

Challenge in Korea

DONALD
OWENS

CHURCH RES

BX
8699
.N3
1957-58
C4

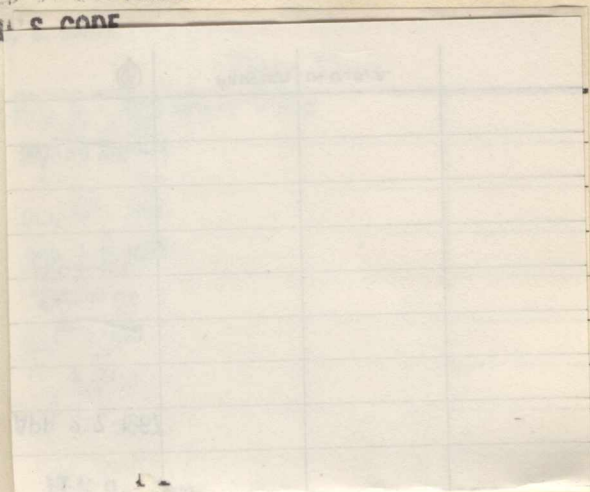


Northwest Nazarene College

NOTICE: THIS MATERIAL MAY BE
PROTECTED BY COPYRIGHT LAW.
FILE 17 U.S. CODE

LIBRARY

1.00



CHALLENGE IN KOREA

NOTICE: THIS MATERIAL MAY BE
PROTECTED BY COPYRIGHT LAW
(TITLE 17 U.S. CODE).

CHALLENGE IN KOREA

Northwest Nazarene College
LIBRARY

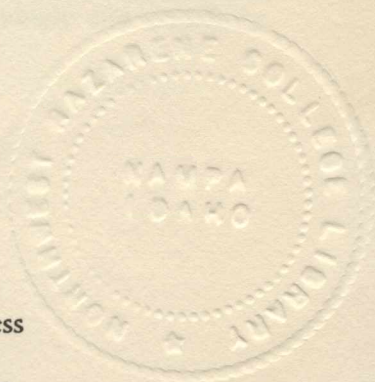
Challenge in Korea

by

Donald Owens

Beacon Hill Press

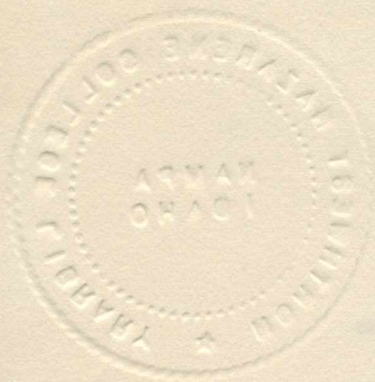
Kansas City, Mo.



RILEY LIBRARY
NORTHWEST NAZARENE COLLEGE
NAMPA IDAHO 83651

26908

FIRST PRINTING, 1957



Printed in the United States of America

Dedication

To my wife, Adeline, who shares in my missionary labors and provides my greatest source of inspiration and encouragement, this book is lovingly and gratefully dedicated.

Dedication

To my wife, Adeline, who shared in my laboratory
labors and provided my greatest source of inspiration
and encouragement, this book is lovingly and gratefully
dedicated.

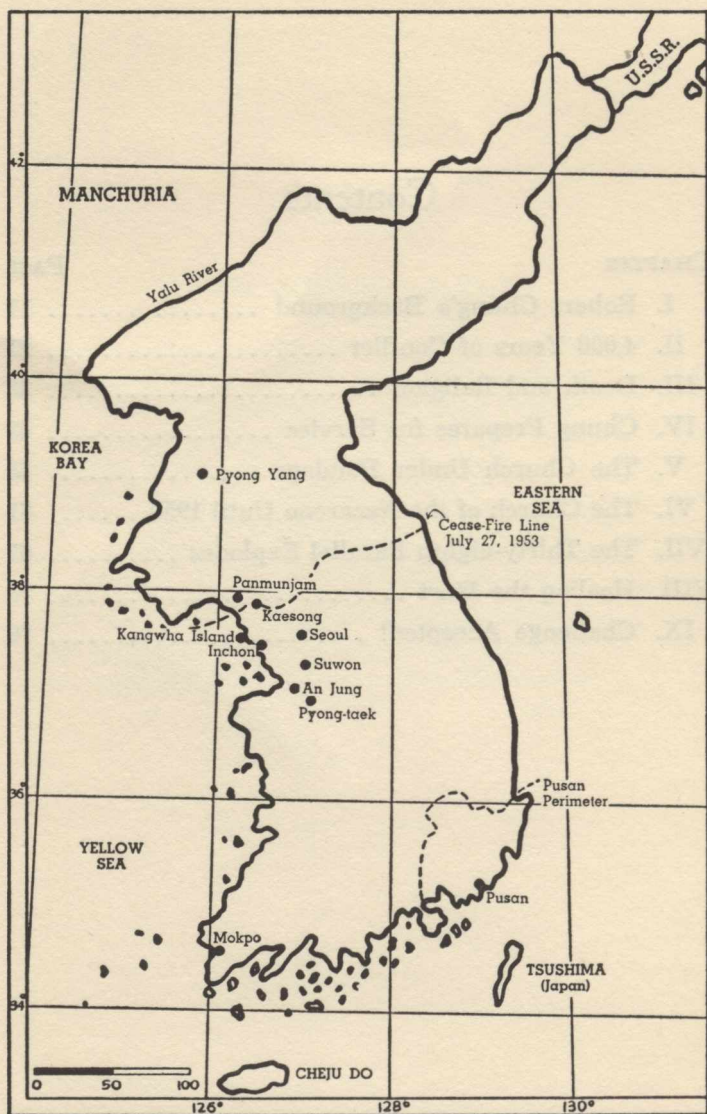
Acknowledgments

May I express sincere appreciation to the Charles E. Tuttle Publishing Company and to Cornelius Osgood for material used from Mr. Osgood's book *The Koreans and Their Culture*. We are also grateful to the International Publicity League of Korea for granting us permission to quote from their 1954 edition of *Pictorial Korea*. We express our thanks to Rev. Robert Chung for the inspiration of his ministry and for giving us the details of his early life and the steps in the formation of the Church of the Nazarene in Korea.

I am also indebted to my wife for rewriting much of the material of this book and for typing the manuscript in its final form.

Contents

CHAPTER	PAGE
I. Robert Chung's Background	11
II. 4,000 Years of Conflict	21
III. Death and Religion	33
IV. Chung Prepares for Service	43
V. The Church Under Bondage	55
VI. The Church of the Nazarene Until 1950	61
VII. The Thirty-eighth Parallel Explodes	67
VIII. Healing the Hurt	73
IX. Challenge Accepted!	79



CHAPTER I

I. Robert Chung's Background

Foreigners were as yet not well received by the people of the "Hermit Kingdom" in the year 1907, when a small village near Pyongyang, in North Korea, received its first missionary, a Presbyterian by the name of Hunter. The shock of seeing this tall man with flaming-red whiskers created a sensation among the backward villagers who had never before seen an Occidental. However, when the initial jolt was over, the villagers came for miles around to watch the missionary as he erected a small mud and straw-roofed chapel. The children often referred to Hunter as the "long-nosed one," and from that day on the *yang ko*, or foreign nose, has continued to be a source of wonder and amusement to the Korean, whose own features are comparatively flat.

