five converts. He gave up his work because of ill health, and Paik took his place. Paik later became one of the first helpers, or assistant preachers, in Eiuju district. The following statement was found in some of the old records:

"Old Paik, the Eiuju Evangelist, was the first Korean baptized by Mr. McIntyre and had borne a two years' imprisonment with many stripes, before his death last year."²

In this connection reference should be made to the work of Rijutei, a Korean, called in Korea Ye Su Chon,

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1. Rhodes, op. cit., p.75.
2. Ibid., p.75.

who had fled to Japan for political reasons. While there he came in contact with two of the Presbyterian missionaries of Japan, became converted, and was baptized in 1883. Aided by Mr. Henry Loomis in 1884, he made a good translation of the Gospel of Mark into Korean, and the next year a thousand copies were printed by the American Bible Society. The first missionaries to Korea carried some of these copies with them. In the previous translation by Messrs. Ross and McIntyre, there were too many words of Chinese derivation to make it suitable for use in the capital or in the southern provinces. Rijutei not only translated many Christians tracts, but he also did evangelistic work among his own countrymen in Japan. His desire to have his country evangelized is evidenced by the appeal he sent to the Presbyterian Board in 1884.

b. Early Missionaries of the Protestant Church in Korea.

Although some work had been done in different parts of the country by various individuals, no definite organized work was undertaken by any Protestant Mission Boards until after Korea threw open her doors to the outside world. Up to 1876, Korea was truly the "Hermit Nation," but in the spring of that year several ports were opened to Japanese trade and a Korean embassy established in Tokyo. However, it was not until 1882 that she opened her ports to the west, and that was accomplished by Admiral Shufeldt of the United States Navy. Now the way was clear for the Churches of

the west to enter with their message of salvation, but it was over two years before any Church was ready to avail herself of this great opportunity.

Just before the Presbyterian missionaries went to Korea, it is interesting to note how God's hand was guiding all the way, and how all the different agencies worked together to carry out His purpose, the evangelization of Korea. The signing of the treaty with Korea, and President Arthur's reception of the Korean Embassy in New York and Washington, in September, 1883, had been the subject for much discussion in the daily papers, and the American people concerned in mission work became very much interested in Korea as a new mission field.

Dr. F. F. Ellinwood, one of the secretaries of the Presbyterian Board of Foreign Missions, was in favor of sending missionaries at once, though the American Board thought it wise to delay. In talking to Mr. D. W. McWilliams, a Christian layman, Dr. Ellinwood said he felt that if the Board had six thousand dollars to use for Korea, work could be begun at once. Mr. McWilliams replied that he had that exact amount in trust, to be used for just such a work, the spreading of the Gospel of Jesus Christ. In May, 1884, he wrote out a check for six thousand dollars and gave it to Dr. Ellinwood.

Others, too, had heard the call of Korea. Rijutei, a Korean Christian in Japan, who has already been mentioned, wrote an article in The Missionary Review of the World

of March, 1884, in which he made an appeal for missionaries to be sent to Korea. From Japan, too, Rev. George W. Knox, who had been a friend to Korean political refugees, sent an urgent request to the Presbyterian Board for workers for Korea. From China, Rev. Gilbert Reid, a Presbyterian missionary in Chefoo, wrote to the Board in April, 1884, urging them to send missionaries to Korea at once. So God was evidently leading the way.

The Presbyterian Board cabled to Dr. H. N. Allen, a medical missionary stationed in China, asking him to begin work in Korea in September of that year, 1884. Dr. Allen arrived in Seoul on September 20, the first Protestant missionary in Korea. He was made physician to the United States legation and later to the Japanese, British, and Chinese embassies. By these appointments, any opposition to his living in Korea was overcome, and the way made easier for other missionaries to enter. When this work first began, the pioneer missionaries of the Methodist Episcopal Church and of the Presbyterian Church U.S.A. were: Dr. and Mrs. Allen, Dr. and Mrs. Heron, Dr. and Mrs. Scranton, Dr. Underwood, Dr. and Mrs. Appenzeeller, and Miss Annie Ellers. Miss Ellers was the first single woman sent to Korea, and she came "to take charge of very important work among women including both the higher and the lower

classes."¹

From 1888-1894 twenty-nine new members were added to the mission force of the Presbyterian Church, U.S.A., though during that time there were six losses by death or resignation. Very soon after the establishment of Protestant missionary work by the Presbyterian Church, U.S.A., and the Methodist Episcopal Church, the other Presbyterian bodies such as the Canadian, the Australian, and the Presbyterian Church U.S., as well as the Methodist Episcopal South, entered the field.

Summary.

In this chapter it has been noted that Korea, the Hermit Nation, because of its location, is in a strategic position. The origin of the people is not definitely known, but they are a mixed race related to their neighbors on both sides. In disposition they are friendly and cordial with a keen sense of humor.

The principal religions of Korea, as in other Oriental Countries, are Shamanism, Confucianism, and Buddhism, but Buddhism has had the least influence of the three upon the people.

The first missionary work done in Korea was that

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1. The Fiftieth Anniversary Celebration of the Korean Mission of the Presby. Church in the U.S.A., June 30-July 3, 1934, p.25.

of the Catholic Church, nearly one hundred years before any definite work in Korea was undertaken by the Protestants. These were years of persecution and martyrdom for the priests as well as for the Koreans.

During these years, however, the Protestant Church was not unmindful of its responsibility, but all efforts to enter the country were repulsed. However, before 1877, Messrs. Ross and McIntyre of Mukden were devoting their efforts to the Koreans in Manchuria. Through the witness of one of these converts especially, Protestantism entered Korea before the arrival of the first missionaries from America.

As soon as the treaty with America was signed, urgent requests that missionaries be sent to Korea were received from various sources by the Board of Foreign Missions of the Presbyterian Church, U.S.A. Accordingly, in 1884, Dr. Allen arrived in Korea, the first Protestant missionary to Korea, to be followed a few months later by others both from the Presbyterian and the Methodist Episcopal Boards. During the following years many more were added to the list and other Protestant Churches entered the field.

CHAPTER III
THE DEVELOPING PROGRAM AND ORGANIZATION
OF THE WORK OF
THE PRESBYTERIAN CHURCH IN KOREA

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A. The Early Development of the Work.

In thinking of the early development of the work of the Presbyterian Church, it is interesting to note how it was carried on, and some of the problems the missionaries had to face of these early days.

Dr. Underwood writes concerning the early development:

"As soon as we had secured a little knowledge of the language, we regularly went out in the lanes and byways, and, sitting down under some tree, near a frequented road, or beside some medicinal spring to which the people were in the habit of flocking, we would take out a book and start reading, and when several gathered around us to ask questions, we would attempt to explain to them the book, its truths, and what it meant; but, of course, in all this, it was necessary for us to find some common ground on which we both stood, and lead them gradually, from what was, to them, the known to the unknown. Later, this street work developed further, and gatherings were held on larger streets, or in villages, and in certain sections street chapels were opened."¹

He also tells of the early work:

"The old law of death to the Christian had never been repealed, but it seemed plain that it was not to be enforced. Still, missionaries and natives knew not how far to venture, and the first converts in July and the fall of 1886 were baptized behind closed doors, and all, natives and foreigners, felt that it was, perhaps,

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1. Underwood, Horace G.: The Call of Korea, p.106.

at the risk of their lives. A little later, street services in the smaller lanes and by-ways were undertaken with impunity, and so larger buildings on the main streets were soon purchased, where comparatively large gatherings were held."¹

At first the work was confined to Seoul, the Capital, where the missionaries lived, but from a few converts behind closed doors in 1886, the work soon spread to the distant shores of Korea. Due to the zeal of Mr. Ross and Mr. McIntyre in Manchuria, whose work has been previously mentioned, there were already Protestant Christians in Korea, and little groups of believers in Sorai and Euiju at this time. From Sorai where Mr. Soh, a convert of Mr. Ross, lived, came urgent requests for the missionaries to come to them. Not waiting for the missionaries, however, the next spring, in 1887, a group of Christians came from Sorai to Seoul desiring baptism. Having passed a satisfactory examination before the whole mission, three of them who had believed for over a year, were baptized.

In the fall of 1887, Dr. Underwood made his first long itinerating trip to the Chinese border. When he passed through Sorai, he found seven more believers ready for baptism.

Closely contemporary with this^{an}/encouraging work was beginning at Euiju, an old aristocratic town on the border of China. Before 1889, on one occasion over one hundred men from the surrounding territory came together there and

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1. Underwood, op. cit., p.135.

asked to be received into the Church. It was not, however, until April, 1889, that Dr. Underwood stopped at Euiju and baptized thirty-three men who had believed for more than a year. This service of baptism was conducted in Manchuria across the river, for as yet there was opposition to missionary work on the part of the government, the reason being "fear of foreign intervention or of internal revolt by the adherents of the new faith."¹ It is said that the policy of the missionaries was one of non-aggressive evangelism and that they "could engage in evangelistic work as long as the attention of the government was not directed to their operations or political complications do not arise to compel a protest."²

The work grew steadily so that by May, 1891, Presbyterian missionaries had proclaimed the Gospel in every province of Korea and had formed plans for the opening of new stations."³

In considering the early development of the work it is seen that the long and frequent itinerating trips taken by these early pioneers, who were men of great faith and prayer, were contributing causes to the marvelous growth of the work. Along with this must be remembered the

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1. Park, L. George, : The History of Protestant Missions in Korea, 1832-1910, p.127.
2. Ibid., p.127.
3. Rhodes, op. cit., p.84.

responsiveness of the Koreans themselves.

In speaking of the attitude of the Koreans, Dr. Underwood writes:

"The notable features of the early days of mission work were the willing ear the natives gave to the missionary anywhere, their kind treatment of him as a guest from abroad, and the freedom, often eagerness, with which they purchased the books he offered, and these have, indeed, continued to this day."¹

B. The Marvelous Growth of the Work
Resulting from Its Early Development.

1. The Rise of the Church.

The development and growth of the Korean Church is an interesting and fascinating subject. The years from 1897 to 1906 are considered by some writers as the period of the rise of the Church. Dr. Moffett reported in 1899 that the Church was "strong, vigorous, self-supporting, influential and in excellent condition."² The next year he wrote as follows:

"Our work goes on apace, the first quarter showing three hundred baptisms and seven hundred catechumens enrolled while the training class was the largest ever held, and nearly swamped us."³

That same year in the northern part of Korea, the rate of increase was estimated at one hundred communicants a month and over two hundred and thirty catechumens a month. Even three years earlier, Dr. Speer in speaking

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1. Underwood, op. cit., p.135.
2. Paik, op. cit., p.262.
3. Ibid., p.262.

of the opportunities in the northern section of Korea said:

"In the north, the Church has spread and penetrated, as we saw nothing to surpass anywhere else in the world. The Churches are crowded; the opportunities unlimited."¹

In the North Pyengan Province, though the station of Syenchun was not opened until 1901, the work had been done from Pyeng Yang. This northern province reported in 1905 the number of communicants as one thousand two hundred and sixty-three with five thousand one hundred and nine adherents. Dr. Rhodes, by comparing the progress of the work in 1902 with 1918 gives some marvelous statistics and statements, showing the rapid growth of the work. In 1902 the report was as follows: One organized Church, no Korean pastor, only forty-four groups of Christians, the first ordained elder, three thousand four hundred and twenty-nine Christians, and only eleven Bible classes for men and women with an attendance of one thousand two hundred and twenty-seven, while in 1918 the work had developed to this extent: seventy organized Churches; forty-seven Korean pastors; two hundred and fifty-nine groups of Christians in every county and Manchuria; one hundred and thirteen elders; total adherents, not including those in the four counties worked by the Methodist Church, thirty-eight thousand four hundred and twenty-eight; and three hundred and ninety-four Bible classes for men and women with an enrollment of twenty-three thousand nine hundred and six. In Syenchun

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1. Paik, op. cit., p.262.

alone that year, the attendance was about one thousand at the Women's General Class and about two thousand at the General Class for men. Truly a four thousand percent increase, a marvelous growth!¹

The first Church to be built by the Koreans was the Church at Sorai, though the first Protestant Church to be organized was the West Gate Church at Seoul. One reason given for the marvelous growth of the Korean Church is the adoption by the missionaries at the beginning, of what is known as the Nevius Plan. The three main points of this so called Korean tripod are: self-propagation, self-government, and self-support. In 1901 the following report was made:

"The Korea mission still leads in the rapid development of a self-supporting, self-propagating, and self-governing Church."²

That it is a self-supporting Church cannot be doubted when the following survey is read:

"Taking the total number of communicants and total contributions of the Church at five year intervals over a period of thirty-five years, the average gift per capita was found to be as indicated below:

Total Contributions	Yen
1918	4.24
1923	11.17
1928	13.36
1933	9.15" ³

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1. Cf. Rhodes, Harry A.: The Romance of Missions in Syenchun Chosen, Then and Now, A 4000% increase in fifteen years, pp.2-3.
2. The Fiftieth Anniv. Celebration, op. cit., p.42.
3. Ibid. p.225.

