CHAPTER 1

THE BACKGROUND

A. Political Changes/

The twenty-five years which compose the period of this second volume, saw political changes in far greater number, of far greater intensity, and of far greater consequence in the life of the Korean people, than those of the fifty years of Volume I (History of the Korean Mission, 1884–1934). These changes affected the history of the Mission and its accomplishments most drastically.

The period can most appropriately be divided into five parts: (1) Preparation for World II, 1935–1941; (2) The Silent Years of the War Itself, 1942–1945; (3) From Liberation to Invasion, 1945–1950; (4) The Korean War, 1950–1953; (5) Reconstruction, 1953–1959.

B. Withdrawal from Secular Education/

The Mission was appropriating Y. 36,000 ($10,000) for the support of these schools. This was half of the total of the Board’s grant to the Mission for all its work.

In preparation for World War II, the Japanese Government inaugurated what it called “Spiritual Mobilization.” This was implemented mainly in the erection of State Shinto shrines. Pupils and teachers of all schools (government, mission, and church) were required to go out periodically and bow at the shrines as a patriotic duty.

The issue was confused because the government insisted that the ceremonies at the shrines were simply patriotic and not religious. A minority in
the Mission took the position that they could accept the government’s statement that the ceremonies were not religious and comply with the order.

An overwhelming majority of the members of the Mission took the position that, they believed that the ceremonies were religious since the shrines were dedicated to the Sun Goddess.

Unfortunately, since 1936, there had been fifteen resignations from the Korea Mission due to dissatisfaction with the Board over the Shrine and other issues.

C. Evacuation (due to the Shrine issue)

Dr. William N. Blair’s visit to Pyengyang for one week in 1947 and that of four members of the Executive Committee, as a U.S. Army chaplain and Dr. Howard F. Moffett with the U.S. Fifth Air Force during the short push into North Korea by the U.N. Forces, after the brilliant Inchun landings in September, 1950, are the only times that any members of the Mission have set foot on the soil of North Korea since the internees left in 1942.

D. The Return to Korea

Only seven missionaries, the required number for the committee as formerly constituted, returned to Korea during 1946.

The Emergency Executive Committee held its first meeting in Seoul on October 2, 1946.

Reorganization meeting of the Korea Mission, January 21, 1948.

E. Second Evacuation (due to Korean war)/

Due to Korean war, our missionaries were twice evacuated from Korea.

F. Communist Invasion/

In chronological order the progress of events was as follows:

June 25, 1950, the Communists cross the 38th Parallel; June 27, the UN Security Council (the Russian delegate being absent) votes to come to Korea’s aid and calls on member nations to send armed forces; June 26, Seoul captured; October 7, the UN Forces cross the 38th Parallel; November 26, Chinese Reds invade Korea; March 15, Seoul recaptured by the UN; April 3, UN Forces re-cross the 38th Parallel; June 10, truce talks begin.

The result of three years of war (June 25, 1950 to July 10, 1953) was to make Korea the most devastated country in modern times.
G. Refugees/

It is a conservative estimate that three million Koreans from the north fled to South Korea. Besides this, an estimated five million fled before the battle lines as they moved down the peninsula, making a total of at least eight million who were refugees. Many of those from the north still have that st, living in conditions of extreme poverty and squalor on the hills surrounding Pusan and Seoul. Among these are some 200,000 orphans and 280,000 windows with 517,000 dependent children.

Many different groups, notably Church World Service, sent shiploads of clothing and other supplies for the refugees. The United States Government sent a continual supply of food which was distributed mainly through Korean Government channels. The members of our Mission who were in Korea spent much time, with the help of many Korean Christians, in distributing the clothing and food available. They assisted, wherever possible, the establishment of orphanages by Koreans. A great deal of relief money, as well as time, went into the setting up of widows’ homes. Later, the work of distribution of relief food and clothing was taken up by the Mennonite Central Committee.

H. Prisoners of War/

Prisoners of war began to be taken when the Pusan Perimeter was stabilized in August, 1950. The total number of Korean POW’s came to about 140,000, and of Chinese, to 19,000. The number of UN prisoners taken by the Communists was much smaller. Five thousand, one hundred and thirty-three Americans were finally returned, but a great many had died during their imprisonment. It is reported that many ROK prisoners were simply shot in cold blood.

I. Atrocities(만화성)/

At least 29,815 persons during the war had been massacred, the total is actually 38,000 including undocumented losses in death marches and POW camps.

Also from Seoul, on July 2, 1950, the Communists took a large number of Korean leaders (many of them Christians) and a number of missionaries.

J. The Truce(휴전)/

After the United Nations Forces had pushed across the 38th Parallel for the second time on April 3, 1951, Russia’s delegate to the UN, Jacob Malik, on June 23, called for a cease fire in Korea. Armistice negotiations began in Kaesong on July 10, and two years and seventeen days later, after 575 sessions, an armistice was signed on July 27, 1953.

K. The Republic of Korea and President Rhee/
In the midst of death and destruction, the infant Republic of Korea carried on. within two years after their inauguration (August 15, 1948), President Syngman Rhee and his cabinet had to evacuate Seoul in June, 1950, because of the Communist invasion. When they returned in October, the city was in ruins, 66 per cent destroyed.

After the Chinese invasion in January, 1951, the Administration again evacuated. For three years the temporary capital was Pusan.

On May 30, 1950, a few weeks before the Communist invasion, a general election was held in South Korea in which 210 National Assemblymen were chosen from among 2,052 candidates, with 86 per cent of the eligible voters going to the polls. On July 4, 1952, the National Assembly amended the Constitution to include the direct election of the President.