It was high adventure for the youngsters of this North Korean farming community to approach the forbidding lair of the foreigner, and at a respectable distance, watch him as he worked. When the "long-nosed one" tried to approach the children, they would run away in panic, for the common rumor among them was that he had come for the express purpose of snatching out their eyeballs when he caught them. X

One of those lads who had caught the spirit of adventure was Chung Young Dow Namsoo, more familiarly called Chung Namsoo. In accordance with Western tradition, his name would be Namsoo Chung, for in Korea the family name is placed first. Namsoo, later in life on one of his visits to America, received the name of Robert from an American lady.

Namsoo Chung, the youngest of four children, had two brothers and one sister. His father was a well-respected farmer in this northern province of Pyung An Nam Do, and cultivated rice for a livelihood. Young Namsoo occasionally helped in the planting of the rice fields, but his main tasks were those of gathering firewood and taking care of the cows. Each evening he would lead the cows along the roadsides or embankments of the rice paddies to graze upon the long, green grass.

Namsoo was twelve years old when he first saw the missionary. He was present on one occasion when the American tried to approach the group of boys of which he was a part. The missionary held out candy for the boys, but as he came nearer, the group retreated before him. Even though he looked friendly enough, and spoke Korean in a kindly way, the boys were not to be deceived by him, since their eyeballs were his coveted goal. When Dr. Hunter realized that he was making no progress, he threw the candy to them and walked back to the chapel. At first no one would touch the candy lying on the ground because the older boys, in their wisdom, said that it was probably poisoned. Finally, the older boys went into council. The noble decision was that the younger ones were to gather up all the candy, bring it to them, and they would dispose of it. The younger boys did as they were told, and gave the "poison" to them. To the chagrin of the younger boys, their elders promptly went off by themselves to dispose of the candy by eating it.

When no fatalities resulted from the incident, the children grew more brave, and began attending the Sunday school in the little chapel.

THE FIRST CONVERT

At last, after patient seed-sowing, the missionary got his first convert in the person of Grandfather Kang, the

father of Namsoo's mother. Grandfather Kang, like most of the Koreans of that day, knew nothing of Christianity. His religion consisted in the worship of spirits, a worship known as shamanism or animism. The shamanism in Korea, like that in the many other lands where this primitive-type religion prevails, is a belief that there are spirits everywhere: spirits of ancestors, spirits of the house site, spirits of the wall, spirits of the river, spirits of the mountain, spirits of smallpox, spirits of the upper air, spirits of the earth, and spirits of the world.

"Devil posts," hideous figures carved out of wood, were placed by the roadsides leading to the villages. Near the prosperous villages, dozens of such posts, new and old, stood as monuments to this universal prevalence of demon worship with its welter of superstitions. The people were in constant fear of offending the spirits, especially by investigating some foreign and new religion.

Grandfather Kang was won to a friendship by the kindness of the missionary, and through this friendship became convinced of the truth of the gospel of Jesus Christ. Since even at that early date the Bible was available in the Korean and Chinese languages, both of which are familiar to the Koreans, the missionary pointed out in the Scriptures where Jesus cast out demons and evil spirits. This revealed Jesus in His almighty power. Grandfather Kang read in the New Testament how Jesus forgave sins. Here was a God that could be known and loved and obeyed without fear. The old man repented of his sins and superstitions, and so great was his joy in deliverance from sin and fear that he began immediately witnessing to his family and the people of his village.

The zeal of this first convert made an impact on the people. Soon one of Namsoo's older brothers was converted; and finally, at the age of thirteen, Namsoo himself gave his heart to Jesus Christ. Later they were all baptized by Dr. Hunter. Robert Chung, some years afterward, met Dr. Hunter in the course of his own evange-

listic work, and together they rejoiced in the divine providence that had directed the missionary in the work near Pyongyang.

REVIVAL IN THE VILLAGES

Christianity was new in Korea, and especially in that sector, but its product in an elderly villager like Grandfather Kang was a strong recommendation of its power to the people. The ancient influence of Confucianism with its reverence and respect for age contributed to the cause of Christ in this instance. The people listened to what the old gentleman had to say. When it came to testifying about the grace of Christ, he had much to say. Grandfather Kang began having evening prayer meetings in as many homes as he could. Seated cross-legged in the small room of a Korean farmhouse, warmed in body by the comfortable Korean hot floor and in spirit by the burning zeal within his heart, Grandfather Kang would teach hymns, read from the Bible, teach the family and neighbors about Christ, and offer up prayer for them all.

The old man was especially impressed with Jesus' power over disease and demons, and on several occasions claimed this power through faith, at which times outstanding examples of divine healing took place, and demons were driven out in the name of the Lord Jesus Christ. These occasions so impressed the villagers of the deity of Christ that entire families turned "from darkness to light, and from the power of Satan unto God."

When a home became Christian, a special "idol burning" service was held at the home. Almost every village home had idols of one kind or another. Some had hundreds of them. These idols were worshiped out of fear. If one type did not seem to bring the desired response, another was manufactured in the vain hope that the new one would work. It was a moment of tri-

umph for the cause of Christ when an "idol burning" service was held. The neighbors would gather to watch the service. Hymns were sung, and exhortations from the Bible given as the idols were burned in a spirit of relief and rejoicing. At first, the community waited in horror for some terrible calamity to overtake the new Christian home. When nothing terrible happened, but rather the home was happy and blessed, the people of the area were forced to a new respect for Christianity.

The vitality and energy of the Christians were in marked contrast to the fat laziness of the local Buddhist monks. Although they protested the invasion of a new religion which threatened to reduce their support, their own lethargy afforded no real competition to the gospel. Of course, Buddhism enjoyed a traditional past of hundreds of years and was deeply ingrained in the life of the people. Not that all were Buddhists, but that religion of passivism did enjoy an accepted place in the thinking of the people.

The new converts to Christ were given special courses in Bible study and evangelism. Personal evangelism was expected of every convert. In fact, in those days, one could not receive baptism until he had given evidence of salvation by bringing others to church and had put forth great effort to win them for Christ and the Church.

NAMSOO, THE EVANGELIST

While the older brothers assisted in the farming, Namsoo took care of the cows and gathered firewood for winter. These common duties brought him together with other boys of his age quite frequently. On those occasions, mischief was often the order of the day. One popular sport was to raid a neighbor's bean patch, and to roast the beans over a fire. When Namsoo became a Christian, he took a stand against that sort of thing. While he was gathered with some boys on one occasion, the older boys threatened him with violence if he did not

get them some beans. Rather than steal, Namsoo went into his own father's bean field on the enforced errand. When the boys found out what he had done, their confidence in him increased. After that incident, opportunities arose for Namsoo to testify and pray with his young friends.

On his visitation-evangelism trips, Grandfather Kang preferred to take his zealous grandson with him rather than other adults. Namsoo was called upon to testify and exhort about his Christian experience even before adults. This was very unusual in a society where the children were definitely to be seen and not heard.

At first, Namsoo had no Bible or hymnbook of his own, though he longed to possess them. Finally, his older brother told him that if he worked hard he would have a Bible. So from spring until fall Namsoo worked diligently for the family, and was rewarded with a highly prized sixty-cent New Testament. This first Bible was a high mark in the life of this young Korean, and he devoured the contents with great eagerness. The great emphasis on Bible reading is characteristic of the Korean church, for the Koreans do not spell or think of their Bible with a small b. The Korean church accepts the Bible as God's Book of Authority, God's direct Word of power to men. Almost every churchgoer carries his own Bible and hymnbook.