Another factor that must be taken into consideration is the Korean language, a simple phonetic system of spelling, used by the missionaries in translating the New Testament into Korean. The requirement of all Christians is that they read the Scriptures; hence, through the phonetic system of spelling, the most ignorant can learn to read.

2. The Work of Bible Conferences and Bible Institutes.

Two of the great features connected with the Korean Church have been the development of Bible Conferences and Bible Institutes. This system of Bible Classes was started in Seoul, in Dr. Underwood's study in 1890, when seven Korean men, two from the north, two from Sorai, and three from Seoul, gathered to study the Bible, taught by Mr. Gifford. This work of holding Bible Classes is an outstanding feature of the Korean Church even today, and much of the growth and strength of the Church can be attributed to these classes, as well as to the training in the Bible Institutes. In a recent anniversary pamphlet is found the following:

"Bible Study has been magnified in the Korean Church. Most of the leaders of the Church have been good Bible students."¹

According to an estimate of the yearly reports, the total enrollment of those in Bible Conferences from

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1. The Fiftieth Anniv. Celebration, op. cit., p.119.

1913 to 1929, each year exceeded seventy thousand. Because of the great economic depression of the last few years and the poverty of the people, it was feared that the attendance at these conferences would gradually decline. On the contrary, the enrollment in the classes has been greater. The Koreans have seemed to feel their need of Bible Study at this time and of a fuller consecration. In 1933, the total of those studying in classes was one hundred and thirteen thousand, two hundred and twenty-six. "This makes a total enrollment during these twenty-one years up to 1933 of one million five hundred and ten thousand eight hundred and thirty-eight."¹

In March, 1923, the Higher Bible School for women was opened in Pyeng Yang, its purpose being for the further training of those who had graduated from station Bible Institutes and Academies. A few years ago in Pyeng Yang, Bible clubs for boys and girls were organized, which are accomplishing a great work for the poor children of the city who would have no other chance for training or education of any kind.

Just as in the Bible Conferences, so in the Bible Institutes the attendance has greatly increased, especially during the last fifteen years. At present in the nine stations of the Presbyterian Church, U.S.A., there are

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1. The Fiftieth Anniv. Cel., op. cit., p.223.

separate Bible Institutes for men and for women held each year. Practically the same report can be made of the work of the other Presbyterian bodies in Korea. In the city of Euiju, a few years ago, the Koreans organized a coeducational Bible Institute, which is entirely under their control and taught by the native pastors of the city and vicinity. Most of the station Bible Institutes for men are also partly controlled by the Koreans, a native pastor as a member of the faculty and some financial aid being supplied by the different Presbyteries.

At present in some stations the demand is so great that in one year two terms of the Bible Institute instead of one are held. In the Men's Bible Institutes, the course of study is a six year course with a term of six weeks each year, while in the Women's Bible Institutes the course is a five year course with a term of ten weeks.

C. Organization of the Native Presbyterian Church in Korea.

In the beginning naturally the missionaries were the official representatives in establishing the Church. As soon as there were enough and qualified native members of the Church, officers were elected, and by 1904, there were twenty-four elders throughout the Church.¹ The ordained

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1. Rhodes, op. cit., p.385.
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missionaries of course were the pastors of the Churches, moderating the session, until Korean pastors were ordained. The first Churches that were organized were: West Gate Church of Seoul, 1887; Church at Sorai, 1900; and Church at Pyeng Yang, 1901.

The Rev. J. H. Davies of the Australian Church, realizing the importance of and benefits to be gained by having one Presbyterian Church, organized the United Council of Presbyterian Missions, in 1889, but on account of his death the following year, this was discontinued. However, on January 28, 1893, in Dr. Vinton's home in Seoul, after the Southern Presbyterian missionaries had come to the field, again an organization was effected.

The object of the Council was the "uniform organization in Korea of but one native Church holding the Reformed Faith and the Presbyterian form of Government. This was the governing body for the Church until the organization of the independent Korean Presbyterian Church in 1907." Under the Council were the Church sessions in the different provinces.¹ Later Committees of Council for the different provinces of the country were organized. These were afterwards known as "Presbyterial Committees" and "Ordained missionaries, Korean elders, and helpers were members."²

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1. Rhodes, op. cit., p.385.

2. Ibid., p.385.

During these years, until the Korean Presbyterian Church was fully organized, the missionaries were working toward the establishment of the Korean Presbyterian Church and were carefully preparing the Koreans so that they could be qualified for the great task of leading and further developing the Presbyterian Church of Korea. In the meantime, the members of the four missions had obtained permission from their General Assemblies at home to join the independent Presbyterian Church in Korea.

The great event took place on September 17, 1907. The Presbyterian Church of Korea was organized, with Dr. Moffett as moderator. At first, it consisted of one Presbytery made up of thirty-eight missionaries and forty Korean elders. A Confession of Faith and Form of Government had already been drawn up and was adopted tentatively for one year. An application was sent to the World's Pan Presbyterian Alliance for membership. But the greatest event of all at this time was the ordination of seven Korean men to the ministry, the first graduates of the Theological Seminary.

Just five years later, September 1, 1912, the first General Assembly met in Pyeng Yang. The moderator and treasurer were missionaries, but the other officers were Koreans. This was indeed a great day for the Presbyterian Church in Korea! There were present fifty-two Korean pastors, one hundred and twenty-five elders, and forty-four missionaries. It is recorded that during this meeting,

the Rev. Kim Suk Chang, from Syenchun, preached one Sunday to an open air audience of five thousand people.¹ At this time, too, the General Assembly took a great step forward: they decided to send three Korean pastors with their families to Shantung to do missionary work among the Chinese.

From the first the Korean Church has been an independent and self-governing Church, with the missionaries only as a loan to the Presbytery in which they work. The moderator, with one exception, ever since 1915, has always been a Korean. In 1933, the Presbyteries had grown from seven, when organized, to twenty-four, and fourteen of these are in the territory of the Northern Presbyterian Church. When one sees the great Presbyterian Church in Korea he stands amazed and cannot but exclaim, "What God hath wrought."

D. Growth and Development of the Medical and Educational Work.

Along with the growth of the Church and the direct Evangelistic work, the Medical and Educational work were also developed. From a beginning of one small hospital in Seoul, the Medical work has made great progress. Nearly every one of the stations has a mission hospital and besides these, Korean doctors who are graduates of Severance Medical College are scattered throughout the country. The central unit of the medical work, however, is the large plant at

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1. Rhodes, op. cit., p.387.

Seoul, consisting of Severance Medical College, the Nurses' Training School, and Severance Hospital.

From the beginning, the educational work was designed to give education to the children of Christians; not planned as a distinct evangelistic agency, but as an addition to it. The first School in the Presbyterian Mission U.S.A. had its beginning in Seoul, when Dr. Underwood started what was known as the Orphanage, but which later developed into a boy's school. Other schools were established later, so that now there are four mission academies each for boys and girls, as well as a few academies established and supported by the Koreans; also, there are primary schools and kindergartens conducted by the Church. Two colleges for men, Union Christian College at Pyeng Yang and Chosen Christian College at Seoul, and one for women, Ewha College at Seoul, are contributing their part toward the education of the Koreans.

Summary.

In this chapter the developing program and organization of the work has been discussed. It has been noted that in the beginning there were no definite methods or organized plans, but that the Gospel was preached as opportunity afforded. The work began in Seoul, but soon the missionaries had itinerated to the nearby districts and even to the far distant territory. However, a group of Christians, not waiting for Dr. Underwood to come to them, came

from Sorai to Seoul to receive baptism. Another group at Sorai, and one at Eiuju, were waiting for Dr. Underwood when he took his long trip about six months later.

The work went forward rapidly and from 1897-1906, the periods of the rise of the Church, a marvelous growth was manifested. The Church was reported to be strong, vigorous and self-supporting, and its growth in the northern part of Korea to be unsurpassed anywhere in the world. Dr. Rhodes, in comparing the years 1902 and 1918, showed that in Pyongan Province in the north, there had been a four thousand percent increase in fifteen years. The adoption of the so called Nevius Plan had resulted in a strong, self-supporting, self-propagating, self-governing Church.

The strength of the Korean Church can be attributed to its study of the Bible in Bible Conferences and Bible Institutes. From a small Bible class of seven in 1890, the attendance at classes steadily increased. The organization of Bible Institutes soon followed that of the Bible Classes. At present there is a Bible Institute for men and one for women in every station in the Presbyterian Mission, besides the one carried on by the Korean Church in Eiuju and the Higher Bible School in Pyeng Yang.

From the early days, the missionaries had desired the establishment of the Korean Presbyterian Church. This was accomplished in 1907. Five years later, a greater

advance was made when the first General Assembly, composed of seven Presbyteries, was organized. At the same time, plans were made to send missionaries from the Korean Presbyterian Church to Shantung, China.

Parallel with the work of the Church and the Evangelistic work has been that of the Medical and Educational. Severance Hospital with its Medical College and Nurses' Training School stands as the centre of the Medical work. Academies for boys and girls as well as lower schools, two colleges for boys and Ewha College, the Methodist College for girls, are important factors in the work of the Korean Church.

CHAPTER IV
METHODS OF MISSIONARY WORK
AMONG THE WOMEN IN KOREA

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A. The Korean Woman Fifty Years Ago.

A greater appreciation of the progress of the work among the women of Korea results from an understanding of the conditions of women before the missionaries entered the field. One of the early writers on Korea in describing the position of women in the social economy speaks of it thus:

"More properly, we may speak of it as her want of position; ... for in Korea woman practically does not exist. Materially, physically, she is a fact;¹ but mentally, morally, socially, she is a cipher.

"Man, then, in certain respects, has not suffered from a want of woman's help; and yet, for all the influence she has had upon his character, feelings, thoughts, she might as well not have been.²

"At seven years of age she is shut up, ... a seclusion to last her life.... To the girl (belongs) only the narrow limits of the women's apartments. While she lives in her father's house, no man save her father or her brothers may look upon her; after she has migrated to her husband's, only he and her father-in-law ever see her. Even to those who knew her before, she is now utterly lost, for she has passed from one family bodily into another.³

"Woman has no greater legal than she has social standing. She is known to the law simply as the wife of so-and-so, and so-and-so is bound to answer for her good behavior."⁴

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1. Lowell, Percival; Chosen The Land of the Morning
Calm A sketch of Korea, p.143.
2. Ibid., p.144.
3. Ibid., p.145.
4. Ibid., p.151.

As to the plans for her marriage she is not consulted in the least. A go-between, or marriage broker, as he has been called, made the plans after financial arrangements had been made with the two "interested parties", the fathers of the boy and of the girl. The betrothal generally took place when the boy and the girl were mere children and the marriage ceremony was performed when they were very young, usually in their early teens.

Mr. Lowell also adds these interesting remarks:

"So far as their appearance is concerned, women in Seoul may be divided into three classes: those who are completely invisible, because inside their palanquins; those who are practically invisible, because only to be made out as a mass of clothes walking; and, lastly, those who, though by their daily necessary vocations rendered visible to the material eye, are to the Korean mind as completely invisible as the other two. This distinction in invisibility arises solely from wealth."¹

He also tells us that it would be the height of impropriety even to glance at the very lowest class, such as those who draw water at the well, and to dare to accost them would not only be an insult but a total lack of etiquette.²

Another early writer gives these added facts:

"A little more liberty is allowed them (the women) in the country, where a portion of the labor in the

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1. Lowell, Percival; op. cit. p.151.
2. cf., Ibid., p.152.

fields falls to their share.... In cities and small townships, it is, however, considered a great offence against modesty and custom, whenever a woman is met in the public streets in the daytime, and they quit their apartments hardly ever during the day." 1

He tells us further, as also do the early missionaries in their writings, that the women were allowed to go out at a certain time at night, generally at the ringing of a bell.