Following this, another national election was held on August 5, 1952. Dr. Rhee was elected by a 74 per cent majority.

In the next general election of May 20, 1954, President Rhee’s Liberal Party won 109 out of 203 seats in the Assembly.

In June, 1959, the terminus of this history, of the four Korean political leaders (all Christians) who returned to Korea after the surrender of Japan in 1945, only President Rhee remained.

On July 26, 1954, President Rhee arrived in Washington, D. C., and on July 28th, he addressed Congress.

II. THE WORK OF THE MISSIONARIES

The brief accounts of war conditions in Korea have been written in order to furnish the background against which the members of the Mission had to work.

A. In the Stations

1. Sinpin/
Lloyd Henderson. The Mission continued to regard its work among Koreans in Manchuria as an important field. (Sinpin is the center)

The Station report of 1935 states that Sinpin was a city of 25,000 people of whom 2,000 were Koreans, located midway between the cities of Tunghwa on the east and Mukden on the west, 200 miles apart. It was the center of a population of 200,000 Koreans in that part of Manchukuo (Manchuria), among whom were 4,000 professing Christians in forty churches.

2. Kangkei/
Kangkei became less isolated when trains on the new railway from Pyengyand began running in December, 1937.
Since 1918, it has been possible to travel the main highways by automobile. Until toward the end of this period (1934–40), the work of the station and the Church in the Kankei district was quite encouraging.

**EVANGELISTIC WORK.**

**BIBLE STUDY.** Bible Institute sessions of from five weeks to three months each were held for men and women separately until 1939 when no session was held for women, and the men’s institute ran into difficulty over the “Shrine issue.”

**EDUCATIONAL WORK.** An average of two kindergartens and two primary schools were supported entirely by the Korean Church.

**MEDICAL WORK.** The new Kennedy Hospital building was dedicated on November 10, 1935.

The first church site and building of the Kangkei City church was on what later became part of the compound (51) of the Kennedy Memorial Hospital. Of the last missionaries who resided in Kangkei, the Campbells and Miss Lilian Ross have been stationed in Taegu, Miss Olga C. Johnson has been in Andong, and the Richard H. Bairds, after serving three years (1942–45)

Even if Korea should ever be unified, it is not likely that representatives of the Church in America will again reside in Kankei.

3. **Syenchun/**

During the six years before World War 2, Syenchun continued to be the “big–little” Station of the Mission, with an average of nine members, but a territory with the largest communicant membership (30,299 in 1940) of any Station field in the Mission, and possible in the world.

Dr. and Mrs. Cyril Ross, Dr. and Mrs. Roy K. Smith

**EVANGELISTIC.** During the Russian occupation, the main church sanctuary was used for a dance hall.

**BIBLE STUDY.** Except for a Bible class for Korean women in Antung, Manchuriam with 400 enrolled, and another in Byong Chun County with 300 enrolled, Station Reports of pre-war years do not list many of the Bible classes and Bible institutes that were conducted by Korean church leaders throughout the Station’s territory.

**EDUCATIONAL.** At the time of the withdrawal of the Mission from the schools in Syenchun in March, 1939, Professor L. W. Chang was principal of the Boys’ academy, Sin Syung. He had been successful in maintaining high educational and christian standards until the “Shrine issue” was forced on the schools of the church.

**MEDICAL.** During the five-year period up to 1940, the “in His Name” Hospital reported an average of fifty beds, 1,000 in-patients, 7,213 dispensary patients, and 13,958 treatments.
SOCIAL WELFARE WORK. In May, 1940, the Board of Foreign Missions approved the sale of the Whittemore property (house and land) to Koreans who were interested in establishing the Tai Tong Orphanage.

At the close of World War 2, it was reported that 80 per cent of the population was ready to become Christian.

We know less of what has happened in the Syenchun Station area, since the Invasion, than in other Station centers in North Korea.

4. Pyengyang/

PERSONNEL. In the History of the Korea Mission, Volume 1, pages 146 and 142, there are two pictures of Pyengyang Station, one taken in 1895 with seven members, and the other in 1933 with forty-three members.

Dr. Samuel A. Moffett was the only member of the Station who appeared in both pictures.

EVANGELISTIC. In spite of school troubles over the Shirne issue there was a strong spirit of evangelism in the Church up to and including the spring of 1939, well reflected in Station reports.

BIBLE STUDY. The system of Bible conferences and institutes, worked out in the Station in cooperation with Korean Church leaders, had been complete.

The annual Women’s General Class became so large and unwieldy that it was held in three division of one week each.

The Women’s Bible Institute, with Miss Alice Buts as principal was held in two ten-week division, fall and spring.

Besides the classes and institutes, there was the Bible Correspondence Course, originated by Dr. W. L. Swallen who, with Mrs. Swallen, as retired missionaries, resided in their own house in the Station until November, 1940. The 1938 Station report estimates that 10,000 Koreans had registered in these courses. Five thousand had completed them.

EDUCATIONAL. The Soong Sil Boys’ Academy, with 523 enrolled, graduated its thirtieth class of sixty-seven members in March, 1935. By that time, the total number of alumni was 1972, of whom 105 were pastors and evangelist, 185 teachers, thirty-five physicians, and 228 studying in higher institutions.

SOCIAL WELFARE. In 1936, a school for blind boys was opened in the Moffett Memorial Building near the compound.

The Union Church of the foreign community supported an evangelist among the Chinese in Pyengyang.