After two years of missionary work in that community, Namsoo's mother was converted. The father never became a Christian, although remaining a very respected man in that area. He always made sure that his children had a coin for the offering each Sunday. Concerning the last memory that he had of his mother, Robert Chung says, "She was outside, at the corner of our house, kneeling in the snow, praying for me."

In those budding days of Christianity in the Pyongyang area, there was a radiance and exuberance about the converts which caused the gospel to spread rapidly

and widely. Market day, every fifth day, always meant an open-air meeting, and Namsoo Chung was invariably chosen to be the preacher. The revival spirit begun by Dr. Hunter's first chapel continued until eight churches had been built from its fruits. The churches were never large, and always made of mud walls, reinforced by cornstalks, and roofed with rice straw, which turned the rain nicely. These buildings were erected by the Koreans themselves, and in the main, without the assistance of foreign funds. From its inception, the Korean church had been taught under the *Nevius Plan of Foreign Missions*, which says, "If you want churches and chapels, you must build them; if you want paid workers, you must pay them." Unfortunately, the heart of this program suffered a great setback after the Korean conflict.

THE VISIT OF MR. C. H. AHN

The schools located in the farming areas were mostly of the Confucian variety and taught the Confucian classics. One did not necessarily have to be an adherent to this moral and ethical system as taught by the Chinese sage, who probably lived during the period 551-478 B.C.; but since the Confucian schools were the only ones available, it was necessary to attend such schools for an education. The training consisted of reading and writing in both Chinese and Korean, mathematics, and the use of the *cho-pan* (which is a calculating device similar to an abacus and used widely in the Orient), art, music, history, and the Confucian classics.

The young Namsoo Chung had a great longing to gain a higher education than that offered by the school of his village. At last his opportunity for further study came when Mr. C. H. Ahn, a strong nationalist leader of Korea, visited his village. Their meeting was one of destiny for the young Korean, an event that was to change the course of his entire life. Mr. Ahn had been born in Namsoo's village, and in earlier years had been

the head of a high school in nearby Pyongyang. The fact that Robert Chung lived in the Pyongyang area was surely providential, for it was one of the centers of Christian missions in Korea for many years. Now, however, it is the capital for the North Korean Communist regime. Mr. Ahn, having spent some time in the United States, had gained far-reaching fame as a patriotic leader against the annexation of Korea by Japan, which began as early as 1904. He had left his work as head of the school in Pyongyang in order to devote more time in rallying support and resistance against the growing Japanese influence.

Mr. Ahn, on this visit to his home town, was impressed by young Chung, and took him in to Pyongyang to the high school where he had once been head, and supported him for one year. This support and training were interrupted when Mr. Ahn was arrested by the Japanese authorities and placed in prison at Seoul. At this time, the Patriotic Party, of which Mr. Ahn was a leader, had become the special target for Japanese persecution. The over-all plan of completely subjugating the Koreans was finding too much resistance from this group, so the leadership was arrested in the attempt to crush it.

NAMSOO GOES TO SEOUL

In keeping with the Korean custom of *sa-shik*, which means "private food," the prisoner, Ahn, was privileged to have his food brought to him by friends on the outside. Members of Ahn's own family were living in the United States, so it was necessary to find someone else to bring in the food. Namsoo Chung came to Seoul in order to carry food to Ahn while he was in prison. During the entire year of 1909, the young Korean faithfully cared for the political prisoner, bringing him food and messages from the outside. This activity of course brought him under considerable pressure from the Japanese authorities, but devotion was strong in the lad.

After a year of imprisonment, Ahn was released. He knew that as long as he remained in Korea he would be thwarted in his efforts against the Japanese, so he secretly made plans to leave the country. For the ten years following 1905, when Japan took over Korea as a protectorate, the Korean people carried on armed resistance while the Japanese used military force to suppress the patriots. The resistance groups were called "bandits," and, insofar as possible, all accounts of their activity was prevented from leaking out to the outside world. It was in Ahn's thinking that if he could reach the outside world, especially the United States, he could inform the world of what was actually taking place inside Korea.

POLITICAL REFUGEES

In February of 1910, taking Namsoo Chung with him, Ahn stowed away in a junk, a Chinese flat-bottomed vessel with a square bow, high stern, and sails made of straw. The vessel was loaded with salt and bound for China. It took twenty days for them to sail across the Yellow Sea to the China mainland.

The pair of refugees made their way to Vladivostok, Russia, where they boarded a train on the Siberian railway. Across the tremendous span of Russia and Europe they traveled, and finally arrived in England. Taking passage from England, they arrived in New York as political refugees in October of 1911.

We must take leave of the venturesome pair for a brief time. For you will fully appreciate the rest of the story only as you come to know better the background of Korea and the religious heritage of these valiant searchers after spiritual conquest.

So, for a brief look at these essential elements in the background of Brother Chung, we turn to consider Korea and the Korean.

CHAPTER II

4,000 Years of Conflict

At the beginning of the Christian era, Korea was divided into three kingdoms: Silla, Kokuryu, and Pakje. Of the three kingdoms, Silla, which originated in 57 B.C., is believed to have had the most advanced and peaceful civilization, more attention being paid to the arts of peace than to those of war. Nevertheless, the latter period of Silla's reign over the land (after conquering Kokuryu and Pakje) was filled with bitter feuds among rivaling overlords, particularly between Kyung-whun and Wang-keum, which resulted in the triumph of the latter, to whom the power of Silla was completely turned over. Thus was born the kingdom of Koryu, from which Korea—the Western name for the land—was evidently derived.

The year 1575 saw the beginning of factional strife with the rise of political parties that were to exhaust the strength of the nation and render it helpless before the Japanese invaders about a decade later.

In 1592 two hundred and fifty thousand well-trained Japanese soldiers landed in Pusan wearing hideous war masks, which put terror into the hearts of the Koreans; and these Korean troops—used to peace and inferior in man power and equipment—retreated north.

In a second invasion in 1597 a better prepared Korean army frustrated Hideyoshi and his troops. Embittered by defeat, Hideyoshi ordered the ancient capital of the Silla kingdom burned, and ordered his army to cut off the ears and noses of all Koreans killed or captured. These trophies were pickled and sent to Japan, where they were built into a great mound near Kyoto.

Once the Japanese invasion was over, Korea had to go through another alien onslaught. The Manchus from China sent their armies sweeping through the northern provinces of Korea, leaving a swath of destruction and barbarity behind them. After laying siege to Seoul, and taking away hundreds of Koreans for slaves, they marched back home, allowing the Korean king humbly to resume his throne.

During the century which followed, Korea became a vassal state to China. She completely shut herself off from the rest of the world, except from China. Isolationism became the heart desire of the Korea people; they had found it so troublesome to try to live openly with powerful neighbors.

In 1894, a religious rebellion broke out and the Korean court asked the Chinese for help to crush the rebels. The Chinese answered the call and sent a small military force, only to find a much larger Japanese army already stationed at strategic points throughout the provinces. In the meantime, however, the rebels had already been defeated by the Korean soldiers themselves. The Chinese withdrew; but the Japanese refused to leave, and in defiance of the Chinese protests, attacked the palace, captured the king, and unilaterally declared war on China. The war that followed was a short one, ending in the defeat of China.