"At nine o'clock in the evening during summer, and at an earlier hour in the wintertime, the city gates of Saoul and the other towns are closed at a given signal. As soon as this has taken place all men are bound to leave the streets, and these are abandoned to the women for the purposes of recreation and promenading. Any male finding himself by accident belated and behind the appointed time in the streets, is sure to hurry to his house as fast as possible without looking up or regarding about him, and severe punishment would fall upon any person daring in the face of the stringent prohibition, to molest women in the least. Good breeding demands from any man (and that is always done) to cover his face with a fan, as soon as he encounters ladies walking during these hours, so that he may not be recognized, and to walk over to the other side of the street so as not to disturb or terrify them."1

This writer tells us also that he can not describe the appearance of the women as he had little opportunity ever to see them. One, however, when he visited a wealthy farmer who cordially invited him into his premises, he took by surprise the two young and very good-looking daughters and got a glimpse of them before they could retire to the women's quarters.1

Lowell makes the following remarks:

"A man may be another's intimate friend for a

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1. Oppert, Ernest; op. cit. pp.132,133.

lifetime, and yet he would never know what his friend's wife looked like, nor even that he had one, save for the social standing such a relation confers upon the man himself."¹

One of the early missionaries reported that it was several years after he reached Korea before he saw a Korean woman, although he was visiting continually in their homes and preaching to the men. He was always ushered into the men's apartments, where the women rarely go. ²

It is said that some of the early missionaries examined women for the Catechumenate and for baptism by asking questions through a curtain, and some of the early mission doctors looked at the tongues of their women patients through a hole in the curtain. Since the Korean women had no separate identity even now some of the older women have to be given names when baptized.³

B. Beginning of the Work Among the Women.

Naturally the great problem facing the early missionaries was how to reach the women in a land where the position of women was such as has been described in the foregoing section. Though they were in the background they were not forgotten. As early as 1886 Miss Ellers came to Korea especially for work among women.

In the beginning of course there could be no

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1. Lowell, Percival; op. cit. p.148.

2. cf. Women and Missions, February, 1927, p.430.

3. cf. Rhodes, Harry A., Editor, History of the Korea Mission Presbyterian Church, U.S.A. 1834-1934, p. 259.

organized work; the missionaries simply took advantage of the opportunities offered. According to the early reports these opportunities were not lacking. The Korean women, hearing of these strange foreigners in their midst, wished to get a glimpse of them and their homes. So, filled with curiosity they ventured forth, even the women of the upper class, some with coats over their heads almost completely covering their faces as a protection, and others arriving in palanquins. The foreign women invited them in their homes, told them the Gospel message, and sold them tracts and Gospel portions. This was the only way of reaching them at first. In a report written in 1894, the writer relates that more than one hundred of the women who came were those who only went out at night: and that the missionaries had been meeting women in every condition of life from those in higher official classes down to the Buddhist Priestesses. She also mentioned that she and Miss Davis had open doors for the women every Sabbath morning and evening and for a number of months on Tuesdays and Fridays.¹ That the women who heard the Gospel story were responsive is shown by the fact that in a group baptized at Wonsan in 1894, four out of seven were women.²

Miss Baird reported from Fusan that from April first to September, her house was visited by a large

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1. cf. Daty, Miss Susana (Mrs. F. S. Miller) Report on Women's Work 1894 pp.1,2.
2. Gale, James S., Evangelistic Report, Geusan (Wonsan) 1894 p.3.

number of women, many of whom came from curiosity, and many to see the foreign doctor, and his wife, who was also a doctor. She related further that

"most of them heard the Gospel story and of the whole number six hundred and forty seemed to receive it with intelligence. Books were sold to the number of one hundred and sixty-eight in all¹.... There was no difficulty in securing listeners and selling books."²

Another writer tells that she had received about four hundred women representing every class from slave up, and that a large proportion could read. She states further that one-third must have been widows and that a large number had been forsaken by their husbands.³

From accounts of the early mission work it seems that the women missionaries not only had Bible classes for the women on Sunday and, as the work developed, organized Sunday Schools just for the women, but also conducted Bible classes in their homes during the week for the further training of the women. The reports from Fusan, Seoul, Pyeng Yang, and other stations tell of such classes. The first three women to receive baptism in 1888 came from Mrs. Herron's Bible Class.⁴

In Fusan every morning a bell was rung and the women came to Mrs. Baird's home for their Bible Class. Mrs. Baird reported that the attendance varied according

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1. Baird, Mrs. W. M. Report of Work Among Women at Fusan October 1893 p.1.
2. Ibid. p.2.
3. cf. Doty, Susan A., op. cit. p.2.
4. Rhodes, Harry A., History of the Korea Mission, Presbyterian Church U.S.A. 1884-1934 p.103.

to the abuse poured on them by their neighbors; but the attendance averaged as high as thirteen sometimes. She also began daily prayers with the women of the house-hold.¹

It seems that as soon as possible systematic instruction in the Bible was begun. This instruction by the women was commended by the mission in 1893 and it was suggested that it be continued and enlarged.

From this method in the beginning, of receiving the women and preaching to them in the missionary homes, gradually the work began to advance, and the women missionaries, as opportunity offered, visited in a quiet way, the Korean homes in the neighborhood, and in the adjacent territory.

Mrs Baird in her report said:

"In July after the chairs for use of the department of Women's work arrived, I planned a thorough canvass of our immediate neighborhood and a series of afternoon visits across the hills to the little villages which lie inland."²

Mrs. Gifford in a report written in 1894, told of going to the country and that the women from several villages came to see her; and that in one village even the men, the farm laborers, gathered in the room where she sat with an aged lady and her daughter, and listened to the reading of the books.³

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1. cf. Baird, Mrs. W. M. Report of Work Among Women at Fusan October 1893 pp.1,2.
2. Ibid. p. 1.
3. cf. Gifford, Mrs. D. L. Report of Women's Work of Seoul Station 1894 p.3.

In reading those early reports one is impressed not only with the work done by the women missionaries, but even more so by the interest, responsiveness, and sense of responsibility evidenced by the Korean women themselves. One of the early missionaries stated that after a service for men had been held, it was discovered that there had been women in the audience too, for the women had gathered outside in the kitchen, but were so quiet and attentive that he did not know they were there.¹

Soon the attendance of the women increased to such an extent that to find adequate accommodations for them at the services was a problem.

Mrs. Gifford in referring to a class which met Sabbath afternoon and evening, spoke of the increase in attendance. She said that the present accommodations were uncomfortably close even for mid-winter, when the attendance was at its lowest.

The spirit of giving, for which the Christian women of Korea are noted, was also evident from the beginning. One of the Korean helpers reported to Dr. Moffett that the women had asked permission to contribute their mites, and so, every Sunday night after the collection had been taken in the men's meeting, it was sent back to the women's meeting in the inner quarters.²

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1. cf. Moffett, S. A. Evangelistic Report, no date, 1895 (?) p.6.

2. Ibid. p.5.

The Korean women too seem to have felt the call to make the Gospel known to others.

Mrs. Gifford in reporting on the work of Seoul station referred to Mrs. Sin, the Bible woman, who had been having special instruction during the greater part of the year. It was said that she showed marked growth in grace and that her husband, mother, and mother-in-law all professed Christ during the year. This additional report was made, that during twenty-three weeks she had made one hundred and twenty-seven visits, and seen two hundred and thirty-four persons, at her home, besides the women she saw at the weekly meetings. As the result of her efforts in the neighborhood and near-by villages she secured an invitation for the "foreign" teacher to visit these villages.¹ Besides this Bible woman, other Korean women were preaching to the Korean women, as best they could. Two of the old women of the church in Seoul, one a most devoted Christian, took books and went out together to visit some neighboring villages. Mrs. Gifford visited a village where a Christian woman was spending part of her time, and she found women there whom this Christian woman had taught. Mrs. Gifford wrote that the Christian woman, old and deaf, knew only the essentials, and that the women she had taught were very ignorant and "had only the faintest idea of God

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1. cf. Gifford, Mrs. D. L. op. cit. pp.4,5.

and Jesus and the sin of spirit worship".¹ As the result of the teaching of another Korean woman in a nearby village, Mrs. Gifford was invited there and to other river villages. After that nearly every Sunday, women came from those villages to church services.

While this work was progressing in Seoul and in the South the work among the women in Eniju in the north was also being carried forward. Here, after Paik, the old evangelist, died, his wife, without remuneration, devoted herself to this work and had a group of women gathered around her "who are learning to pray to and serve our Saviour". Dr. Moffett said her service in Eniju was one of the brightest spots in his year's experience.²

C. Medical and Educational Work for Women.

1. Medical work for women.

Medical work has made a definite contribution to the development of the women of Korea.

Fortunately the first single woman to come to Korea, Miss Ellers, had received medical training; so she found an opportunity at once to show her love and friendliness toward the women. She was the queen's physician and had charge of the woman's department in the hospital. After she married Dr. Bunker in 1887, Miss Lillian Horton, who later became Mrs. Underwood, continued Miss Ellers' work among the women. Thus, from the very

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1. Mrs. Gifford, D. L. op. cit. p. 7.

2. cf. Moffett, S. A. op. cit. no date p. 5.

beginning, Korean women were not forgotten, and provision was made for their medical attention, as well as for that of the men. In gratitude for Miss Horton's work, the queen at one time sent five hundred Korean dollars to her, which was used for the medical work. The queen was not alone in showing recognition and appreciation of the benefits of western medicine; but the women of all classes took advantage of clinical ministrations.

In one of the personal reports of Mrs. Baird, written at Fusan in 1893, she speaks of the many women visitors to her home and adds that many of them before coming to her house came especially to see Dr. Brown and his wife, who was also a physician. In Pyeng Yang too, a work for women and girls was being conducted by Mrs. Moffett who saw from four hundred to seven hundred patients in a year.¹ Again in a personal report of 1894 written at Seoul, it is recorded that 344 women and girls alone were treated by Dr. Vinton during the year that passed, and that all were told of Christ and some given books.²

At each of these places, as in all places of medical work, the evangelistic side of the work was stressed. There were separate waiting rooms for the women, and here the faithful Korean Bible women preached to those waiting for treatment. In this same personal

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1. Rhodes, Harry A. Ed. op. cit. p.170.

2. Vinton, Mrs. C. Cl. Report of Personal Work 1894 pp.2,3.

report of 1894, reference is made to "Old Halmoine", old grandmother, who had been working for one and one-half years, and for the past eight months only had been paid two yen, (nearly one dollar) "not as salary but to help provide her clothes".¹ She was spoken of as being "faithful in work, rain or shine, teaching and talking of Christ to all who came".²

Medical work has likely been a greater blessing to women than to men as seen from the fact that the women patients outnumber the men in the hospitals. In a land where men look down upon the women, and cast them aside when they have no sons; where a woman's life is one of hardship, drudgery, and dreary monotony, the kindly ministrations of the Christian hospital are like an oasis in a desert. When a woman is sick and tired, often suffering from an illness that can be easily cured, sometimes beaten by her husband and her mother-in-law, it is a great consolation to her to be treated as an equal, to be greeted by a friendly sympathetic Korean woman, and told of even greater joys she will receive if she will only believe in Jesus. The following article from "Women and Missions" gives a picture of a Korean mother, to whom the hospital was a blessing:

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1. Vinton, Mrs. C. C. op. cit. p.1.
2. Ibid. p.1.

"One of our missionaries recently found in a non-Christian home a mother of five children, now, at 28 years, with her last living child sick in her arms. The slave of her mother-in-law, having failed in her one great task of producing healthy sons, she must grovel and leave coins at the foot of an image of Buddha, or tie bits of colored cloth on a prayer tree by the side of the road, or pawn her last few possessions to pay a sorceress to dance and scream to drive the evil spirit from her last child.

"But the missionary and her Korean helpers took the child to a Korean Christian doctor in the mission hospital. It was cured. This mother saw something of sympathy, something of love, and a new life is before her."¹

The Medical work continued to grow. The next step in advancement was the training of doctors and nurses. When Dr. Avison took charge of the hospital in Seoul there were no Korean doctors, and of course no native nurses. The obtaining of student nurses was far from simple. In a country where womankind had been secluded, and forced to remain in her courtyard, the idea of her coming out into public life, and engaging in such an occupation, was difficult for the early Koreans to accept.

Dr. Paik has the following to say on the subject:

"Perhaps one of the greatest revolutionary steps that the medical mission undertook, was training Korean women for medical service. The honor of introducing this innovation belongs to Mrs. Rosetta S. Hall, M.D. who sent her interpreter, Mrs. Esther Kein Pak, to America for medical education. After graduating from Johns Hopkins, Dr. Pak returned to Korea and served faithfully until her death in 1911. Another

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1. Women and Missions, September 1932 Changing Conditions
in Korea Harry A. Rhodes p.202.

step was the training of young women as nurses.... Difficulties were enormous, for the strict seclusion of women, the custom of early marriage, the new mode of housekeeping in modern hospitals, and the disdain in which the profession was held by the Koreans, all militated against the entrance of women into it."¹

In 1908 out of a training school of seven pupils five completed the required course and received their caps; the first nurse to be graduated in 1910 was Miss Bessie Kim, In a report of Severance Hospital made in 1934 the following is recorded:

"Nineteen young women will graduate. All of them are baptized Christians; five of them graduate from the four year course and can practice nursing and mid-wifery in any part of the Japanese Empire; fourteen graduate from the three year course and can practice nursing and mid-wifery in Korea. All will secure license without taking the government examination."²

Since the training school started, until 1934, six hundred and four Korean women had matriculated as nurses at Severance Hospital alone.