Fifteen former members of the Station were able to return to Korea after World War 2.

Within two days after the UN forces occupied Pyengyang in October, 1950, missionaries arrived.

At 2:00 p.m., on Sunday, October 29, 1950, the Pyengyang Christians called a
mass meeting in the West Gate Presbyterian Church.

For forty days there was great rejoicing among missionaries and the Koreans, supposing that liberation had come.

The hope that North Korea had been liberated was short lived.

During forty-six years (1894–1940) one hundred members of the Mission were assigned to work in Pyengyang, some for a year, some for forty years and more.

There are many churches composed of Pyengyang Christians in the cities of the south. The Presbyterian Seminary, the Union Christian College, and the Academies, formerly in this city, have been reestablished in Seoul. So the work of this, one of the greatest mission stations in the world, continues.

5. Chairyang/

PERSONNEL. One of the Station to be entirely evacuated before the attack on Pearl Harbor was Chairyung. Mrs. Anna S. Harvey's

The Rev. and Mrs. Welling T. Cook, The Rev. and Mrs. William B. Hunt.

With a constant change of personnel in the station, it was not possible to do much consecutive work.

MEDICAL WORK. Following the transfer of Roy K. Smith, M.D. to Pyengyang in 1934, the medical work in Chairyung was carried on by a Korean physician as superintendent of the hospital, in cooperation with a committee of the Station.

Whether the work of the Station would have been resumed is problematical.

FROM THE KOREAN WAR ON. The Station, closed in 1941, has never been reopened.

Chairyung was our Mission's Station for Whanghai Province.

This territory suffered greatly under the Communist regime and during the Korean War. Whole congregations were mass murdered. The famous evangelist, Kim Ik Doo, was killed, with a group of other Christians who had begun to celebrate, too soon, the withdrawal of the Reds as the UN forces pushed north in the fall of 1950. Many of the Christians of Whanghai Province are among the thousands of refugees in the south.

6. Seoul/

PERSONNEL. Following the Fiftieth Anniversary Celebration in Seoul, in 1934, there were many changes in the personnel of Seoul Station Thanksgiving Day, 1934, was saddened by the death of Mrs. W. J. Anderson. (71) Dr. and Mrs. O. R. Avison had been members of the Station for forty-two years. Their farewell from Seoul in December, 1935, was a wonderful demonstration of affection felt for them by the foreign community and by multitudes of Koreans and many Japanese. All were saddened by the news of Mrs. Avison’s death in September, 1936 (72). Dr. James S. Gale's death in England. (73)

The Rev. E. Wade Koons, D.D., after his imprisonment and the forced
evacuation of all Americans from Korea in 1942 during World War 2, was employed by the U.S. Government on "the Voice of America."

New missionaries assigned to Seoul were Mr. Floyd H. Blaine, Jr., to assist Mr. John F. Genso, Mission Treasurer, and Mrs. Blaine; Mr. and Mrs. Nathaniel Bercovitz, Jr., to do radio broadcasting; and Miss Marion A. Shaw as secretary to the Rev. Edward Adam, Field Representative of the Board.

When the missionaries first arrived in 1946, they found the houses completely looted and over 100 "squatters" in six of the nine houses on the Yun Dong compound.

When the Communists invade in 1950, all the members of the Station were at Annual Meeting in Taechon Beach.

During the Korean War, there were two great losses, in the death of Mr. John F. Genso, and Dr. Horace H. Underwood.

Seoul Station can be said to have been reopened by Mrs. Edward Adams, after the fighting.

**EVANGELISTIC.** Before World War 2, each member of the Station was assigned to work in at least one city or suburban church. In 1935, five of the city churches were supporting "missions" in outlying districts.

At least one ordained missionary and one single woman worker were assigned to each of the four country districts. From 1935 to 1940, from 100 to 111 churches were reported in the Station's territory with a total adherentage of some 7,000 amid a population of 600,000.

The largest was the Young Nak Presbyterian Church with an adherentage of 5,000, about two-thirds of whom were refugees from the north.

The number of churches continued to grow, especially because the great bulk of refugees from the north settled there. Missionaries of many denominations new to Korea same especially to Seoul and established churches. Among these were the Southern Baptists, the Evangelical Alliance Mission, the Church of the Nazarene and the Church of God. Jehovah's Witnesses also have a mission. The number of Protestant churches in the city of Seoul is well over 400. There are more Presbyterian churches (of several stripes) in Seoul than in any other city in the world.

**EDUCATIONAL.** The John D. Wells School (Kyungsin) for boys and the Girls' Academy (Chungsin), both on the Yun Dong compound, were the oldest schools in the Mission, and during fifty years, furnished many Christian leaders.

In 1947, the Taikwang High School was established for refugee students from North Korea, and located outside the East Gate of Seoul.

As early as 1948, alumni of the Soong Sil Academy of Pyeng-yang, refugees in Seoul, started a movement to re-establish the school there.

Soong Eui Girls' Academy, formerly our Mission school in Pyengyng, and Posung Girls' Academy of Syenchun, were also re-established in Seoul by the
refugees from these two districts in the north.

Neither of there schools received appreciable help from America for their building programs, which is amazing, since the backers were practically all refugees from the north.

**SOCIAL SERVICE.** In Seoul especially, there was always great need and many opportunities for social welfare work. For a number of years, Seoul Station cooperated with the Methodist Mission in the Social-Evangelistic Center, located in the center of the city.

The missionaries and others of the foreign community in Seoul cooperated with the Salvation Army in charge of the management of the Home-for-Girls-in-need.