JAPANESE DOMINATION

In 1905 the victorious Japan forced Korea to accept the so-called Protectorate Treaty, providing control over administrative functions and foreign relations to be handed over to the Japanese. In 1910 Japan finally annexed Korea.

The Japanese policy in Korea following the annexation was both ruthless and effective. Japan promptly brought numerous officials to take over all governmental functions and to establish her grip over the social and

economic life of the Korean people. Even the Korean language was forbidden, and all were forced to learn Japanese.

So hostile were the Koreans toward their Japanese overlords that the Japanese disarmed them to the extent of permitting only one kitchen knife for every three families, and maintaining one policeman for every one hundred members of the population. One tenth of all Koreans fled into the hills as guerrilla fighters, or across the border into Manchuria and Siberia.

On March 1, 1919, the most prominent Koreans in the country presented a proclamation of independence to the governor-general, and calmly waited for the arrest which soon followed. Taken unawares by the sudden upsurges, the Japanese military police frantically attempted to rout the crowds. Thousands of innocent and non-violent civilians were killed on the spot or hurried off to prisons, where torture and confinement awaited them. Because of the complete news censorship imposed by Japanese authorities in Korea, no outsiders could learn the full story or obtain any figure of the casualties.

On April 14, 1919, a Korean provisional government was established in Shanghai, China, with Dr. Syngman Rhee as its president.

THE THIRTY-EIGHTH PARALLEL

As World War II neared its close it became clear that Japan would eventually lose her power over overseas territories, including Korea and Formosa. President Roosevelt, Prime Minister Churchill, and Generalissimo Chiang Kai-shek, meeting at Cairo late in 1943, agreed that, "in due course, Korea shall become free and independent." This first public declaration of the postwar status of Korea was reaffirmed at the Potsdam Conference in July, 1945.

When the war terminated in August of 1945, Koreans found themselves liberated from forty years of Japanese

domination, but quite surprisingly, they now had to face the tragic division of the land at the thirty-eighth parallel. The United Nations tried to bring together the severed parts of Korea, but the Communists refused to co-operate with the international organization. Consequently, a Republic of Korea government was established south of the line of division, and the United Nations officially recognized that government as the only legitimate and sovereign government in Korea.

The tragedy of a divided land and people did not end however. The four thousand years of conflict was to continue. The Communists in the north launched a wanton attack against the Republic of Korea in June of 1950. That war has rendered the country completely devastated and the people ruthlessly uprooted from daily, peaceful living.

Two years and seventeen days later, after 575 sessions, an armistice finally was signed on July 26, 1953.

THE COUNTRY

Despite the fact that for the past ten years Korea has been the focal point of the basic conflict between the free nations of the world and international communism, the customs, traditions, and long history of the Korean people are relatively unknown.

Any real understanding of the history and culture of the Korean people must be based upon some knowledge of the geography of the Korean peninsula, which fostered the development of the uniquely homogenous character of the people. Due to its strategic location, time and time again Korea has been engaged in struggles to fight off invasions and attempts at conquest, or has been the unfortunate battleground for other warring neighbors.

Korea is a mountainous peninsula, approximately five hundred miles long, which projects southward from the Asian continent, and as someone has observed, "looks

like a rabbit hanging by its ears from Vladivostok, Russia," or "a pistol pointed toward Japan." The land is about as large as the state of Minnesota, with an area of 85,228 square miles. Korea is bounded on the north by Manchuria and Siberia, on the east by the Eastern Sea (Sea of Japan), on the south by the narrow Korean Strait, and on the west by the Yellow Sea. The 6,000-mile-long coast line, particularly on the west and south coasts, is dotted with innumerable large and small islands.

Lying between the thirtieth and fortieth parallels of northern latitude, the climate is approximately equal to that of Washington, D.C.

Before the recent conflict, some thirty million people lived in this rugged, mountainous country. Like China, the great percentage of people live in the small villages. These villages are tucked away in a myriad of little valleys, fields of grain filling the open land between. Driving across country, one follows the edge of the growing fields around some spur of rising land, and comes upon a cluster of houses, perhaps ten, perhaps many more. It is in these little communities of thatched-roofed houses, where from a score to several hundred individuals live, that one finds the basic Korean society, a way of life that has had very little marked change in hundreds of years.

RESOURCES

Korea is essentially agricultural and about four-fifths of the total population is engaged in producing crops from the land. The typical Korean villager is primarily engaged in raising rice. The characteristic air view of the land in summer is that of a multitude of paddy mosaics in an infinite variety of shapes and shades of green, filling all the crevices in a jagged land of hills.

Korea contains vast and largely unexploited mineral deposits. Among the more important are: tungsten, coal,

iron, gold, silver, lead, zinc, magnesite, nickel; and there are many others. Full development of these resources, plus the industrialization to process and fabricate the deposits, are necessary for Korea's economic independence. The Japanese were instrumental in the erection of several large hydroelectric power dams in north Korea.

North and south Korea are mutually dependent. The northern part of Korea contains 80 per cent of the heavy industries, hydroelectric power facilities, and five-sixths of the mineral resources; the southern part of Korea is predominantly agricultural, containing the lighter industries and such resources as cement, coal, and tungsten. The Republic of Korea can see no economic independence apart from the unification of the country.

Korea's fisheries are world-famous, as the Korean offshore waters are the meeting places of great ocean currents, both warm and cold.

Korea has 10 first-rate all-weather ports, 27 secondary ports, and 130 offshore anchorages. The tide varies from three feet on the eastern coast to thirty-three feet on the south and west. The thirty-three foot tide variation at the port of Inchon is rated as the second greatest in the world. It was this tide variation that almost led to disaster in the famous MacArthur Inchon landing operation on September 15, 1950.

THE PEOPLE

Like the histories of all the ancient lands, Korea's early days are shrouded with many mythological stories. According to Korean mythology, in the twenty-fourth century B.C., the son of the creator being somewhat bored, offered to turn a bear and a tiger into human beings if they would eat of certain plants and remain in the dark for three weeks. The tiger, becoming restless, did not last out the ordeal; but the bear, having we suppose a hibernating nature, changed into a woman. The master of this metamorphosis was attracted to this female and

she bore a grandson of the creator known to posterity as Tan-gun.

Tan-gun is supposed to have built an altar on Mari San, the famous mountain of Kanghwa Island, off the coast of Inchon. He ruled over the people for twelve hundred years, teaching them agriculture and other civilized accomplishments. Tan-gun welded together the various primitive tribes of southern Manchuria and northern Korea into a single kingdom, which later came to be known as Chosen—Land of the Morning Calm. The legend is that this kingdom never extended south of the Han River, and Pyongyang was the capital of the kingdom.

Doubtless, in the maze of legend, there is some historical foundation for the name Tan-gun and other related facts, but something a little more solid may be found in the person of Ki-ja. Cornelius Osgood, in his book *The Koreans and Their Culture*, writes:

Going on from this period [Tan-gun] for which we eventually must seek enlightenment from archeological research, we reach one of somewhat more historical reliability. About 1200 B. C. the Shang dynasty was coming to an end in China. The eastern cultural center had already reached great heights and then fallen into a term of decadence. The last Shang emperor, Chou Hsin, never learned that the power and glory of his ancestors depended on their interest in directing the people toward new triumphs of creative activity. When his three principal ministers warned him that the misery of his empire might overwhelm him, he either had them killed or had them lodged in prison. They were correct in their predictions and he was overcome.