The support that a corps of native doctors and nurses gave to medical missionaries naturally enabled them to expand their field of service. Therefore it was natural that increased emphasis was placed upon caring for children. Out of this has grown baby clinics and classes for mothers. Thus the Korean mother can learn the best methods of caring for her children; methods suitable to a Korean woman in her peculiar environment.

There are some modern babies in Korea today, fed according to schedule, and not just at the whim of the baby or the mother, with no regard for regularity.

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1. Paik, G.L. The History of Protestant Missions in Korea 1832 - 1910 p.324
2. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. Article by O.R. Avison. p.177.

Results of the medical work are felt even in the country districts. During the Bible Conference one night is generally given over to talks on health, hygiene, and home-making.

Another phase of the medical work which has had direct evangelistic results has been the work done by the hospital Bible women in following up the women patients who have been converted in the hospitals. Visiting in the community where the patient lives, with the help and cooperation of the patient, they gradually build up a group of believers in the district.

Nor must the work done for women in the three leper colonies connected with the missions be omitted. Within the walls of the colony many an outcast leper woman has received medical attention and heard the message of salvation.

2. Educational Work for Women.

Although the Koreans had always been interested in the education of the men and boys, no thought or provision was ever made for the women and girls of the country. It has been mentioned by one of the earlier writers on Korea: "that Buddha had forty-eight wishes and one was, 'May I never become a woman.'" ¹

Naturally in a land where woman had no position,

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1. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U. S. A. June 30 - July 3, 1934 p.145.

where her husband could "treat her as forming part of his other goods and chattels"¹, any institution or organization that would develop her mentally or improve her standing was not even considered.

So when the missionaries arrived in Korea they found a host of women and girls, ignorant, needy, and helpless, but eager, responsive, and ready to receive whatever the strangers had brought to them. The first attempts at reaching these women and girls was through the reading classes held at night. As early as 1897, Mrs. Irwin in Fusan, reported a night school with an average attendance of 16. In 1901, the school had grown to 25 girls and was meeting three times a week. In the Fiftieth Anniversary Report of the Mission the school is referred to thus:

"The older pupils are now reading hymns, scripture texts, and the tract 'Guide to Heaven'. From the school, three of the older girls have been admitted as catechumens; also both parents of four of the girls and the mothers of two, making a total of thirteen, that we believe the school has been the means of reaching."²

A similar class or school for girls was begun in Taiku in 1900 by Miss Nourse. In order to encourage the non-Christian mothers to send their daughters sewing was added to the curriculum.

The first school begun in Korea for girls was

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1. Oppert, Ernest Jacob, A Forbidden Land Voyages to The Corea p.132.
2. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. June 30 - July 3, 1934 p.146.

started by Mrs. Scranton of the Methodist Episcopal Church, in 1886 with one pupil. That was the beginning of Ewha College for girls, which is the only college for girls in Korea today. The following year the first school for girls in the Presbyterian Mission was established, the first boarding school in Korea,

"far in advance of the general movement for the education of girls and women, as a home for homeless girls and such others as they could induce parents and relatives to send to them, that they might grow up in Christian surroundings taught by the missionary women, and might become a most conclusive contradiction of the Confucian theory that women cannot be taught."¹

Education for girls made rapid progress.

In Pyeng Yang as early as 1897 - 1898, primary schools for girls, one without the city and one within, were started and conducted by Miss Best, Mrs. Lee, and later by Mrs. Wells. In 1909, two thousand five hundred and eleven girls were attending the primary school of the Presbyterian mission, U.S.A. The teachers at this time were Koreans, women, as well as men, giving the instruction. Most of these women teachers and some of the men had received their training in normal classes in the station, organized for this purpose. That same year in Fusan it was reported that there were twenty primary schools with one hundred and thirty-eight boys, and one hundred and forty-two girls, in attendance. The records of Taiku

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1. Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A.
June 30 - July 3, 1934
p.145.

Station show that in the station's territory, in 1924, there were fifteen hundred girls registered in primary schools as against twenty-one hundred boys. However, because of the various difficulties and the expense involved the attendance and the number of the primary schools supported by the church, have decreased at present.

During the years, the school in Seoul which started in 1887 as a boarding school was going steadily forward.

There were nine girls enrolled in the school in 1890.

Miss Stevens writes concerning those early years:

"For many years it was a home where girls were taught the Bible and religious truth, reading and writing and the domestic arts, and were reared in a Christian atmosphere. There was no grading or regular promotion, and no graduation. Chong Hir, the first pupil, lived in the school for six or seven years and later married a Christian and with him established the first Christian home in our Seoul Station --- The school reported (in 1912) fifty-three girls graduated to date, fifty of whom had gone from the school as teachers in all but one of the provinces of the country."¹

The following report was given in 1931:

"In 1931 out of two hundred and ninety-six graduates, twenty-five were deceased, seventy-five were teachers in Christian schools, one hundred and sixteen were Sunday School teachers and officers, and one hundred and fifty were wives of Christians."²

Realizing the urgent need of a boarding school for young women because of the great interest in education manifested by the girls in the territory, Pyeng Yang Station

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1. The Fiftieth Anniv. Celebration of the Korea Mission of the Presby. Church in the U.S.A., June 30-July 3, 1934, pp.147-148.
2. Rhodes, Harry A., Editor. History of the Korea Mission Presby. Church, U.S.A., 1884-1934, p.115.

started a boarding school for girls just fifteen years after the one was started in Seoul. This school, unlike the one in Seoul, could start with the daughters of the church whose parents were willing to pay living expenses and a tuition fee.¹ The student body the first year was composed of forty-three, twenty of whom were from the country. The student body also included widows and young married women. It was reported in 1931, that of the four hundred graduates, sixty-two were teachers in Christian schools and seventeen were Bible women. One of the outstanding graduates is Miss Grace Song Sim who is a Ph. D. in Public Health from the University of Michigan.

The Monday afternoon class at Taiku which in 1901 was composed of fourteen girls under fifteen years of age, gradually developed until it became the Girl's Academy of the station. The following is a report from the school:

"Up till 1931, one hundred and eighteen had been graduated, of whom nine were Bible women; thirty-seven teachers in Christian schools; thirty, Sunday School teachers; and officers; and forty-six, wives who were active Christians in the Church."²

The Syenchun Girls' Academy was opened in Syenchun in 1907, just ten years after Mr. Whittemore first visited Syenchun. It is written that

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1. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. June 30 - July 3, 1934 p.148.
2. Rhodes, Harry A., op. cit. p. 193.

"forty students altogether were enrolled, ranging in age from these little graduates of the primary school (the first graduating class of seven) to women of thirty-five years, who were being fitted in a preparatory department for immediate usefulness."¹

Of the graduates of this school during the past few years there is the following account:

"Twenty-one from the Posing Academy (the Girl's School in Syenchun) have entered the Higher Bible School, seven of these have already graduated and are scattered to their posts of service, one serving the church in Mukden, another the Korean women of Osaka, Japan."²

This further comment is made concerning all the graduates:

"The forty chosen as worthy of a place among the ten most outstanding from each of the academies, contains names known throughout Korea and even far beyond her borders. They also contain names of less known but no less worthy wives and mothers, leaders of every good work in their churches and communities, teachers, nurses, physicians, Bible women, secretaries of the Y.W.C.A. and of the Women's Temperance Union of Korea, newspaper reporters, organizers of the first kindergartens, of night schools for their less fortunate sisters in the churches, of primary schools, two wives of foreign missionaries sent by the Korean church to Shantung, wives of pastors in the home field."³

Another type of education which has been of great value to the women of Korea is the school for widows and young married women who have had no opportunity for primary education. The first one of these schools was started in Pyeng Yang by Mrs. Wells in 1898 with an enrollment of twenty-six the first year. This school continued to grow and develop, and today is known as the Lula Wells Institute. Here in the self help department the women are taught sewing, rug making, and

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1. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. p.150.
 2. Ibid., p.154.
 3. Ibid., p. 153.

many useful accomplishments. In Syenchun a similar school was started by Mrs. McCune in 1909 and did a splendid work for the women of that territory.

The establishment of schools for the deaf and blind was the work of Dr. Rosetta S. Hall of the Methodist Episcopal Mission. She was especially concerned with the blind girls and along with their academic course gave them training in massage which helped to give them a livelihood.

One of the channels through which the Church has reached even into the non-Christian homes has been through the kindergartens. In Syenchun more than ten years ago the Young Women's Association of the town established a kindergarten which they are financing and conducting in a very efficient way. In these kindergartens at least half of the pupils are girls. Nine kindergartens with an attendance of three hundred were reported from Seoul in 1930; three with an attendance of one hundred and thirty in Taiku in 1930; nineteen schools and ten hundred and five pupils in Pyeng Yang in 1933.¹ To provide an entirely new kindergarten plant for the Pyeng Yang city churches, Mr. Chai Chung Suh, in 1925 contributed fifty thousand dollars.²

Dr. Rhodes tells:

"It was a slow process to persuade the Church that the

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1. cf. Rhodes, Harry A. Editor, History of the Korea Mission Presbyterian Church, U.S.A. 1884 - 1934 pp.191,113,164.
2. Ibid., p.164.

girls should be educated, and even yet, of the 22000 in the primary schools of the Presbyterian Church in Korea, only about thirty per cent are girls. However, in the night schools and kindergartens the number of girls exceeds that of the boys. Now, the education of the girls in Korea is taken as a matter of course in mission, government, and non-Christian schools but the whole movement was started by the missionaries."¹

"The Hon. Yun Chi Ho, LL.D. (a prominent Korean Christian of nobility) says, 'If the Christian missionaries had accomplished nothing else in Korea, the introduction of female education alone, deserves our lasting gratitude'. "²

D. Evangelistic Work for Women.

In no phase of the work for women has there been such unprecedented development as in the direct evangelistic work, for as the work developed different organizations were effected.

1. Bible Classes, or Conferences.

Miss Best tells very clearly the beginning of the Bible Classes and of the methods used:

"By the closing years of the nineteenth century, just sixteen years from the arrival of Dr. Allen and Dr. Underwood in Korea, certain forms or methods of work among women were clearly established and followed in all places where Christians gathered in the name of Christ. Prominent among these methods of reaching unbelievers was the idea of its being the duty and privilege of all believers in Jesus to tell the Gospel story to unbelievers. Today we call it personal work and teach it from books and by practice to the students in our Bible institutes. But in those days the idea of proclaiming the Gospel to friends or strangers seemed to spring unbidden from hearts flooded with

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1. Rhodes, Harry A. Ed. op. cit. p.261.
2. Ibid., pp258,259.

joy and thanksgiving for the blessings of the Gospel. To the missionaries who had never seen anything like it, the act seemed as spontaneous and inspired as the preaching of the apostles on the day of Pentecost.

"Another plan was the systematic holding of Bible classes not only in the Mission centers but in country groups also, usually for a week at a time, to supplement the instruction women and girls received in their regular church meetings for worship on Sabbaths and at mid week prayer meetings. Another prominent form of endeavor was the weekly class for the religious training of women catechumens who were taught in the Scriptures for a year or more after profession of faith in Christ, by missionary women and Korean Church officers before baptism was given them.

"No one can overestimate in its influence the part contributed to the church by its Sabbath Schools or more properly its Sabbath morning Bible schools for the women and girls of the churches. Here too, the Bible was the center of the whole program, most of the hour being devoted to the study of the Bible itself, led and taught at first by missionary women and as time passed by some of the first Christian women who had been given special training for the important and blessed work of unfolding the treasures of the Word to young and old alike....

"The history of this period makes one great fact stand preeminent and that is that the Bible as the Word of God to the world was eagerly accepted and believed as such by hundreds of Korean men and women and became the center of life, light, and truth and the charter for Christian services, benevolence and every religious activity in the home, church and school."¹

A study of the Pyeng Yang Station Report on Women's Work for 1901 - 1902 will more fully show these methods of which Miss Best speaks as they were put into effect by the women of the station.