After the war, there was great need for relief, particularly in the distribution of clothing. Hundreds, even thousands, of packages were sent from America, in addition to relief from the Licensed Agency for Relief in Asia.

Much more could be written about the varied kinds of work engaged in by the members of Seoul Station.

After the Korean War, much of the time of members of Seoul Station was given to the distribution of relief.

7. Chungju/

**PERSONNEL.** Chungju Station had a “banner year,” 1934–35, with all ten members on the field. The break–up began in July, 1935, when the B. F. Hunts and the D. S. Lowes went on furlough, followed by the retirement of the F. S. Millers, on December 10, 1936. Mr. Miller had served forty–four years and had been identified with the work of the Station from its beginning.

The Hunts resigned in June, 1936, to serve under the Independent Board for Presbyterian Foreign Missions. For the year 1936–37, the Rev. T. S. Soltau was chairman of the Executive Committee of the Mission during “school troubles over the shrine issue.”

After “Liberation,” in 1945, the buildings on the Station compound were occupied by American Army personnel.

**KOREAN WAR AND AFTER.** Fifteen days after the Communists crossed the 38th Parallel, they moved on Chungju, a city of 75,000 population.

Although the mission houses in Chungju were lootet, they were not bombed. All but two were occupied by UN military personnel.

Up to 1959, the Station members were the Hills, Underwoods, Spencers, and Miss Davie.

**EVANGELISTIC.** The First Church building, erected in 1913 on the site of the police court where Catholic martyrs had been tried and sentenced in 1866 was repaced by a more substantial structure in 1938.

By this time, two other churches in the outskirts of the city had been established.
The Station’s remarkable record in distributing sheet tracts continued from 135,000 in 1935 to 100,000 in 1938. 30,000 were given out by Miss Esteb in 1939, and 1,100 per month from September to December, by Mr. DeCamp in market preaching.

Dr. H. W. Lampe reported that when he arrived in the fall of 1946, the number of churches, because of police pressure during World War 2, had been reduced from eighty-four to sixty-three, but that within two years, it had risen again to seventy-five. Also, during the war, the Koreans had established a number of Presbyterian churches in South Choong Chung Province which for many years had been Methodist territory only, and had organized the South Choong Chung Presbytery. These churches are cared for mostly by Korean pastors who had come as refugees from Communist Korea.

EDUCATIONAL. Chungju Station has never carried on secular educational work as such. However, a church primary school used a building on the Central Church site, which was Mission property. The enrollment averaged fifty boys and eighty girls up to 1937.

Before the Communist invasion from the north, a new high school, Seikwang, was established by the North Choong Chung Presbytery. The enrollment in 1959 was 500–700 students. The executive committee of the Mission agreed in 1950 to a token grant for the budget, and funds to assist in securing a permanent site.

MEDICAL. With the return of Dr. D. S. Lowe from furlough in 1936, and with Miss K. M. Esteb still on the field, the medical work of the Station was greatly accelerated. They had the help of Dr. Yoon Choong Ho and six assistants. The number of dispensary patients reported by years was 5,200, 5,490, and 8,468.

According to the report of the Board’s Deputation in July, 1947, the medical work in Chungju was not to be carried on as before with missionary physician and nurse, and with Korean help, but the medical plant was to be used as a health center with, possibly, a missionary nurse in charge.

RELIEF. Following the war years, much of the time of the members of the Station was given to different forms of relief. There were seven orphanages in the city including three Presbyterian, two Catholic, and On Buddhist.

8. Taejon

Taejon was the only permanent new station of the Mission opened during the period covered in this volume. Originally it was Methodist, moved from Kongju, twenty miles distant. It became a union station of Methodists, Presbyterians U.S.A., Presbyterian U.S., Southern Baptists, United Church of Canada, Salvation Army and others.

After the return of missionaries to Korean following Liberation and the end of
World War II, the mission boards concerned with Korea asked their missions to evaluate their work and determine what new effort or improvements should be planned for the years ahead. An interdenominational mission conference, meeting in Seoul in 1948, stressed the great need for general social work and leadership training for rural communities. Partly as a result of this conference, four missions working in Korea decided to organize a cooperative project to be called, “The Christian Service Training Center” to be located at Taejon.

(The South Choong Chung Presbytery was organized by the Korean General Assembly to include all the Presbyterian churches in the province. The Southern Presbyterian Mission station at Taejon included a number of evangelistic workers. In 1955 this mission established Taejon Christian College)

TAECHUN BEACH. This new vacation place for missionaries is 100 miles south of Seoul, and due west of Taejon. The Mission was in session at the Beach at the time of The Communist invasion from North Korea on June 25, 1950.

The establishment of this new rest camp was necessary to compensate for the loss of the former vacation resorts at Sorai Beach and Wonsan on the west and east coasts, now in Communist-held territory in the north.

9. Andong/
PERSONNEL. During the period 1934–41, the ten members of Andong Station were on the field together for only the two years 1939–40, except that the Rev. Harold Voelkel was absent for a part of this time for language study in Japan. Miss Ella Sharrocks,

EVANGELISTIC. During the Korean War years and the years immediately following, Andong area saw a great intake of believers.

EDUCATIONAL. The enrollment in the Rodger Earl Winn Memorial Bible Institute increased from eighty in the men’s division in 1935 to 120 in 1938.

The Bible Institute changed its character after the Japanese War.

GENERAL EDUCATION. Secondary education in Andong area began in Yongju City by the Christians in the First Presbyterian Church in 1949.