According to the record, one of these ministers, a relative named Chi Tzu, who had been released from jail by the admiring new ruler, Wu Wang, felt that his honor would not permit of shifting his loyalty to the new Chou dynasty. He was given the opportunity to migrate with a large number of personal followers. The Koreans say that this Chi Tzu, whose name they pronounce Ki-ja, came to Korea and lies buried in the northern part of their country. (pp. 161-62)

The record with regard to Ki-ja at least indicates that Korea may have been initially populated with primitive tribes of immigrants who followed the migration route along which the different races and cultures of the Orient ebbed and flowed. Japan, for example, is believed to have been first inhabited by the Ainus (a Caucasian race still existing in northern Japan), who migrated from central Asia in prehistoric times through Korea, leaving a strong Caucasian trace which is still noticeable in present-day Koreans. These Oriental migrations formed the broad base of Korea's population.

Physically, the people of Korea are generally larger and stronger than most Orientals, with much more regular facial features. Through countless generations of conditioning, the Korean people have developed amazing physical strength and toughness, and a resistance to diseases that has enabled them to survive and prosper even under adverse conditions.

THE VILLAGE AND ITS ENVIRONS

The villages offer the best opportunity of studying Korean life and customs. The houses in the village are not arranged in straight lines, but mostly follow the contours of the valley, and are grouped close together in little clusters, the fronts of the houses facing in all different directions.

The usual floor plan of a Korean house is of two types, the *L*-shaped and the *U*-shaped. The *L*-shaped type seems to be the most predominant, and provides three rooms for the family. The walls are made of red mud, reinforced with beams and cornstalks. The roof is thatched with rice straw. In the summertime, the red peppers drying on the roof and the green gourd vines growing up the sides of the house produce a very colorful sight. Sometimes a wall of stones or mud bricks surrounds the house, giving privacy and a sense of security. In the small patio of smooth, hardened clay at the front

of the house, the family works, plays, and maintains its social life for half the year. Both large and small clay pots are stored in one corner of the patio near the kitchen. In the more prosperous homes, a well may be found. Community wells are located in different areas of the village to provide water for drinking and washing.

Of the three rooms in the L-shaped house, the kitchen provides the most interest. The kitchen is a very small, dark room and differs from the other rooms of the house by having a floor which is lower than the level of the rest of the house, and is made of hardened dirt or clay. The low kitchen floor is necessary, for heat from the kitchen fireplace is channeled through flues which run under the bedroom floor, finally converging into a crudely built chimney outside the bedroom wall. The kitchen fireplace is a rectangular stone and clay affair with holes for two or three large, round iron pots, each with a small fire pit beneath, shielded by an iron door. In these pots, the rice and other foods are prepared. Outside the kitchen door are the large clay jars which contain the *kim-chi*, a pickled onion, garlic, cabbage, and red pepper combination so popular with the Koreans.

The bedroom or hot-floor room is distinctive because of its floor. For centuries the Korean has had a radiant heating system, which is only now becoming popular in our Western world. The Korean hot floor is very simply made with flues of rock cemented together with red clay, and spanning out in fanlike fashion from the kitchen fireplace. On top of these open flues is placed a special type of rock, which is cut in large, thin pieces. After this rock is carefully fitted together, a layer of red clay is smoothed over all, sealing any holes, so that smoke cannot leak into the room. A special oiled paper, which glistens like the best of linoleum when in good condition, is pasted to the clay, and the floor is finished.

Furnishings are at a minimum in the Korean house, for there are no beds or chairs. Up above the kitchen

fireplace is a built-in cabinet which opens into the bedroom and is excellent for storing the bedding to keep it nice and dry. Sometimes a highly ornamented, large, wooden cabinet is added to the bedroom furnishings for storage space.

Adjoining the hot-floor room and extending out to form the other angle of the *L* is the highly-polished-wooden-floor room of the house. This is essentially the dining room, but is not used in the wintertime because it is not heated. It serves to receive the family guests and, one side being completely open, serves as a nice, cool ironing and sewing room for the ladies of the house. Ordinarily, the polished hardwood floor extends beyond the walls to form a narrow porch along one side of the court, a space where all remove their footwear before entering.

A small vegetable garden, a few chickens, and sometimes even a pig or two, in addition to the rice farming, help provide a livelihood for the family. Thus Korean village life continues on as it has for centuries, unhurried, simple, and refreshing, yet often a life of near-poverty.

THE KOREAN COSTUME

Though the Korean people have a distinctive dress, since the war Western clothes and a mixture of army uniforms are seen. However, in the country the people still wear the types of clothing that they have worn for countless years.

The country gentleman wears a short-waisted, white jacket which has long, full sleeves; and large, loose, flowing trousers, which are tied high up on his waist and at the ankles with ribbon. A few years ago he would be wearing rice-straw sandals, but since the Japanese influence, the slippers he wears are made of rubber. When going out away from the environs of his own home, he wears a long, loose, white cotton outer coat which reaches to a little below his knees, and is tied

together with two long streamers on the upper right-hand side.

Of all the articles of Korean dress, the one which attracts the most attention from the outside world is the man's hat. The black, horse-hair headdress of the Korean gentleman, looking like an inverted flowerpot with a broad brim, has a rightful claim to being one of the most distinctive articles of dress ever widely adopted by any people. Until the present century, such a hat was the privilege of the upper class, but in recent decades it has been adopted by any man who could personally carry that dignity as a mark of his own success.

The village women wear long, full skirts of the same white cotton material, that falls loosely to the ankles. A short-waisted, white blouse with long sleeves completes the costume and is tied with a bow on the right side in front, from which hang two long streamers. On her feet the woman wears the pointed rubber slippers, a design of the Chinese. Her long, black hair, parted in the middle, is done up in a bun and held in place with a heavy, rodlike pin of brass or silver.

On holiday occasions the women and children wear colorful costumes of bright red, yellow, blue, green, and pink. A word must be said about the color of the standard Korean costume, which is basically white, for all sexes, seasons, and ages. There have been several reasons ventured as to why white was chosen. Some have suggested that white was considered pleasing to the sun-god. Another opinion is that white is indicative of the moral purity that all of the Korean people are supposedly striving for. A less striking idea is that the people simply did not have money for dyes in the ages past, so bleached their materials white. In all probability the wearing of white is simply a custom that the Koreans copied from the Chinese in the dim past.

CHAPTER III

Death and Religion

The cause of missions has many critics. There seems to be an idea currently circulating that the whole mission enterprise should be liquidated and closed up. The rise of nationalism in missionary lands, the strong movements toward religious syncretism, and the lively discussions concerning theology and the Bible have contributed to bring forth many more critics. Among these folk are some who would argue that missions are useless and ineffective, while others in the same group would urge that they are too efficient and, therefore, meddlesome. Some would deplore our "forcing our religion upon other nations who do not want it." The missionary causes "an affront to personality" by asking men to accept Christ as Saviour. The fad of the moment in these circles is to talk of religion as a "quest," in which we should join as comrades with all other religionists. Christianity is considered just a part of this "quest for God."