"Mrs. Baird was in charge of a Sunday morning Women's Bible School which enrolled two hundred women,

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1. Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. pp.84,85.

conducted a Wednesday afternoon prayer meeting with an attendance of thirty to forty women, and taught a Saturday afternoon class for Sunday School teachers. Mrs. Lee was conducting a Sunday School in Marquis Chapel (another centre) on the station compound.... Here Mrs. Wells was in charge of a day school for girls and also had a class for young women twice a week at her home. Mrs. Hunt spent eleven weeks in the country in Whanghai province and held four classes for women... Mrs. Sharrocks assisted in women's meetings. Mrs. Webb was in charge of a Sunday morning class of little girls.... Mrs. Moffett conducted a weekly class for catechumens and visited three churches within ten miles of Pyeng Yang. Mrs. Blair and Miss Snook who arrived in 1901, made trips to the country. Mrs. Swallen helped in the Sunday School in Marquis Chapel and in women's classes, taught a Wednesday afternoon Bible Class, a Saturday afternoon teacher's class, had a daily part in the fall training class for country women, and carried on work in the Way Sung Chapel. Miss Best taught eight country Bible classes in one year and seven the next, going in one case one hundred and seventy-five miles overland to a remote mountain district. This account of work among women has been duplicated year after year.¹

These reports have given a definite impression of the organization and plans for the work in the early

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1. Rhodes, Harry A. Editor, History of the Korea Mission Presbyterian Church U.S.A. 1884 - 1934 pp.157,158.

days. But the work continued to grow and develop and in the twentieth century still greater strides were made. During the time of the Great Revival, in 1907, great numbers of women and girls were coming into the churches, and needed instruction and training. It was a time of great opportunity.

Miss Best refers to that period thus:

"The common aim was to reach all of the Christian constituency, women, men and little children with Bible teaching. Hundreds of Korean men and women came to mission stations bringing their food with them or money to pay for it. These classes proved so profitable for instruction and for fostering and cementing real Christian fellowship among Korean Christians that they were held at the eager request of Koreans year after year and at last became a working plan of the Mission until this day."¹

Such classes as these became known as the General Classes, now often spoken of as Bible Conferences.

This General Class for women which is held yearly in every station in the spring is an event of great importance to the women and one to which they eagerly look forward. Then many a woman with her baby on her back; on her head a bundle of rice, to be used for her food during the conference; and with her Bible and Hymn Book tied up in a large handkerchief or cloth, starts forth to walk the one, two, or three day's journey for her study of a week or ten days as the case may be. With happy heart, but tired and aching feet she arrives, and joins the noisy throng of tired

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1. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. pp.86,87.

expectant women who are waiting to register and receive their badges.

Many an old woman boasts that she has never missed one of the General Classes for Women. Truly the old women are faithful attendants, for with daughters-in-law and granddaughters-in-law to do the work they are free from home responsibilities. In the old women's division enrolling women from sixty-five and up, often the attendance exceeds one hundred.

Although there was no definite plan made for such a system of classes in the beginning,

"the women missionaries found that in this first decade of the present century they had already developed several effective agencies for carrying on their part in the training of the rank and file of the Christian women and girls of the churches in the Scriptures and in ability to impart their knowledge to others. Chief of these agencies were the classes mentioned above open to everybody, the class for the training of Sunday School teachers actual and prospective, and one more for training volunteer workers to teach Bible study classes in country churches."¹

Thus the work had gone forward and a regular system of classes for women was instituted. It is said that because these classes answered the pressing and particular needs of the day, almost unawares they became the working plan.² However, today, since the Sunday School Association of Korea is holding training institutes for teachers throughout the country, these

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1. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. p.87.
2. cf. Ibid., p.87.

Sunday School Training Classes for women were discontinued.

To realize fully the growth and development of these Bible classes the records of the different stations must be considered.

In the Southern part of Korea where the work has always been more difficult, Taiku, although it was not occupied as a station until 1896, held the first women's class in 1902. It is true the attendance was only six women and two girls, but these came with babies on their backs, walking from twenty to forty miles. They stayed ten days and showed an eagerness to learn. Three of these later became catechumens. From this small beginning the attendance of the General Class for Women reached one thousand in 1917. Although the attendance reached its height that year, the following years have shown a good attendance and in 1935 there were 666 registered for the week of Bible study in the General Class for Women. As early as In the northern part of the country the work for women made great progress. The first Bible class for women was held in Syenchun in 1901 with an attendance of one hundred and twenty-three, the women coming from eight districts in North Pyengan Province. They all walked; five of the women, seventy miles; three, one hundred miles; and sixteen, fifty miles from Euiju. It is reported that half of these women were able to read and showed considerable knowledge of the Gospel. Two years later when a class was being held in Euiju a woman remarked, "What is a woman in Korea? After dogs and pigs

were made there was nothing left to be done so woman was created."¹ The Gospel of Jesus Christ is a great blessing to women such as these. The enrollment in classes and the number of classes in Syenchun territory steadily increased each year. In 1907, there were twenty-nine classes taught and the enrollment was over two thousand. When the General Class for Women was held in Syenchun in 1910 there were thirteen hundred present. It is said that at that time it was estimated that there were thirteen thousand Christian women in the station's territory.

Dr. Rhodes makes this statement of the attendance in Syenchun:

"Basing an estimate on the statistics of every fifth year from 1911 to 1931, the Bible class attendance of the station has averaged eight thousand men and nine thousand women each year during twenty years."²

Today since there are at least two more Presbyteries in this territory than when some of these reports were made, the General Classes for women, as well as those for men, have diminished in size. Also some of the women study in the men's class which meets at the time of the Presbytery, instead of at the time of the General Class.

Pyeng Yang reports a Bible class for women as early as 1897-98 with an attendance of sixty. When the

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1. Rhodes, Harry A. Editor History Korea Mission Presbyterian Church, U.S.A. p.209.
2. Ibid., p.210.

city class for women was attempted for the first time that year, it is said that the Korean women of the city churches contributed enough to entertain twenty women from the country for ten days each. It is also related that in 1912 Korean women leaders alone taught five thousand seven hundred women in one hundred sixty-six country classes. Also in 1914 a first class for pastor's wives was held with an attendance of nineteen.¹

The plan for women's classes followed in Pyeng Yang is reported as follows:

"Beginning with 1908 the regular yearly classes in Pyeng Yang city for women were four, viz., a general class each for the women of the country and the city; a special "workers" class of two weeks in the early fall, open only to a limited number of Bible women and others selected by the missionaries, and who are instructed in the schedule of studies to be taught by them in the country classes during the year;" and a "special class open only to women especially invited by missionaries and their helpers, and by Korean pastors, with a view to their better instruction and training to act as Bible women, pastor's assistants, and Sabbath School teachers."¹

Even as early as 1901 a class for specially selected women from the country was held, the purpose being to train them so that they could go and teach others. The attendance was eight the first year and twenty the second year.

Today the reports from Pyeng Yang are even more encouraging. In the Bible Conferences in 1933, one for country women and one for city women, the total attendance

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1. Rhodes, Harry A. Editor, History of the Korea Mission
Presbyterian Church U. S. A. 1884 - 1934 p. 159.

exceeded two thousand.

Chairyung Station in its report on the work for women tells of the home correspondence course conducted for the Korean women by Mrs. Whiting, and that in 1915 there were 1300 women enrolled in studies of Genesis and the Life of Christ. In 1911 - 1912 there were twenty-four Bible classes for women with a total attendance of two thousand.

In the following items the women are not listed separately but it can be estimated that the attendance was at least half that of the men:

"During the ten year period (1912-1921) with an average adherentage of 17000 professing Christians there was an average attendance of 20000 in an average of two hundred and seventy-eight Bible classes each year, and each class from four to ten days in length. Every year, the Bible class attendance was larger than the total adherentage which means that many attended two or more classes each year."

Although the peak was reached in the year 1918-1919, the attendance of men and women being 28000 out of a total adherentage of 21000, at the present time the enrollment in all classes is still equal to the total adherentage, which shows that the women are still attending classes in this district with the same zeal and enthusiasm.

Thus the Bible Conferences, or classes, for women have gone steadily forward. Many of the Korean women have been faithful attendants every year at the general class for women as well as at the classes in their

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1. Rhodes, Harry A. Editor, op. cit. p.237

district. In planning the classes the desire of the missionaries has been to reach as many women as possible. It seems that this is being accomplished. In 1933 the total enrollment in Bible Conferences for men and women was 113,225 the largest in the history of the mission. At least half of that number can be estimated to be women.

As the women missionaries, single women missionaries, who are free to do the itinerating, are occupied more with the organized work, and as the number of these missionaries has greatly decreased, and as the Korean women are becoming better qualified to conduct these classes, more and more the country work is being done by the Korean women appointed by the Korean church or the mission station.

2. Bible Institutes.

The development of the Bible institute system for women in Korea is explained thus:

"In the short period of twenty-five years we found we had a group of women well advanced in knowledge of the Bible and preparation for service in the churches. The idea gradually took shape in our minds, of giving women from this group an additional opportunity for study each year in a longer course of Bible study and practical Christian work. Such groups of women were to be found in Seoul, Taiku, Syenchun, Chairyung and Pyeng Yang. The first three classes in Seoul, Taiku, and Pyeng Yang were admitted to the institutes according to degree of advancement, knowledge, and Christian character. The first graduates were sent forth in 1912 and trained workers have been going forth into all parts of the church ever since, from our nine mission stations."¹

The course of study continues for five years with a session of two months and a half each year.

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1. Fiftieth Anniversary Celebration. op. cit. p.88.

These Bible institutes meet a great need in the lives of the women and offer a splendid opportunity for Christian training. Here the women come, who desire to be of use in the church and who, weak, ignorant, and unlearned though they are, have received a vision of their possibilities through the power of the Holy Spirit. Most of the women are widows, though there are some married women. Some are cast off wives; some are women, who, living as the second or third wife or as a concubine in a rich home, after becoming Christians have left it all to^{go} out into a life of poverty and loneliness, leaving behind them their children, if there were any. Formerly, the majority were elderly and women with little or no education, but gradually this is changing, and the majority of the women are younger and better educated.

The requirements for entrance vary a little in the different stations but on the whole they are the same. The first requirement is that they~~must~~ be baptized women of Christian experience and some experience in church work. In some stations the women bring their babies with them; in other~~s~~stations they are not allowed to come until the child is old enough to get along without its mother and to be cared for^{by} its grandmother, or some responsible person. The students from out of town stay in the dormitories, rooms built Korean style, and cook their own food, living on about ten dollars or even less for the whole term of two and half months.

As to the curriculum, the Bible is the principal text book, being studied by books. Other courses such as: Old Testament History, the Life of Christ, and Bible Doctrine are taught. There are morning and afternoon sessions: the morning session consisting of three hours of Bible study and chapel exercises; the afternoon session made up of courses in Chinese, Japanese, Arithmetic, Reading, Writing, and sometimes singing, being adapted to the needs of the individual students.

The women who have never had any education, who can only read and write, and that very poorly sometimes, find the work very difficult at first, but, through much prayer and hard study, they complete the course and with beaming face receive their diplomas. These women all go out from the Bible institutes with a more thorough knowledge of the Bible, a deeper consecration, and a greater vision, to work in the churches, some on salary and some in their own churches without salary, all eager for the evangelization of their own people.

During the past few years another need has arisen, a need for Bible instruction "for girls of fourteen to nineteen years of age who find themselves too old to go to primary schools with little girls and not quite old enough to be of marriageable age."¹ Consequently a junior Bible institute of a month each fall was organized in one of the stations and is being

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1. Fiftieth Anniversary Celebration. op. cit. p.88

established in other stations. This Bible institute is conducted practically the same as the other Bible institutes. The Bible is the principal text book, with other subjects adapted to the particular needs of the student.

The following statements have been made by missionaries concerning the importance of the Bible institute training:

"With the normal training class for volunteer teachers, the Bible institutes are the back bone of our work.... The Bible institutes are a large contributing causer to improvement of women Sunday School teachers and women leaders in The Church."¹

These are the reports given by some of the stations concerning their Bible institutes: Chairyung reports an aggregate attendance from 1914-1931 of two thousand, with one hundred and eight graduates up to 1930; Chungju, seventeen graduates; Syenchun an average attendance of thirty-five with sixty graduates up to 1930; and Pyeng Yang a total enrollment of nearly eight hundred up to 1930, with one hundred and eighty-four graduates and seventy-five Bible women on salary, most of whom are employed by the Korean churches, some few by the stations or institutions. The graduates of all the stations are not listed but the total of these four stations equals three hundred and sixty-nine. The Bible institute graduates scattered over the territory, some on salary and some without salary, working in their home churches and communities as they have time and opportunity, are proving a wonderful blessing to the Korean Church.

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1. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. p.89

Just as in the Bible Conferences so in the Bible institutes there has been a marked increase in attendance the past few years, in spite of the economic depression through which the Koreans have been passing. The enrollment in women's Bible institutes alone, in the nine stations in 1935 reached nine hundred and forty-nine.