BIBLE CLUBS. The nation-wide Bible Club Movement took roots in this area in 1952.

MEDICAL. In 1940, the Mission approved a request for Y.35,000 (about $9,000) for an addition to the Baker Memorial Hospital building for a chapel, additional wards and a dispensary.

SOCIAL WELFARE. The members of the Station have always been interested in social welfare work. An opportunity for such service came in one of the worst
floods on record in the Andong city area in July, 1934.

KOREAN WAR. All the station members were evacuated to Japan directly from the interrupted Annual Meeting in Taechun.

Within a day or two, the Communist army entered. The U.S. Air Force bombed the city, destroying it 90 per cent. The Communists retreated north at the time of the Inchon landing in September.

IN CONCLUSION. Andong Station furnishes examples of the deep appreciation and high esteem in which the missionaries are held by the Koreans.

10. Taegu

PERSONNEL. Taegu Station (formerly spelled Taiku) in its report for 1949, mentions the deaths since 1940 of former members—Herbert Blair, Walter Erdman, Mrs. Edna Henderson, and Miss Christine Cameron, first missionary nurse in Taegu, 1905 to 1909

When the Communists invasion came, all members of the Station except Arch Campbell evacuated to Japan for family or health reasons.

After the signing of the Armistice in June, 1953, the Chinese prisoners of war were released and the Woodberrys returned to the Mission.

EVANGELISTIC. The numbers of city churches increases from seven in 1945 to sixteen in 1949, and one hundred and seventy (Protestant) by 1959.

BIBLE STUDY. Station reports reveal that an average of 600 women were enrolled each year in the General Bible Class of a week to ten days’ duration for the women of all the churches of the Presbytery.

The Korean War brought all work to a standstill temporarily. By the spring of 1951, the war had surged back into the north, and the situation about Taegu was returning to normal, except for the presence of hundreds of thousands of refugees.

EDUCATIONAL. The enrollment in the Keisung Boy’s Academy was about 500 in 1937 and 1938.

However, the enrollment greatly increased, from 275 in 1924 to 1,100 in 1949.

LOWER SCHOOLS. The number of kindergarten and primary schools supported by the Korean Church in the Stations’ territory, during 1933–39, averaged ten, with 2,000 pupils enrolled, about one-third girls.

MEDICAL. The medical work in the new hospital building (since 1933) had a remarkable growth.

The hospital has emphasized evangelism both in the hospital itself and through the hospital staff and patients, in establishing new churches. A Hospital Preaching Society was organized.

The evangelistic work of the hospital continued as before. On the staff are two Korean chaplains and one Bible Woman, who, during 1953–54, preached to 2,387 patients, resulting in 1,123 affirmations of belief in Christ.
11. Pusan/
Due to the exigencies of war, Pusan again became, though temporarily, a Station of the Mission. In 1891, the Rev. and Mrs. W. M. Baird, Dr. and Mrs. Hugh Brown (both physicians) occupied Pusan as the second Station of the Mission.

The Periscope Asia of November 22, 1951, states that the pre-war population was 483,000. At the height of the refugee flood, the population rose to 1,200,000.

It is not surprising that this refugee city suffered from several disastrous.

MISSION HEADQUARTERS. As stated in the 1953 Mission report (page 1), "In the winter of 1950–51, when the Chinese Communists drove hard on Seoul, it became necessary for all the Missions as well as government agencies, to set up head-quarters in Pusan.

At the Executive Committee meeting of the Mission in April, 1954, it was voted to sell the two Pusan houses at a figure approximating the cost of investment. The results of the conference, however, were negative and all members of the Mission in Pusan were withdrawn to other Stations.

B. In Japan/
The evacuation to Japan in June, 1950, of all the members of the Korea Mission except six men (see Chapter I, p. 42), carried with it the problems of housing and assignments of work. Fortunately, the presence of the Rev. John C. Smith, D.D., secretary for Korea and Japan, made the solution of these problems much easier.

He had been a missionary in Japan for many years and knew the Japanese language, the missionaries in Japan, and the Japanese church leaders.

LOCATION. Available housing space largely determined the locations—Karuizawa, Tokyo, Yokohama, Kyoto, Shimonoseki, Sapporo, Sendai, Kanazawa and a few other centers.

KOREA EVACUEE ADVISORY COMMITTEE. Under the guidance of Dr. Smith, and with the approval of the Board of Foreign Missions, on August 9, 1950, this committee was organized,

C. In Government Service
1. In the Armed Forces /
Since 1950, two of the present members of the mission served in the U.S. Armed Forces in Korea, resigning temporarily from the Mission in order to do so.

Horace G. Underwood, was Staff Intelligence Officer.

Howard F. Moffett, M.D., born in Pyengyang, returned to Korea as a member of the Mission in 1948, and was assigned to the hospital in Taegu.
2. As Chaplains.

By way of introducing the reader to the work of missionaries as chaplains, two introductory statements are made as follows: First, a tribute to the chaplains in the Korean War from the Department of Defense of the United States Government which reported a total of 218 decorations for gallantry having been bestowed on clergymen serving as chaplains with the Armed Forces in Korea.

Second, with the cooperation of the U.S. Command and the Korean Government, a large numbers of Korean Chaplains were appointed to the ROK Armed Forces, penitentiary, and prisoner-of-war camps.

3. As Interpreters

Nearly all the older missionaries, unofficially, were called upon to interpret for Army personnel and for distinguished visitors including church representatives, news reporters, government missions, and so forth.