Our taking the message to the nations has never depended upon their invitation, but upon their need, and upon the call of Him whom we call Master and Lord. No missionary ever "forced his religion" upon any nation or individual, but all missionaries have rejoiced to be able to offer to all men the finest possession of America and the other nations of the West. It is not Western civilization that we advocate, but only salvation through Jesus Christ, with all of the advancement which such a revelation brings. We are not engaged in a "search for God," in which we must collaborate with Buddhists, Mohammedans, and others, as comrades. We have al-

ready found God, as He has revealed himself in His Son, Jesus Christ, and it is He whom we proclaim to our dying world.

When Christian missionaries first came to Korea, in the latter part of the nineteenth century, they found that the idea of one God was not altogether new to the Koreans. Historically, having its origin in the Tan-gun myth possibly, the Koreans have worshiped a single god called Hananim. Hananim is considered to be a "warped version" of the true Jehovah God of the Old Testament. The incarnation of Christ, whereby He took upon himself the likeness of human nature, does not seem to be a mystery to the Koreans. This also may stem back to the Tan-gun myth in which Tan-gun was born to a woman and the creator.

The "scapegoat" of the Old Testament has points of similarity in the Korean *Chai-oong*, a doll made of rice straw, stuffed with money, and thrown into the road or street on the fourteenth day of the lunar month at midnight. The doll, as it is thrown away, is supposed to carry off all evil spirits and bad luck for the coming year. There is no idea of a sin offering in this practice, but only the idea of receiving good luck. Such a practice is not common today, but if one looks carefully during this season of the year, these dolls can still be found, stuffed with ten-whan notes.

Another Korean practice is somewhat similar to the Jewish Passover. During the lunar month, which corresponds to the month of Abib on the Jewish calendar and is nearly equivalent to April on our calendar, it is noted that some Koreans take their shoes inside the house, eat bitter herbs during their evening meal, and place red pepper or a red bean mixture on the doorposts or hang it from the roof. There may or may not be any connection with the Jewish Passover rite of eating bitter herbs, preparing for flight, and the placing of blood on the doorposts, for there does not seem to be

any explanation for it, except that it is a custom that has been observed since the shady and uncertain past of Korean history.

SHAMANISM, OR SPIRIT WORSHIP

Shamanism, the worship of spirits, is fast disappearing in Korea, for it is frowned upon by the rising level of intelligence in this land. No one seems to boast or express pride in the fact of his fear of, or devotion to, spirits; but the fact is that spirit worship, the oldest of Korean religious patterns, is very much alive throughout the land, especially in the country villages. It has many manifestations, in greater or smaller degree, and is often very difficult to identify. For instance, it is difficult to differentiate where "reverence and respect" for departed ancestors ends and where "reverence and worship" of their spirits begins.

Korean animism seems to focalize on some half a dozen main groups of spirits. There are those which cluster around the house and are attached to various parts of the structure. There are spirits of old trees, mountains, elements of the terrain, and spirits of the water and sea. There are more personal spirits, which fall into two principal categories: the heroes of heaven, ranging from deities to the immortalized great whom time has hallowed, and unnamed uncertain spirits of the unhappy dead who haunt dark places to find both vengeance and escape by preying on the careless villager. The *chang-sung* or road idols are an indication of the more personalized spirits recognized by the Koreans. These idols, too, have all but disappeared from the Korean countryside.

Still active, even in the modern city of Seoul, are the *mutang* or female shamans, the high priestesses of the formalized cult of spirit worship, which has survived from primitive days. The blind *mutang* forms an elite sect of the priesthood. Through the beating of her drums

and cymbals, the *mutang* will establish contact with her spirit associates for a fee consistent with one's ability to pay.

The Japanese did much to stamp out this persistent system, so deeply ingrained in the Korean people. It may be that the fear of spirits has given way to more realistic fears, for personal happiness and security have caused much of the decline in outward observances of it. Controlled information and observation of this religion are most difficult for any foreigner to obtain, and the real impact of this subtle religion upon Korean life is extremely difficult to evaluate. Still, the sound of the beating drums within hearing distance of the capitol building in Seoul city is testimony enough that it still exists.

CONFUCIANISM

Confucianism lies very close to shamanism in terms of long-range influence on Korean religious life, and has had an overwhelming effect on the social and political aspects of the country. Its introduction from China preceded the period of the three kingdoms, and became stronger in the Silla period than in either of the other two. This philosophical and ethical system of religion appealed especially to the so-called intelligentsia. The ethical concept of "returning good for evil" appeals naturally to a Korean, who wants only peace and quiet and the happiness and respect of his family.

One of the great hindrances to Christian missions in Korea has to do with the deeply embedded ancestral worship that is a by-product of Confucianism. On every occasion when Christian baptism is administered, the question is always asked of the candidate, "Have you given up every phase of ancestral worship?"

Many Koreans deny that the emphasis placed on filial piety and other family relationships is really ancestor worship. It has been explained that "the feeling they have when they visit their ancestors' shrines is

similar to that which Americans may feel when they visit the Lincoln Memorial in Washington—a feeling of deep respect and gratitude for their heritage.” It would not be fair to discount this explanation altogether, but for the fact of the words of Christ in Matt. 10:37, when He said, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” These words are strongly resisted by the Confucian mind, and much too often outcroppings of this spirit are seen in the professed Christian.

BUDDHISM

It is thought that Buddhism was introduced into Korea in A.D. 327. Some of the oldest evidences of Korea’s ancient glory are found in the temples erected when Buddhism was at its height, from the tenth to the fourteenth centuries, during which time it was the state religion. A recent census by the minister of education reveals that there are over three million followers of this religion at present. A team of musicians from a nearby monastery recently made a house-to-house visitation program in the area in which our mission is located, in an effort to raise funds for the erection of a new temple. The Four Noble Truths for the Buddhist are:

1. All existence involves suffering.
2. All suffering is caused by indulging in inherently insatiable desires.
3. Therefore all suffering will cease upon the suppressing of all desires.
4. However, while still living, every person should live moderately in accordance with the “Noble Eightfold Path” of right belief, aspiration, speech, action, livelihood, endeavor, thought, and concentration.

In Korea, Buddhism has been divided for many years over the issue of celibacy. The issue became so violent recently that the government stepped in to settle the matter. The “celibate wing” won the day, and officially controls the organized religious group.

Buddhism with its teachings of "annihilation of personality" is a weak, tepid force in the life of the Koreans. Except for the special holiday ceremonies, which often have some Confucian counterparts as well, Buddhism is a very lifeless religion in Korea. Young, aggressive Korea wants no part of a religion that repudiates the idea of progress and individual initiative. It is losing ground very quickly, especially as a result of the introduction of a healthy, vigorous Christianity.

CHON-DO KYO, "SOCIETY OF THE HEAVENLY WAY"

In 1859, a Messianic cult was founded in south Korea by a man named Cho. This man had investigated Catholicism, but rejected it. He is supposed to have received several religious visions, at which time he received divine guidance for the establishment of a new religion. His doctrine seems to have been copied from certain features of several religions, basically shamanism, but with elements of Confucianism and Buddhism also included. Monotheism was borrowed from Christianity. The use of candles and prayer beads, the ceremonial eating of food and wine, and purification with water were also incorporated. In 1865, Cho was martyred, at which time his religious group was connected with a strong nationalistic element. This fact, coupled with the thought that it was an indigenous religion, resulted in a strong following. In 1905, the name of Chon-do Kyo, which translated means "Society of the Heavenly Way," was given to this movement. A new leader took over after the new name was given, but he too died in prison as a martyr to the independence movement of 1919. By 1930 it was estimated that the number of adherents was about two million. A recent release by the Ministry of Education shows that it still maintains about the same number of adherents. There are very few churches, and no system of clergymen. "Teachers" keep alive the teachings of the movement. Salvation is through good works, and the worship of Hananim, the Christian name for the true God.