3. The Higher Bible School.

The evangelistic work for women reached its peak when the Higher Bible School for Women was opened on March 28, 1923, for the further training of Bible institute graduates and graduates of the girls' academies. It is said that it was established

"to serve the entire Mission and Korean Presbyterian Church as the Bible institutes had been established before to serve the needs of our nine station fields;"

also that

"in the Bible School we had and still have a great opportunity for enlisting some of the finest young women of Korea in the service of the church and our Presbyterian Missions."¹

Unlike the Bible institutes, this is a regular school with a full three-year course. The curriculum is similar to that of any Bible School in America with the main emphasis of course on the Bible. The girls and young women come from many sections of Korea and live in the dormitory just as those who are attending academies.

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1. cf. Fiftieth Anniversary Celebration. p89.

The following report of the graduates is given:

"The School has 79 graduates.... Three are working among Koreans in Japan, two among Koreans, seven are married, two are working in M. E. churches, two have gone to Japan for further study, and the others are to be found working in fifteen or more presbyteries of all Korea."¹

4. Missionary Organizations.

An outstanding phase of the work done among the women of Korea in the past twenty-five years has been the organization of missionary societies. The Woman's Missionary Society of Pyeng Yang, organized in 1898 was the first women's missionary society in Korea. In 1908 it was a fully organized society. When the four women met to begin the work, Mrs. Hang, the first Christian woman in Pyeng Yang, was elected president. This society in 1907 sent a woman evangelist to the Island of Quelpart on the coast of Korea, where she labored for four years; it sent over one thousand yen to Shantung mission for the residence of the Korean missionary there. Now there are three Presbyterials in the Pyeng Yang district.²

The next missionary society was organized in the Syenchun district, under the leadership of two Korean woman, during a Bible class at Tyung-ju. It is reported that in five years twenty-four other societies were organized, and that in 1915 there were fifty-eight societies,

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2. cf. Bernheisel, (Mrs.) Helen F., The Work of the Presbyterian Women's Missionary Societies of Korea. pp. 1, 2.

1. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. pp. 89, 90.

with over fourteen hundred members, and seventeen hundred dollars in the treasury. Missionaries were sent by these societies to do home mission work in the distant territory.¹ The missionary society of the Bible Institute in Syenchun is concentrating its efforts on an unevangelized place about six miles away with the result that a church has been built and about forty adults and forty children are attending. Societies were also organized in other districts, even among the Koreans in distant Sinpin, Manchuria, and each society is doing an effective work.

During the county classes, one night is given over to the missionary societies and this is the big night of the class. -- At the Euiju County class one year, the collection was one thousand yen, (nearly five hundred dollars), and the next year, even though times were hard, the collection was eight hundred yen (nearly four hundred dollars.) A large part of the collections from these different societies was used to help in the foreign mission work carried on by the Presbyterian Church in Shantung, China.

For several years the women missionaries of the different missions had had under consideration the formation of one large missionary organization, to work in

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1. Cf. Rhodes, Harry A., Editor, History of the Korea Mission Presbyterian Church U.S.A. 1884 - 1934
p.210

close cooperation with the Foreign and Home Mission Boards of General Assembly. Korean women worked with the missionaries in making the plans. Consequently when the General Assembly met in Taiku in 1928 the General Society was organized and its constitution sent to General Assembly for approval. It is reported that at a meeting held in 1933, delegates came from twenty Presbyterial Societies of the twenty-four Presbyteries under General Assembly; also that six hundred and sixty-one churches have missionary organizations; the total membership is nine thousand six hundred and thirty-eight women; the contributions for the past year amounted to yen 5,593.06 of which amount yen 1307.34 was given over to the General Society for the support of their missionaries.

Two women missionaries are mentioned who are supported by this fund, one a foreign missionary in Shantung, China; the other a home missionary to the Koreans in Manchuria.¹

5. The Evangelistic Centre.

A later development in the program of the work for women has been the establishment of the Women's Social and Evangelistic Centre at Seoul. It is conducted by Seoul station of the Presbyterian Church U.S.A. and by the

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1. Cf. Bernheisel (Mrs.) Helen K., The Work of the Presbyterian Women's Missionary Societies of Korea.
No date. pp.6, 7, & 8.

Methodist Episcopal Church and Methodist Episcopal Church South who appoint the workers. The purpose of this organization is to meet the needs of the women and children of the community more fully and thus to reach with the Gospel many with whom they would not otherwise come in contact.

In a pamphlet about Seoul station the following facts are given:

"The Public Health and Child Welfare Department; the Social Service Department, with a kindergarten, afternoon classes for over two hundred poor children, and several clubs for students, teachers and mothers; the Educational Department, with a primary school including home economics for girls and young women; and the Religious Department, with a Bible Institute for women -- these all touch an aggregate of three thousand homes in the city. There are five missionaries and fourteen national workers engaged in the various activities. ---- The center reaches and ministers to many hundreds of women and children outside the Church, and seeks to bring them to Christ and to link them up with the city churches."¹

Two of the native teachers in the primary department are working without remuneration and doing fine work. Under the religious department some of the activities are as follows: a Bible club for boys which meets at one o'clock every Friday; a Sunday afternoon service for children and their parents which has an attendance from about twenty to thirty; special evangelistic services in the fall for boys and girls; a new group for under-privileged children from eight to thirteen, which

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1. Sixty Questions about Seoul Station, 1931 - 1932,
p.14.

meets outside West Gate. It is reported that these children are given free baths once a week as well as the groups at the Evangelistic Centre.

The work for boys and girls who would otherwise be growing up in the streets is referred to as being an increasingly interesting feature. We are told that as a result of the work of the clinics, twelve decided to become Christians.¹

SUMMARY

In this chapter the methods of missionary work among the women in Korea has been discussed. First the position and life of the Korean woman fifty years ago were described. It was noted that she lived a secluded life in the inner quarters, considered simply as one of her husband's possessions, a person without any identity. To these women the first missionaries came with the message of salvation. The efforts and methods used by the missionaries in those early days and the ready response of the Korean women were next related. It was learned that by preaching, and giving out tracts to the native women who came to their homes; by visiting in the homes of the Korean women; and by holding Bible classes in their own homes, the missionaries brought these native women to a knowledge

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1. Cf. "Kinsler", Marian - Centre (Personal Report) June 1, 1935, pp.1, 2, 3, & 5.

of Jesus Christ, and soon there were groups of believers among the women. Then Korean Christian women in turn went about telling the message to their own people.

Following this the medical and educational work were taken up to show what their contributions had been as missionary agencies in the work for women. It was related that the women soon availed themselves of the privilege of clinical ministrations and that hospitals had been a blessing to them physically as well as spiritually. Though there is at present a large group of qualified Korean nurses helping to advance the medical and evangelistic work, yet the training of women nurses was a great innovation in a country like Korea. The education of the girls and women was likewise shown to be a great step forward in a land where women had no position or standing. Beginning with reading classes for girls in the homes of the missionaries, and a boarding school with one pupil in Seoul, the education of the girls made great progress. Today, there are kindergartens, and primary schools with a large attendance of girls; as well as academies for girls in all the large centres, and Ewha College for women.

Last, the evangelistic work for women was considered. It was noted that from the very first the plan was to teach the Bible to the women, and to this end various Bible classes were held in the homes of the missionaries and in the churches on week days and on Sunday. The

development of this Bible teaching into a system of organized classes and a large general class, then later, to meet a further need, into Bible institutes, and finally into the Higher Bible School was traced, and the results of the work given.

The organization of the missionary societies, an outstanding development of the evangelistic work, was next considered. The first society started in Pyeng Yang with four members, but in one, then another congregation, societies were organized, until today missionary activities are found in nearly every Presbyterian congregation. Not only so, but during the past few years the societies have been organized into a General Society corresponding to the organization in America. From the first, the societies were active in doing missionary work among their own people, but it was not long until foreign missions also claimed their attention. In the last report it was recorded that the General Society alone was supporting both a foreign and a home missionary.

A discussion of the Social and Evangelistic Centre at Seoul concluded the chapter. It was shown that the Evangelistic Centre, with its various activities, was ministering to hundreds of women and children, and carrying the Gospel to many who might otherwise not be reached.

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CHAPTER V

EVALUATION OF THE WORK
AMONG THE WOMEN IN KOREA
WITH SUGGESTIONS FOR THE FUTURE

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A. Evaluation.

1. The Change in the Korean Women.

What have Protestant missions done for the women of Korea? The Korean woman has been completely transformed within the past fifty years. In no country has there been such a marvelous change as in this little land. If one who visited this country in the early days should return, he would stand amazed; so great has been the awakening among the women. As the Hermit Nation, opened its gates and emerged to associate with other nations, so the women, shut up in the inner quarters, came forth into a new day of opportunity and privilege.

Whereas fifty years ago the women led secluded lives, had no position whatever, and were considered only as chattels in the possession of father or husband, today she is an efficient, poised, independent, and educated woman. As she teaches in the kindergarten, primary school, or the girls' academy, or conducts a Bible class, the transformation is most evident. Formerly, women were supposed to go on the streets only at a certain hour of the night, or if they went, they were completely enshrouded in a coat so as not

to be seen by the men; now, however, young women appear before large audiences of men and women, in churches where no curtain divides the men from the women, and give messages comparable to women speakers in America, with equal poise and grace.

Where once a wife was shown no consideration, was thought^{of}/as forming part of the man's goods and chattels, her position not much better than that of a slave, today she no longer keeps a few paces behind her master, but takes her place by his side as a genuine helpmeet and companion. Also, from happy Christian homes ring out hymns of praise as a united family gathers together daily in their little room for a time of family worship.

Formerly girls had no names, nor any education, and many times were not wanted, but today clean, bright faced, happy little girls sing, study, and play at the various kindergartens conducted by the churches; an equally eager group of bright attentive girls are attending primary schools and mission academies; in addition, women are teaching in the schools together with the men, and at faculty meetings their opinions are asked and their judgment is considered on the same basis as that of the men teachers. Fifty years ago a school for girls was unheard of. Today alumnae of the Syenchun Girls' Academy sit on the Board of Control of this same academy with representatives of the Presbyteries and of the missionaries.

Frequently today under the leadership of a Korean woman who may be a Bible institute student or graduate, large groups of happy women meet in churches to worship and sing praises to their Creator and to study His word, in a land where women were once taught that they had no souls, and thought that the creation of pigs had precedence over the creation of women. In the beginning of the work only a few women, out of idle curiosity, visited the homes of the missionaries and there heard the message of salvation. At the present time thousands of women gather yearly in Bible Conferences for a more thorough knowledge of the Bible and the deepening of the spiritual life.

Fifty years ago the women timidly hid in the kitchen and listened to the service conducted in the house for the men; now, without even a curtain dividing the men from the women, the women deacons take up the collection on the women's side, and attend the meetings of the deacons with the men. There was a time at the first when the Korean women meekly asked to be allowed to contribute their mites to the collection. At the present a large organization made up of thousands of women is contributing nearly two thousand dollars for missions and is supporting two women missionaries.

2. The Effects of the Medical Work upon the Women.

Medical Missions has made a large contribution

toward the changed status of women in Korea, and has proved of untold value.

The fact that there are more women patients than men in the hospitals indicates the necessity of hospital treatment for women. One recognized value of the hospital lies in the decreased rate of infant mortality. One can almost say that if the hospitals had ministered to the physical alone, their value to women would be worth the effort and money expended. In her life of dreary monotony and drudgery, when the Korean woman had to combat illness her lot was most miserable. An unhealthy, weak, daughter-in-law was not to be desired, and received little patience or sympathy. To these poor, tired women, the hospital, where they were given medical attention, treated with consideration and kindness, was indeed an oasis in a desert.

The hospitals have not only affected the physical side of the women's life, but also the social. Homes have been kept intact because of the work of the hospitals. Women's place has been made more secure. In a country where a son is valued above almost everything else, a woman whose son seems hopelessly ill, or who has no son, or who, through lack of knowledge, has lost her son, can expect to see another woman come into the home, or to be cast aside permanently. Many of these precious lives have been saved and the mother's life made happy, nay more, made secure, because the hospital was there with its Christian doctor and capable nurses. Many of these women, despondent

and hopeless, return home after treatment at the hospital, happy and with joy in their hearts; when sons come to their homes, how great is their joy! Every woman feels that she owes an everlasting debt of gratitude to the hospital. Now she has become acceptable to her husband, and life holds new joy for her.