III. THE PRESBYTERIAN CHURCH OF KOREA

A. The Church Itself

By the time of the Jubilee Celebration in 1934, the Presbyterian Church of Korea was a well-established, thriving organization. The 1938 statistics showed twenty-seven Presbyteries, 534 ordained ministers, nearly 150,000 communicants, and 350,000 in average attendance.

The Church had already attained the goals of “self-governing, self-supporting, self-propagating.”

B. In the North After the War

Statistics showed that in 1938, about 80 per cent of the churches and of the Christians in the territory of this Mission were in what is now called North Korea.

The latest word is that no Christian services are now permitted in the north. Many churches have been torn down, and the rest are used for government or other purposes.

C. In the South After the War

Although many church buildings in southern Korea were destroyed, the Church was re-vitalized in the midst of its sufferings. This is due in part of the influx from the north, and partly to a freedom of religion which the Korean Church had never previously enjoyed.

D. the Mission and the Church

The Mission or Stations Never, after 1907, exercised any ecclesiastical functions and did no “hiring of firing” of church workers, even of lay evangelists.

The Mission, from appropriations by the Mission Board, aided the institutions
which served the Korean Church and in which it cooperated, but which were not under the church itself.

E. Integration

the Korea Mission (Presbyterian, U.S.A.) had, even from the start, included many elements of this concept in its policy and operation. This included the complete elimination of all ecclesiastical functions and the placing of missionaries and their work under the direction of the presbyteries or the joint boards of control of institutions.

The organization and development of the Church-Mission Conference was one of the first steps toward fuller integration. In 1956,

At the 1957 Annual Meeting, a Mutual Agreement between the Presbyterian Church in Korea, the Board of Foreign Missions of the Presbyterian Church, U.S.A. and the Korea Mission, was drawn up and approved by the three bodies concerned.

This Constitution of the Joint Committee between the Presbyterian General Assembly and the Missions provided for a Central Committee and for District Joint Committees.

STATEMENT OF THE
ENLARGED CHURCH-MISSIONS CONFERENCE
June 19, 1957

We have achieved the following points of agreement:

1. The present plan of Church-Mission relations is inadequate and does not fully meet the demands of a changing situation.
2. A close cooperation of Church, Mission and missionaries is necessary.
3. To accomplish the above purpose, there shall be established a Department of Cooperative Work withing the General Assembly.

IV. UNION WORK AND COOPERATION

A. The Presbyterian Council

The Presbyterian Council continued to meet at the time and place of the Korean Presbyterian General Assembly, usually in September.

The brief meeting of the Council was usually routine, except the report of the Presbyterian Theological Seminary. The Council elected eight members to the Board of Directors. These eight formed, the legal property holding body of the Seminary. The Board, with representatives of the Korean Presbyterian General Assembly, decided upon all was president of the Board until his retirement in 1936. He was succeeded by Dr. J. G. Holdcroft, and in 1937, by Dr. W. N. Blair.

Other committees of the Council were on Young People’s Work, Student Work, Translation of Church Standards, and Translation of the Korean Assembly Minutes.
B. The Federal Council of Missions

The Federal Council’s Jubilee Celebration of the beginning of Protestant Missions in Korea was held on September 14, 1934.

The Council supported several projects with appropriations from the cooperating Missions.

The end of the Federal Council came in September, 1938.

Later, when KAVA (Korea Association of Voluntary Agencies) was organized, the functions of the Inter Mission Committee were taken over.

All matters of union and cooperation, including conferences and retreats, were assumed by the newly organized National Christian Council.

C. The National Christian Council

The Council was made up of twenty delegates from each of the Methodist and Presbyterian denominations, although the latter represented more than two-thirds of all the Protestants in Korea. In addition, delegates were elected by the YMCA, YWCA, WCTU, Christian literature and bible Societies.

On October 9, 1946, the Council was reorganized at a meeting in the Central Methodist Church of Seoul.

Almost unexpectedly, the Council and its Executive Committee took seriously the matter of a Union Hymn Book for the Korea Church.

Before the invasion from the north in June, 1950, the National Christian Council launched a “Save the Country Evangelistic Campaign.”

On September 15, 1953, the office of the Council was moved back to the Christian Literature Society building in Seoul.

Disputes over property ownership between different Presbyterian denominations have seriously affected the usefulness, and even threatened the continuation of the Council.

D. The Korean Bible Society

By November, 1940, under Japanese pressure, the missionary members on the Committee were withdrawn and the constitution was revised to have twenty-one Korean and Japanese members only.

The sale of Scriptures was resumed on October 11, 1945, from the stock which was presented to the Korean Bible Society by the British and Foreign Bible Society in 1941. Within a few months, the entire stock was exhausted.

In the emergency, the American Bible Society printed 50,000 copies of the Korean New Testament in 1946, and an equal number in 1947, and sent them to Korea. Also, the British and Foreign Bible Society printed copies of the entire Korean Bible in London. From the sale of these, a fund was provided by which future editions could be printed in Korea.
E. Christian Literature Society

The Mission's continued cooperation in the Christian Literature Society has been a large factor in the Society's work and growth.

After the war, the fireproof Christian Literature Society building in Seoul again became a center for offices of Mission and Church organizations in Korea, including the Presbyterian Mission office.

The Christian Literature building, like the Bible Society Building next door, was gutted by fire in September, 1950, when the Communists evacuated the city.

Even though the building in Seoul was burned out and the building in Pusan damaged by fire, the production of Christian literature did not cease.