TAN-GUN KYO

The cult of Tan-gun, the mythological ancestor of the Koreans, is one of the ancient religions of Korea. There is an altar to Tan-gun on Mari Mountain, which is located on the southern part of Kangwha Island in the Yellow Sea. This altar is repaired periodically by official order, which keeps alive the mythological origin of Korea. Tan-gun also appeals to the nationalistic spirit of the people, although the number of followers is so insignificant that the figures are not listed in present statistics.

CHRISTIANITY

It is not certain when Christianity was first introduced into Korea. Cornelius Osgood, in his book *The Koreans and Their Culture*, states that Chinese Roman Catholic priests entered the peninsula as early as 1686. He also says that Christian martyrdom in Korea was reported in the year 1791. A French priest crossed the frozen Yalu in the winter of 1835, his head hidden under a large mourning hat. Two more followed in 1838, when the Christian population is said to have reached nine thousand. The following year all three foreign priests were killed in an outburst of persecutions. In 1866, nine more priests who had secretly slipped into the country were martyred.

The first Protestant Christian worker to have any touch with Korea was Rev. Charles Gutzlaff, a colporteur of the British and Foreign Bible Society, who, in 1832, visited the coast of southwest Chulla province in a ship, and distributed Chinese Scriptures among the villages. Those Scriptures were largely gathered up and destroyed by the government officers.

The first Protestant missionary to enter Korea with a purpose to stay was a Scotch Presbyterian, Rev. R. J. Thomas, who in 1865 scattered Chinese Scriptures from the deck of a Chinese junk along the coast of the mid-

western Whanghai province. In 1866, he returned to Korea aboard an American merchant ship, this time as a representative of the London Missionary Society. Coming to the city of Pyongyang, the "General Sherman" misjudged the terrific rise and fall of the tides of Korea's western coast and was caught on a sandbank in 1866. The Koreans looted her, killed all the crew and passengers, and set her afire. With the ship aflame, Thomas opened his cases of Bibles and flung them to those who lined the banks of the river. Then he jumped on the sandbank and was seen handing a Bible to the man who transfixed him with a spear. This murderer eventually became a Christian and a local church official. His picture may be seen in the Christian Museum located on top of South Mountain in Seoul. His son also became an elder in the church.

When Korea finally opened up to foreigners, missionaries entered Korea as permanent residents. In 1884, Dr. H. H. Allen, an American physician, of the Presbyterian church, came. The following year, Dr. and Mrs. H. G. Appenzeller, of the Methodist church, and Dr. Horace Underwood, of the Presbyterian church, arrived in Korea.

From its inception, Christianity has made a tremendous impact upon Korean life, in spite of periods of severe persecution. The *Nevius Plan* lies as the foundation of the Korean church. This plan calls for self-support, workers unpaid by foreign funds, and personal evangelism. This sort of training has produced a hearty band of Christians who are independent and active in the expansion of the kingdom of God.

Some of the finest schools, such as Chosen Christian University and Ewha Women's University in Seoul, were begun by the Church. The Church was responsible for the hospitals that first brought modern methods of healing to the Koreans. Some of the greatest leaders were

trained and sponsored by the Church. Knowledge of a democratic way of life had its beginning in the course of missionary activity. These contributions have brought Christianity into a position of importance unequalled in any other Oriental country. After less than seventy-five years, there are more than a million Christians in South Korea alone. In 1956, over four hundred Protestant missionaries were working in Korea.

DEATH AND FUNERALS

To grow old in Korea has some advantage, for age is respected. There seems to be little fear of death on the part of the aged, for to become one with the ancestors they have worshiped for decades is one of their goals. After death, they know that they too will become the objects of the endless chain of clan obeisance and will not be forgotten.

When death comes, the announcement of the fact is made by the loud wail of the women. This wailing continues throughout the first night. The next day the women begin to sew mourning clothes, from a hemp cloth material. Every relative must display great grief and sorrow in order to prove that he loved the departed one. This of course leads to excesses in mourning that amount to outward display only.

Two days following the death, the body of the dead is tied in seven places with hemp rope to represent the seven stars in the Big Bear constellation. Lying on the back with hands, palms down, on the pelvis, the body is placed in a rough wooden coffin, and is usually taken to the burial site on the third day.

The burial site is often chosen by a geomancer, who determines a lucky location. Cemeteries are usually located on hilltops, but private grave mounds may be found on almost every mountainside in Korea. The funeral procession is headed by a man walking in front carrying a flag on which the dead person's name has been painted.

A Buddhist priest may follow close behind, carrying sacred scrolls and a bell. The body is carried in a gaudily painted box supported by two parallel carrying poles, and covered by a brightly colored canopy. As the procession marches toward the burial site, a funeral song is chanted by the twelve men from the burial society, who bear the coffin. Behind the coffin follow the men relatives of the deceased one, then the women, and finally any other friends. The immediate members of the family are clothed in sackcloth, the men wearing a hat of the same material, and the women a narrow, shredded band around their heads. Professional mourners are often employed in order to make the procession more impressive. These mourners are drunken and unruly, untouched by the sorrow of the family.

At the grave, the body is buried without too much ceremony, except that the family bows ceremoniously and may bring a food offering. The earth is piled into a round mound over the grave, giving rise to a rumor among American servicemen that Koreans are buried in a sitting position.

Each year a memorial ceremony is conducted at the grave, at which time a food offering is made to the spirit of the departed one. Ancestral worship is deeply ingrained in the old Korean society and poses one of the really strong points of opposition to the gospel of Jesus Christ. This type of funeral and ancestor worship is seen only among non-Christians of course, for the Christians turn their backs on such customs and practices.

CHAPTER IV

Chung Prepares for Service

Providentially, in New York City the alien officials allowed the pair of refugees to pass through customs. After a week of wandering around in New York, they traveled across country to California, where they parted, Ahn joining his family and Chung going to Los Angeles.

In a sense it was an unfortunate separation, for Chung knew no English, and had no friends or contacts. Still, that separation cast him into a stream of providence in which he found God's will for his life and a future of glorious adventure in the Master's service.

Wandering up to the Rosslyn Hotel in Los Angeles, Chung was able to make the personnel manager understand that he wanted some sort of employment. Of course he knew nothing about a hotel, nor its functions, but the eagerness of the young Korean and the hunger that registered on his face forced the manager to give him a try. Chung was given the job of washing dishes. The mountain of dishes looked large and foreboding to the young man, but the promise of food and a basement room in the hotel, plus a small salary, was an opportunity that he could not afford to pass up.

From the very beginning of his work the issue was in doubt. Those stubby little hands were just not made for washing dishes, and the toll of broken stacks of dishes was constantly mounting. Chung reflected later that it was probably good that he could not understand English very well, for although he could not understand the manager's words, his red face and loud voice were an indication that he was not too pleased with the type of

service the Korean was rendering. Gradually, however, he improved and "China casualties" became fewer and fewer. He was able to work there at the Rosslyn Hotel for thirteen months.