These values are some of the physical and social benefits to women gained through the medical work. Though exceedingly important these do not represent the greatest good done by medical missions for they have accomplished more lasting results as evangelizing agencies. Many a woman's heart, through the kindness and sympathy manifested at the hospital, has been prepared to receive and understand the Gospel message and its meaning. Many a woman has heard of Jesus for the first time in the hospital waiting room, and her life has been changed. Such women as these have taken the message back to their homes. Not only they, but the hospital Bible women in following up the patients who have become Christians, have been the means of establishing groups out of which churches have grown. There is in addition the benefit of the nurses' training school in connection with the hospital. Here nurses receive a training that not only fits them for a livelihood, but a Christian training as well; and a realization of what Christian service may mean. If it were not for these nurses the hospitals naturally could not do the effective work they are doing. Later, as these nurses marry, have

model, well kept homes, with children cared for and trained according to the best methods which have been adapted to their Korean life, they become helpful examples to all the women in the community.

At present the importance of baby clinics and classes for mothers cannot be over-estimated. In them the Korean mother learns not only how to care for her baby, but also how to be a better home-maker. Many a baby's life has been saved and many a child's illness prevented through the knowledge gained at these clinics.

Nothing in a medical line has been of greater blessing to the poor outcast leper women than the leper colonies under the care of the mission doctors. Here, too, many hear of Christ for the first time, and in the church for lepers, sing their praises with truly thankful hearts to the Father of all blessings. The importance of this both from a medical and an evangelistic standpoint cannot be overestimated.

3. The Effects of the Educational Work upon the Women.

There are several avenues by which the effect of Christian Education upon the Korean woman may be judged. First as a pupil; then as an educated wife and mother in the home, and as an influential factor in the community life, this Korean woman will be considered. Finally, examples of outstanding women will be cited.

In the academies, the Korean girl has her first experience in living with a group of her own age. This daily contact is valuable in teaching adaptability and social consciousness. Through daily chapel exercises, Bible study, and fellowship with Christians, she is led forth into deeper spiritual experiences. The years she is in the academy are the most important in her life, and spending these years where she will receive definite Christian training is of untold value to her. Some girls who have had no definite Christian experience and others who are from non-Christian homes, are brought to know Jesus Christ as their Saviour while in school. These spiritual values are the important and outstanding benefits of course. But in a land where girls formerly had no names and were given no consideration, the fact that she is being given this training, the same as the boys, is a great source of development in the girl's life and can be attributed mostly to the educational efforts of the missionaries.

Besides this training of her mind, education has affected her social standing. She has come forth now on an equal footing with man. It has also changed the status of woman and brought her forth from the inner rooms of the home.

In the young women's schools, or in the evangelistic centre, the effect of education upon the women is even

more marked. Here, young married women, or unmarried girls too large to go to primary schools, find a wonderful opportunity for development. Most of them are ignorant, bashful, and lacking in confidence. Some of them are discouraged and hopeless young wives, whose husbands, bright educated young men, are still in college in Korea, in Japan, or even in America, making further preparation. This young woman knows that, with her lack of training, she is not acceptable to him and fears being cast aside or divorced. Through her study in the school she realizes that she has some sense and some ability, and she gains a self-confidence and a poise which were lacking before. When she has completed the course of study, she returns to her home with joy in her heart, feeling that she can now be acceptable to her husband, that she can be the kind of wife he wants. Homes have been saved, young women's lives made happy, young couples brought back together through the work of these schools. Also, the various kinds of work in connection with the self-help department of the school not only give definite training but also teach self-confidence and assurance.

The results of this training in the academies and other schools can be appreciated more fully when the work carried on by these girls in the churches and in the communities is studied. The Daily Vacation Bible Schools in Korea are conducted almost exclusively and very acceptably by the academy students. Classes in the children's Sunday

school are taught by these girls. When arranging the schedule for the children's department of the General Class for Women, it is from the academy students and graduates, as well as The Bible Institute graduates, that the missionary gets her teachers and helpers. Thus, it can be seen that the schools are training workers for the church.

Some of the academy graduates become teachers and continue to pass on the benefits they have received; others go to the Higher Bible School for further training to prepare for definite evangelistic work.

But one of the greatest benefits that has been observed as a result of the educational work, together with the evangelistic of course, is in relation to the homes and the position of woman there.

How different the home of an educated Christian woman from that of her uneducated non-Christian sister of fifty years ago! Then she was simply a slave, selected to work for the mother-in-law, and living a life of drudgery. Today, some of the young couples even refuse to have others make the choice of mates for them, preferring to do it themselves. One realizes a new day has dawned when he sees a happy young couple taking a walk together, side by side, hand in hand, and not walking as formerly with the wife meekly following a few paces behind the husband.

The cleanliness, the order, the happiness, the harmony, and peace in the home, in fact the whole atmosphere of the home, as well as the clean happy faced children, all evidence the changed conditions. The proof of Christian unity is shown when they all gather together day

by day for their family worship.

A phase of educational work and a later development, the kindergartens conducted by the churches, must also be mentioned to show their value as educational agencies. In these kindergartens the majority of the pupils are girls, some of whom come from non-Christian homes. The teachers in these schools have a wonderful opportunity to instill Christian principles and teachings into these children at an early age, thus the kindergartens reach many homes with the Gospel message that would not be reached otherwise. The chapel exercises (the opening exercises), the Bible stories, and the Christian atmosphere all make a lasting impression on these children. It can be said that these Christian kindergartens are valuable agencies in the educational work of the mission.

Another, and an important effect that education for women has accomplished, is that it has instilled in the women and girls of the country a longing for education. They have realized the possibilities open to them through education to live a fuller, more useful life. Their earnest wish is to go to an academy and receive an education.

Not only this, but education has also instilled in them, as a means to making the most of their lives, a desire for higher education. To this end there are several prominent women in Korea who have received their master's degree, and even a few, their doctor's degree. An

evaluation of the educational work would not be complete without mentioning these women for they are noteworthy examples of the benefits of the educational work of the missions.

One of the graduates of the Pyeng Yang Academy, Miss Grace Song Sim, has already been referred to. She has a Ph. D. in Public Health from the University of Michigan. Another, Maria Kim, a graduate of the Seoul Academy and of the Presbyterian Academy at Tokyo, has also degrees from Park College, Teacher's College, and The Biblical Seminary in New York. She is teaching now in The Biblical Seminary at Wonsan. Again: Mrs. Pilly Kim Choi, one of the first three to be graduated from the Seoul Girl's Academy and a graduate of the Presbyterian Girls' School in Tokyo, is also a graduate of Agnes Scott College at Atlanta, Georgia, and has an M. A. from Columbia Teacher's College, New York. At present she teaches in her alma mater and in the Speer School at Kwangju, and is an officer in the National Presbyterian Women's Missionary Society. Finally, there is Dr. Helen Kim of the Methodist Episcopal Church, also with the degree of Ph. D., who is now a teacher in Ewha College, in Seoul. A brilliant and attractive young woman of strong Christian character, she is wielding a great influence as a teacher and a public speaker. These are some of the outstanding women who show to a marked degree the effects of the educational work upon

the women of Korea.

4. The Effects of the Evangelistic Work upon the Women.

The most marvelous results have been seen in the direct evangelistic work. The great work of the mission for the women has been the Bible classes or Conferences. Here the women have been given systematic teaching in the Bible, and, though uneducated and ignorant in worldly affairs, they have evidenced a wonderful grasp of Bible teachings and spiritual truths. The plan of holding classes all over the territory has carried this training in the Bible to a large group of women. These efforts to have all the Christian women trained in the Bible, have resulted in a Bible-educated group of women. Bible study, reading of the Bible, and a vital prayer life have developed strong Christian characters among the Korean women.

Not only have the thousands of women, every year studying in Bible classes, become witnesses to the Gospel, but also the selected groups in the Bible Institutes, where they are preparing to do definite evangelistic work, have grown into active workers in the church. At the end of the five-year course of study, graduates, who are women of deep devotion and faith and who have a vision of greater usefulness for their Master, go forth to the different parts of Korea. One such graduate in a church is invaluable help to the pastor and to the community. This is evident

to any observer; for example, when a woman missionary holds a class in a country church she can soon tell whether a Bible Institute graduate has been working in the community or not. There is better organization and there is an improvement in the order and attention.

The Bible classes and the Bible Institute are the means by which these women have been brought to Jesus Christ and their spiritual lives strengthened.

The life of the Korean woman has thus been transformed. Their natural characteristics, such as courage, steadfastness, industry, and faithfulness, linked with a strong Christian faith, have made the women outstanding Christians. Lonely and discouraged, in the midst of monotonous drudgery, she has received a new outlook on life; now her attitude is one of joy and hope in the midst of hardship and poverty. As she prepares meals, or washes clothes in the stream near her little thatched-roof cottage, nestled against the hills, joy and peace fill her being. She has received power to endure persecution, for even though many of the Korean women were beaten and persecuted for the sake of the Gospel they never faltered.

Through the study of the Bible there is instilled in her a desire to make the Gospel known to others. Though unassuming, she feels her responsibility for personal

evangelism, and therefore, wants to tell "the Old Old Story" to whomsoever she meets; it seems the natural thing to do.

But this is not all. Because Christianity is a vital reality in her life the Korean woman wants the Gospel message to spread over Korea and all parts of the earth. Hence, missionary societies are organized. Then the Korean women in these organizations contribute, even in the midst of poverty, through cheerful self-sacrifice, toward sending missionaries not only to the needier sections of Korea, but even to distant China. This work of the women in the missionary organizations is one of the outstanding results of evangelistic work among the women of Korea. The fact, too, that these societies have been united into one general organization, similar to those in America, and that Korean women are controlling this organization, conducting and presiding with ability and poise at the meetings, are still further proofs of the marvelous benefits of the evangelistic work upon the women.

The full value of the evangelistic work upon the women of Korea cannot be truly evaluated unless a few of the outstanding Bible women, and Christian workers are mentioned, for if it had not been for the zeal, prayers, and splendid cooperation of the Korean women, the work in Korea would not have reached its present state of development. There was "Grandmother Shin" who learned to read at the age of seventy, established a church ten

miles away and walked that distance each week to services. Another, Kim Sie Kui Ban, of Syenchun, one of the first station Bible women, was educated to be a "dancing girl" and made frequent trips to the capital to entertain and dance before the nobility. Through a crack in the door she first heard something of Jesus Christ and His salvation, though at that time she did not understand. After she became a Bible woman she was untiring in her efforts to bring the Gospel to others. She was a woman of means but did not spare herself and accepted hardships along with the other women. Once, even though she suffered constantly from rheumatism, she walked with two other women, to Euiju fifty-three miles away.

Kim Sie Sin Il of Euiju is another Bible woman of the Syenchun territory; With but meager education, she proved herself a woman of judgment and executive ability. She was brought up in a rich home of high class Koreans, married into a rich family, but after her husband's death she decided to spend her time doing the Lord's work, so took the course of study at the Bible Institute. For over twenty years, through heat and cold, through rain and snow, enduring many hardships, and often walking many miles a day so as to save the mission money, she devoted herself to the evangelization of her people. She conducted Bible classes at which she made inspiring addresses; did much personal work, as well as organized missionary societies. She was

devoted to her Lord and His work, a woman who wrought much through prayer, tithed faithfully, and was a wonderful witness to the power of the Gospel.

In conclusion it may be of value to review briefly the effect of the evangelistic work upon the women of Korea. Hundreds of Bible Institute graduates are working in churches throughout the land. Ignorant uneducated Korean women are praying in public to God and preaching to others. Those who have never attended school even one day are reading the Bible and understanding its truth. Bible women with little education other than the Bible Institute training, teaching in Bible classes, are preaching at the night services as well as many trained Korean pastors. -- Women with no hope, no joy, are being transformed into forceful, competent, strong Christian leaders. Women who had been cast off by their husbands, to whom life seemingly held nothing, are finding the "abundant life" in Christ Jesus and witnessing to others. The fact that the Korean woman formerly lived a secluded life in the inner rooms of the house does not mean that she was not a woman of ability and fine traits of character. Her life of seclusion and submission to age-old customs had thwarted her self-expression. Innately all of the powers shown in the new woman of Korea had lain dormant, until the Gospel of Jesus Christ in its power awakened her into a new life.

B. A Suggested Program for the Growth
of the Work among the Women.

1. The Changing Conditions in Korea as Related to the
Suggested Program.

Missionaries and others in Korea tell us that the life of the Korean people is changing rapidly, that descriptions written of them today may not be true tomorrow. It is recognized that the past fifty years have seen marvelous advances which can be attributed to the contacts with western civilization and the outside world as well as to the work of the different missions.

Since great changes have taken place in the past few years any suggested program must take these conditions into consideration. The position of women has changed; education for women has become more general; the women and girls are eager for western culture and there are many second generation Christians in the churches.

The young women are no longer in the background, but engaged in various activities; they are reading the newspapers and keeping up with the affairs of the world; many of them are restive, desiring to leave off the old and adopt the new. Truly, it is no longer a Hermit Nation! A new day has dawned in Korea.