The importance of Christian literature in Korea at this time cannot be over-estimated. It is expected that with the cooperation of the Missions and Churches, this Society, which had its beginning sixty-five years ago, will soon be able to supply the need to a large degree.

In 1938, the Sunday school enrollment in the Presbyterian Church of the Korea was 400,000. Of the 2,000 Sunday schools, five-eights were within the territorial bounds of the Presbyterian Korea Mission. The combined enrollment with the Methodists and other Protestant churches made the Sunday School Association the largest and strongest Christian organization in Korea. In 1936, the World Sunday School Convention met in Oslo, Norway. Several Korean delegates went with the Rev. Lew Hyung Ki, Ph.D., of the Methodist Church, the official representative.

In 1947, after the return of the missionaries, the Korea Council on Christian Education was formed.

Its activity is confined to the Sunday School and Leadership Training.

The Council prepares and publishes about ten new books a year on Christian Education themes, including materials for Bible courses in Christian High Schools.

G. Language Study

Language study has always been taken seriously by the Mission."

The Union Language School was organized and the teaching done in part by missionaries in Seoul, principally Methodist and Presbyterian.

H. Theological Seminaries

The report of the Presbyterian Theological Seminary in Pyeongyang for the year 1934–35 is optimistic as to the future.

Following the vote of the Korean Presbyterian General Assembly in September, 1938, to "conform" in the Shrine issue, the presbyteries and Bible Institutes found themselves under pressure to follow the action of the Assembly. Realizing this, Dr. Roberts, the president of the Seminary, on August 29, 1938, sent out word to the
students that the beginning of the fall term would be postponed. Seminary authorities insisted that the Seminary was not closed but "that its opening has simply been postponed."

Before World War II, a group of Koreans established in Seoul an institution known as Chosen Theological Seminary.

When the members of the Mission returned, they were asked to cooperate by appointing representatives to the board and assigning missionaries to teach.

In the spring of 1947, a large group of students objected to the teaching of a member of the faculty, the Rev. Kim Chai Joon.

Before this time, a group of strongly conservative pastors had organized a second institution in Pusan, calling it the "Koryu Theological Seminary."

Following the actions of the General Assembly of 1947, with regard to the Chosun Seminary, many conservative pastors, quite in the majority, decided to organize a third institution calling itself the Presbyterian Theological Seminary. Dr. Pak Hyung Nong, Th.D., for many years a member of the faculty of Pyengyang Seminary.

The Korean War intervened and both seminaries refugees to Pusan.

The Chosen Seminary did not disband, as had been hoped. The name was changed to Hanguk, the official name of Korea.

This not only insured a complete split in the seminary, but resulted in the setting up of a new Presbyterian Church, taking about half of the churches, ministers and members of the former church.

This seminary and the continuing church organization has the support and cooperation, not only of The United Presbyterian Church in the U.S.A., but of the Presbyterian Church in the U.S. and the Australian Presbyterian Church.

I. Chosen Christian University (Yonsei)

Horace H. Underwood, Ph.D., Litt.D., was inaugurated the third president of the Chosen Christian College on October 12, 1934, (152) which was the eighteenth anniversary of the death of his father, the Rev. Horace G. Underwood, D.D., LL.D. He was the founder and first President of the College, and the first ordained Protestant missionary to take up this residence in Korea. O.R. Avison, M.D., LL.D., the second President during the eighteen-year interim, and also President of the Severance Union Medical College, which he founded.

Before World War II, the enrollment in the Chosen Christian University was under 500; after the defeat of Japan, the enrollment rose to 1,200 even in unheated buildings. Following the Communist war, the enrollment jumped to 2,300 in partially destroyed buildings.

Severance Medical College, in the spring of 1955, the managing boards of both institutions decided to hold all future meetings together and Dr. George Paik was elected chairman of both boards. A joint constitution was worked out, and in the spring of 1957, the final legal union was consummated under the combined name,
"Yonsei."

The University has far outstripped the highest hopes of its founders of less than
fifth years ago. It has become one of the leading Christian institutions in the Far
East.

V. SPECIAL FORMS OF WORK

A. Bible Clubs

The Bible Club Movement for underprivileged children was initiated by the Rev.
Francis Kinsler before World War II, when he was a member of Pyengyang Station.

The motto for these Bible Clubs is Luke 2:52—"And Jesus increased in
wisdom(intellectual) and stature(physical), and in favor with God(spiritual) and
man(social)."

B. General Relief

Under this heading are listed "three R's"—relief, restoration, rehabilitation. There
are three sources from which help comes—churches, organizations outside the
Church and governments. The missionaries had relations with all three sources
with direct or indirect responsibility, often involving much of their time.

c. Orphanages

The Korean War, with its immeasurable suffering, produced more helpless
orphans than any war in history. According to an estimate released by the
government of the Republic of Korea in February, 1952, there were 210,000
orphans of whom only one-tenth were cared for. The Korean Report, 1948–52,
printed by the Pacific Press, page 33, states, "A total of 25,000 orphans are
presently accommodated in 260 encampments, erected with tents and other
construction material provided for by the Government. An additional 17,000
orphans are being extended protection by various civilian families. The total
number of orphans being fed and clothed is estimated at 70,000."

There were orphanages in Korea before the war. In the war with the
communists, it was 75 per cent destroyed.

The Mission, with such limited funds and personnel, could never undertake this type
of work, but it encouraged many of its members who gave what time they could to it,
and to help the many Korean individuals and organizations that were engaged in it.

However, with all the orphanages there were in Korea, it was never enough. Even in
Taejon, Dr. Torrey reported that many undisciplined beggar boys were running wild
without sufficient food and clothing.

VI. THE MISSION AND THE BOARD OF FOREIGN MISSIONS

The Rev. Cleland B. McAfee, D.D., LL.D., continued as the Foreign Board's
Secretary for the Chosen Mission until his retirement in 1936. His predecessor was
the beloved Dr. Arthur Judson Brown. Dr. Clelad B. Mcafee's successor as Secretary for Korea was the Rev. Charles T. Lebe, D.D., the Rev. A. K. Reischauer, Dr. John Coventry Smith, the Rev. Henry Little, Jr., D.D.


A. Visits of Board Secretaries and Church Representatives

As already stated, the Rev. John C. Smith, D.D., Secretary for Japan and Korea, was with the Korea Mission at the time of the Communist invasion from the north, June 25, 1950. His statement, "No one I have talked with is considering stopping at the 38th Parallel."

After another visit to Korea in April, 1952, Dr. Smith wrote a letter of encouragement to the Korea Mission. Other secretaries and officers of the Presbyterian Church, U.S.A., as well as many outstanding ministers, laymen and women leaders, visited Korea.

B. Special Guests

On the Tuesday before, Dr. Graham preached to a great crowd at night in the Young Nak Presbyterian Church, Seoul, and broadcast twice to an estimated listening audience of 25 million people. Dr. Graham visited Korea again in 1955, and held a meeting in the Seoul stadium with 60,000 in attendance. Dr. Bob Pierce of World Vision, Inc. has visited Korea almost every year. Dr. Pierce broadcast from Seoul many times, has made films of Korea, supports thousands of orphans and has built a Children's Hospital in Taegu.

VIII. THE MISSION AND GOVERNMENTS

A. The Japanese Government General

But everyone understood that many Japanese in Korea looked upon the missionaries as agents of the American government, and as being an actual menace to Japan's ultimate goals. Many difficulties were experienced in regard to school administration. In the years just before World War II, the most serious difference was in regard to the State Shinto Shrines.

In 1941, many ladies were arrested, some imprisoned and finally all deported, because of the literature prepared for the World Day of Prayer, specifically with regard to the teaching on the Kingdom of God, which was declared to be in opposition to the claims and aspirations of the Japanese Empire. When Pearl Harbor came, three missionaries, were actually subjected to torture, being accused of spy activities.

B. The U.S. Army and U.N. Occupation
Soon after the occupation of South Korea in September, 1945, a number of the members of the Mission accepted positions as advisers to the American Military Government in Korea—Mr. D. N. Lutz in agriculture, Dr. J. D. Bigger and Dr. R. K. Smith as medical advisers, Miss Ella Sharrocks and Miss Edith Myers as nurses, Dr. H. H. Underwood and his son, Horace, in education, and so on.

American government officials welcomed the help and enlisted the cooperation of all missionaries in the task of reorganization. Twice, in December, 1946, and in March, 1947, the Military Government called all-day conferences with missionaries, Protestant and Catholic, who could attend.

The missionaries were told that since they knew the Koreans, the Korean language and conditions in Korea, their assistance and advice in establishing a stable government in Korea would be welcomed.

For a year or two, the missionaries were technically "guests of the Army." Fortunately, many of the Korean officials in the new government were Christians.

The Korean government and people have often expressed their appreciation of the work of Missions and of missionaries.

Dr. Alice Appenzeller, the first occidental born in Korea, eldest daughter of the Rev. and Mrs. H. G. Appenzeller, the first Methodist missionaries, died suddenly on February 20, 1950. Like Dr. Hulbert, she, too, wanted to be buried in Korean soil in the land where she was born and among the people to whom she and her parents had given their lives.

The generosity of G.I. Army units brought relief, comfort and cheer to many Koreans.

With and Army of Occupation there is the sad need for foundling homes in Korea, filled with children whom their GI fathers have deserted and nobody else wants.

Mention should also be made of the remarkable work of Mr. Harry Holt, an Oregon farmer who, in 1955, became concerned over the problem of mixed-blood orphans to the point of coming personally to Korea to adopt eight for himself and four for a friend.

C. The Republic of Korea

Dr. T. T. Brumbaugh, Secretary of the Methodist Board of Foreign Missions in New York, in a visit to Korea in November, 1949, in company with the Rev. A. Kris Jensen, called on President Rhee and asked him what importance he attached to the Christian Church and its activities and institutions in Korea. President Rhee replied: "We base all our hopes for democratic development in Korea on the Christian movement. Where else can we turn for help? It is our only hope." This friendliness of the Government is reflected in the attitude of the Korean people toward the Church and its representative.

Dr. John C. Smith was also made an honorary citizen of Korea by President
Syngman Rhee.

Mrs. Harold Voelkel received from the Minister of Justice a citation of February 14, 1957, for her "rehabilitation" of women prisoners, and for caring for the children in the prisons.

The Rev. Harold Voelkel received the Meday of Freedom from the United States Government in the fall of 1950 for helping refugees escape from Chinese Communists, and for the work in the POW camps.

After the student revolution of 1960, the Rev. E. O. DeCamp, direction of the HLKY Christian radio station was given a special citation for the service rendered in a very difficult time in the life of the nation.

By few governments has the Christian movement been recognized as it has been in South Korea. This accounts, in part, for the rapid increase in the number of churches and professing Christians. Before Annexation by Japan in 1910, the Christian movement in Korea was popular. On difference is that now it is an indigenous movement under leadership of the Korean Church, with the missions assisting as co-workers rather than in places of control.