2. An Increased Emphasis on Medical and Educational Work.

The medical and educational work of the missions in Korea has been of untold value to the women. As the

need arises they are enlarging their activities so as to meet these needs. At the present time opportunities for education are given to many girls and young women, but there are many still who do not have this chance. Another school like the Lula Wells in Pyeng Yang for young married women or those who have missed their chance for an education, would be a great blessing to many young women. Such schools are still needed, either as separate schools or in connection with an evangelistic centre.

In the beginning of the mission work, each church as far as possible, endeavored to establish a primary school and there were a large number under the care of the church. Each year, as the attendance of these schools increased, the proportion of girl students steadily increased. These schools were of untold value to the church in its development, and at the present time are making an important contribution. However, today, because of financial conditions, because of the raising of the government standard, and because of an increased number of government schools, the number of primary schools supported by the church has decreased. Although there are some primary schools in Korea supported by the Japanese government, the number at the present time is not sufficient to meet the need. From the Christian viewpoint, the training is inadequate, for government schools naturally provide no Christian influence.

An adequate educational program for the church should include Christian training for a large number of

girls, therefore a primary school in each church might be suggested, even though under present conditions it seems practically impossible. Today the kindergartens under the care of the churches are fulfilling to some extent the mission of the primary schools. Since these kindergartens reach the non-Christian as well as the Christian children, at the impressionable age, they are great factors in influencing their lives.

It is suggested that the churches continue this important work, and that even more kindergartens be established until there is one in every Christian community, connected with every church.

Many girls, in Korea today, are longing for an education, but cannot afford the expense. Most of the girls' academies have a full attendance and through self-help departments are giving all the aid possible. If there could be scholarships provided or larger self-help departments, more girls could be reached, but at the present the Koreans, in supporting their own and contributing toward some of the mission academies, are doing all they can and the missions can do no more. There is no doubt that more schools are needed. Although it seems impossible at the present time, the ideal for the education of the women of Korea would be to have an academy in every mission station.

The one college, Ewha, in Seoul is ministering to the needs of the Presbyterian girls as well as to the Methodists. Unless conditions change, and unless more fields of service for college graduates present themselves within the near future, there seems to be no necessity for establishing more colleges for women at present.

Baby clinics and meetings for mothers are phases of medical work much appreciated by the Koreans and greatly needed. This work should be continued and enlarged.

3. A Continuation of a Separate Work for Women.

At the present time in some places, and in some parts of Korea, there is a tendency to hold one class for both the men and the woman, instead of separate classes. The principal reason for such a plan is to avoid expense, though some of the church officers seem to think one class is all that is necessary. In Euiju, the Koreans at the present time also have a co-educational Bible Institute. It is suggested that for a while at least separate work be continued for the women. A woman seems to receive more help and benefit from a woman's class. The teaching is adapted to her needs, and planned with her knowledge and training taken into consideration. When the class is for both men and women naturally the course and method of study are arranged to suit the men. Further, when the class for men is in session, if there are many guests attending the class, the housekeeping duties of the women interfere with regular attendance. As conditions are in Korea at the present time,

it would seem advisable to continue the plan of separate classes for women, if the women are to derive the greatest benefit from them.

4. A Junior Bible Institute in Each Station.

The Bible Institutes that are now being held yearly in each station have been and are continuing to be great forces in the work of the church and the evangelization of the country. But at the present they are not sufficient to meet the need that has arisen. In every district there is a large group of girls fourteen to nineteen years of age who are too old to attend primary schools, and yet not quite old enough to be married. These girls offer a wonderful opportunity to the mission and the church. A Junior Bible institute adapted to the needs of such girls would be of untold benefit to them and would in turn be training workers for the church. Every station should have such an institution centred around the Bible and with other studies in the curriculum adjusted to the requirements of the girls. The time of meeting would have to be determined by the station, but two sessions, each held for one month, in the spring and the fall, seem desirable. Also, if there were a Junior Bible Institute that had a full year's course, with more academic work and a self-help department combined, it would more fully meet the need of many of the young women of the mission. The young married women who

need educational advantages in order to be acceptable to their husbands and the unmarried women who are too large to enter primary schools, present a challenge to the educational workers. An institute like the one suggested above which would give not only Bible training but academic as well, would help to solve this problem.

5. A Bible Class in Each District Every Year.

The plan of having a Bible class in each district yearly is not a new suggestion, for from the first the desire of the missionaries has been to have as many classes as possible and to have as many women as possible attending these classes. Realizing the work that has been accomplished through these classes, it is only necessary to reiterate and re-emphasize this plan in the program of the church. However, now that there are an increasing number of Bible institute graduates scattered throughout the different provinces, this plan seems more feasible. Every year in certain provinces there have been classes held in each county and in certain districts in the different counties. It would be well to have even more classes in each county and in close proximity, so that as far as possible every woman in Korea might have the opportunity of attending at least one class a year.

6. More Teacher Training Institutes for Better Qualified Teachers and more Teachers.

As the constituency of the church is becoming

better educated, the demand for good teachers and well qualified teachers seems to be the increasing tendency. The Korean women count it a privilege to be asked to teach in Sunday School, and some who have had little training in the past do remarkably well. Of course the academy students and graduates, and the Bible Institute graduates generally do satisfactory teaching in the Sunday Schools. However, in the past some of them have not proved acceptable teachers in holding country classes.

Therefore, more teacher-training institutes to prepare better qualified teachers and more teachers, is a suggestion for the improvement of the work among women. It is true that today the Sunday School Association of Korea is holding Sunday School Training classes throughout Korea in the large centres and doing splendid work along this line. It is suggested that something in addition be done in order to supplement this work. All of the churches should have, as many now do, a weekly class for its women teachers with some instruction in methods of teaching included. This class could be conducted and taught by the pastor and the Bible Institute graduate in that church or community. It is probable, that there will be a Bible Institute graduate in most of the larger churches.

A further suggestion is that the large churches should have a class of a week's duration sometime during the year at which time methods and Bible study could be

given special attention. The pastor and qualified men, and women, too, if any, of the churches should make it their purpose to train and prepare women teachers so that they could do more acceptable teaching, and the work in the Sunday Schools be carried on in the most effective way.

In order to have more teacher training institutes, it is suggested that the churches see to it that one or more of its members attend every year, or oftener, the Sunday School Training classes conducted by the Sunday School Association of Korea, so that they, in turn, may help in the instruction of the teachers.

A further suggestion is that the station Bible institutes for women lay more emphasis upon teacher training and that the Bible institute students be given careful instruction along this line. In this day, when even the education of girls is considered important and Bible teaching is most essential, those who give this instruction should be especially well prepared for this work. The young people and others are demanding better teachers, and those that go out from our Bible Institutes should be given special instruction along this line.

7. An Evangelistic Centre in Each Station or Community.

In Seoul there is one evangelistic centre, a union institution, the only one with which the Presbyterian Church is connected. The Methodist Episcopal Church South

has an evangelistic centre in every station and seems to feel that they are a necessary part of the work.

Since these evangelistic centres have various activities, they can reach many people in the community and be of great benefit to a community; an evangelistic centre in each station or community is one of the suggestions for the future development of the work. Every station might not be able to have as fully equipped a centre as the one at Seoul. A plan could be arranged whereby a similar work could be carried on even though in a simpler way. At the beginning some phases of the work could be attempted and classes could be arranged, even though they had to meet in different places, without a central plant. One feature that needs to be emphasized, as well as Bible study, is baby clinics and meetings for mothers. With the cooperation of the educated Koreans in the community and with one efficient person in charge, an evangelistic centre might be undertaken at little expense. In places where there are one or more academy or Bible Institute graduates, this work could be easily conducted.

8. A Daily Vacation Bible School in Each Church or Community.

A Daily Vacation Bible School was first held in Korea over ten years ago and at last reports there were over one thousand throughout the country. This increase is due to the fact that the Korean church realizes the benefits of these schools.

These schools reach non-Christian boys and girls who have not come under the influence of the church. They are important evangelistic agencies in the work for boys and girls, and, therefore, great stress should be placed upon them, for the pupils receive training at that time that is not received at any other time. Every church, no matter how small, should endeavor to arrange this training for the boys and girls of the community. A Daily Vacation Bible School should be a part of the activities of every church. More than this, the larger churches should hold them in the nearby villages where there are no churches; at least this plan could be tried out. Probably the term could be shorter; a month or a few weeks.

There is no problem about getting teachers, for there are so many academy students, boys and girls, in the different localities, who are well qualified to help with this work.

Because of what has been done by the churches in the Daily Vacation Bible Schools and because of their great value as evangelizing agencies, it would seem advisable that every church and every community conduct one of these schools each year.

9. Every Christian Woman a Witness for Christ in the Home, in the Church, and in the Community.

The marvelous growth of the church in Korea is attributed to the fact that, like the early church of the

apostles, it has been a witnessing church. The strong Korean church today stands as a monument to the zeal and enthusiasm of the Korean Christians. A tendency has been noted among the church members of the present day to evade personal responsibility on account of the paid workers in the church. As the church membership is made up more and more of second generation Christians, naturally that former eagerness and enthusiasm of the early church would be somewhat lacking. These are consequences that could not but be expected.

The fact, that the church has reached its present development because of the personal work of the individual Christians, makes it all the more urgent that such efforts should be continued. Woman has had a large part in this work. Today in her greater freedom, and with her advancement along many lines, giving her more points of contact, she should be a more effective instrument in this great field of labor. For this is an endeavor in which every woman can have a part, from the highest to the lowest. Even the most ignorant woman, who knows Jesus Christ as her Saviour and Lord, can tell others in a convincing way of the blessings of salvation. Practically every day she has an opportunity to witness to others, in the home, and in the community.

Now that disturbing influences are coming in from the outside and conditions changing from within, Korea more than ever needs a strong vital church that can stand as a

rock against all these counteracting influences that assail her. The mother, the wife, the teacher, the Bible teacher, and the nurse all need a strong faith and a vital Christian experience at this critical time, such that will send them forth to witness day by day. Each woman must be made to realize her own individual responsibility as a Christian; that it is her work as well as that of the paid worker. Therefore, recognizing fully what has been accomplished by the women, and realizing that there are millions still who are in darkness, it is suggested that the women of the church emphasize more than ever each woman's responsibility to her neighbor, and the great opportunities awaiting her for personal work. That every Christian woman be a witness for Christ, in the home, in the church, and in the community is the last and most important emphasis in the suggested program for the future work of the women.

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CHAPTER VI
SUMMARY AND CONCLUSION

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This thesis has discussed the missionary work of the Presbyterian Church for the women of Korea as it is now being done, with the purpose of evaluating the results and giving a suggested program. To that end, the missionary work in Korea has been traced, giving first the origin of the work in which Korea, its people, their characteristics, and religions were described. The beginning of Protestant missionary work was traced, telling of the efforts from without by the missionaries in Manchuria, and of the early missionary activities in Korea.

The early development and growth of the work in Korea was next traced, until it reached its peak in the organization of the native Presbyterian Church and a General Assembly with seven Presbyteries. It was shown that this remarkable progress could be attributed in part to Bible study, which had been stressed in Bible classes, conducted throughout the country, and Bible Institutes. The zeal and responsiveness of the early Korean Christians were considered as contributing causes. It was also noted that other phases of mission work had developed together with the evangelistic and had made their contributions to the advancement of the work.

Next, in discussing the methods of missionary work among the women of Korea, the Korean woman of fifty years ago was described, in order to show the change that has taken place under the influence of the Gospel of Jesus Christ. Then the different methods of missionary work which had contributed toward this transformation were mentioned, and the part each had performed in the development of this new woman, was related. Also the different features of the evangelistic work for women, the Bible classes and Bible Institutes, which have been such important factors in her Christian training, were reviewed, and their growth observed. An outstanding evidence of the great spiritual development of the Christian women of Korea, which was discussed, is the missionary societies which they have organized and the missionaries, home and foreign, whom they are supporting through these organizations.

The Christian Korean woman of today was portrayed in her new freedom, and spiritual growth through the power of the Gospel. Following this, the contribution each phase of the work made in bringing about this change was noted and evaluated. A program for the work of the future was then suggested. The methods of work in the past yielded large results. Hence, in making suggestions for the future development of the work, it is with the idea of enhancing and enlarging the present program, in order

that the work for the women of Korea may reach still greater development. These suggestions were made along the lines of the medical, educational, and evangelistic work, and were ideals toward which the missionaries can plan in developing a program of work for the future.

This thesis has shown that the women of Korea, living for centuries a retired life in the inner quarters of the house, have stepped forth, with all their innate possibilities, into a world from which they are no longer shut out. As they take advantage of all the opportunities for advancement, they become great forces in the development of the church in Korea.

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