During this time, to his great joy, Chung discovered that there were a number of Koreans living in Los Angeles. In fact, they had organized a Korean Presbyterian Church in the city, where the gospel was preached in his own native tongue. After he had attended services there but a short time, the church found itself without a regular pastor. The Presbyterian church in Korea in its beginning trained its people that every convert should be a soul winner, so that lay people often preached in local chapels. Therefore it was not an unusual thing for that Los Angeles church to ask this young man, fresh from their homeland and vigorous in spirit, to be their preacher.

Namsoo Chung consented to preach for them, and although at that time he felt no inclination toward the ministry, he continued in that capacity for a year and a half.

While working at the hotel, Chung studied English in his spare time. He tried to catch every word that was directed to him, and listed the new words that he heard during the day. When the workday was over, he looked up the definitions and usages of those new words.

OTHER EMPLOYMENT

While working at the hotel, Chung heard that one could earn much money by working in fruit orchards. He knew that many Japanese and Koreans were working in the fruit, so he quit his job at the hotel and, with five dollars in his pockets, went to Riverside and began picking oranges. However, he soon found that this was not steady employment, so after two months of that type of work he found another job, this time in a hospital. He worked at the hospital for two years, saving all of his

earnings. His savings were mounting up to an appreciable size, when he learned of a Korean nationalist leader who had been exiled from his homeland. He sent his savings to this countryman in order to help provide passage for the trip to the United States. However, the exile was refused permission to enter the country, and was forced to return home. Even though his earnings were all gone, the young Korean, in whose heart the fires of nationalism still burned, did not regret his loss.

Chung had been studying in his spare time, but now came to the realization that he must get a formal education if he was to succeed in his hope of becoming a medical doctor. In order to enroll in school he had to quit his job at the hospital. A job as a houseboy earned for him two dollars and fifty cents a week, plus giving him the opportunity of enrolling in the third grade at Washington Public School. The teacher provided him with a special chair for use in the classroom. Though ridiculed by the third graders, Chung did well in his classes and was advanced to the sixth grade before the year was over.

GO EAST, YOUNG MAN!

Convinced that he would never gain command of the English language as long as he traveled in circles where he was constantly using his native tongue, Chung **decided** that it would be better to move away from the Korean settlement. In fact, he and another Korean lad by the name of Joseph Chai had been planning on trying to enroll in some college. It had not been impressed upon them that there were other requirements besides age for entering a college curriculum. The pair wrote many letters to colleges and universities for catalogues and applications. They finally decided to go to Berea College in Berea, Kentucky.

The two Koreans were as frugal as they knew how to be on the trip east, but in spite of a frequent diet of

peanuts, their funds were becoming dangerously depleted by the time they reached Cincinnati, Ohio. In a huddle at the Cincinnati railway station they discovered that they had only one hundred dollars between them. As they sat talking their situation over, a kindly-looking man stopped and chatted with them. The boys decided later that the man looked like a preacher. The interested stranger suggested that they attend Asbury College at Wilmore, Kentucky. They had enough money to get there, so they bought tickets for Wilmore.

DR. H. C. MORRISON

At Lexington, Kentucky, the boys noticed a tall man with hair that hung nearly to his shoulders get aboard the train. Upon striking up a conversation with him, they found him to be Dr. H. C. Morrison, president of Asbury College, and a strong holiness leader. Delighted that the two Koreans were coming to his college, Dr. Morrison arranged for room and board for them. It was in the year of 1916 that Namsoo Chung and Joseph Chai, his friend who is now an elder in the Presbyterian church in Seoul, enrolled at Asbury. Namsoo was given the name of Robert by an American lady shortly afterwards. Robert Chung's affirmation was, "I'll stay here until they run me away, or I die." He stayed at that institution for nine years.

Throughout their training at Asbury, the Morrisons took special interest in the Korean lads, providing them with overcoats during their first winter, and assuring them of assistance, with the provision that they "study hard!"

ROBERT CHUNG'S PENTECOST

In October of 1916, Dr. Morrison held a fall revival campaign for the college. Robert Chung knew about the methods used in revival meetings in Korea, but this revival at Asbury College was an entirely new experience. Night after night he attended the services, and

carefully listened to the special doctrinal sermons in the morning chapel hours. Because of his limited command of English he did not understand all of the sermons, but in spite of the language barrier the Holy Spirit began to speak to him in a language that he did understand.

The invitation and altar services came as a marked revelation to him as he watched the young people going forward to fling themselves across the altar for prayer. With wide eyes he saw others gather around them and begin praying with great volume, beating them on the back. Confused as he was, the Korean became alarmed when he saw a weeping, praying student suddenly leap to his feet with a great shout, running and shouting all over the church. It was like being caught in a sudden storm, with thunder and lightning flashing all around him.

At first Chung thought this was a rather amusing way for college students to act. At least, the dignity of the scholar was completely lacking in their conduct during this revival. However, a conviction of spiritual need gradually gripped his own heart. The Holy Spirit convinced him of an inner pollution that seemed contrary to the laws of God. The blaze of revival glory had convicted the heart of this young Korean without his fully understanding its full significance. He came to the conclusion that something must be done about his condition, but just as conclusively he made up his mind that he would never go forward and act as many of the others were doing. Still, the shouts and radiance of victorious, Spirit-filled students were not easy things to shake off. Finally, in an evening service, conviction seized him so mightily that he began to shake. He was embarrassed at the thought that someone might see him shaking, but he could not stop. The Spirit seemed to lead him irresistibly to the altar.

After walking down the aisle and kneeling at the altar, the Korean thought he had stepped into an earth-

quake or storm. The zealous young people gathered around him and began to pray and shout. A couple of students began beating him on the back and shaking him. Some of the things that they were saying sent bolts of fear into his heart. "Kill him, Lord!" "Let him die!" "You have got to die, Bob!" The louder they prayed, and the harder they pounded and shook him, the more frightened he became. This sort of procedure was difficult for him to understand.

Disappointed and badly shaken, the young Korean went away from the altar with an unsatisfied heart. He went back to his dormitory room on the third floor of Wesley Hall, but his hungry heart would not let him remain there. In the basement of the building was a chapel. There he could lock the door and pray in private. Slipping quietly down the stairs to the chapel, he knelt at a broken chair and began to pray. Soon the Lord revealed His will to the young Korean through His Word. "For this is the will of God, even your sanctification" (I Thess. 4:3). Chung searched his heart, laying bare his great need before the Lord. He heard God's appointment to a life devoted to the ministry, and momentarily there was a struggle over this issue. Finally, after complete surrender at three o'clock in the morning, the blessing of entire sanctification came sweeping into his soul.

As he arose to his feet, an irrepressible shout arose in his soul. "Praise God! My hunger is a satisfy!" As the blessings rolled across his soul, the shouts went echoing through the silent halls of the dormitory. Chung started up to his room, but every few feet he stopped to shout, "Praise God! My hunger is a satisfy!" The dorm monitor came running out of his room crying, "Bob, keep quiet!" But Bob could not suppress the shouts from within. The monitor chased him up to his room, where the happy Korean locked the door. Joseph Chai, Chung's roommate, fell out of his bed, pleading, "Bob, pray for me!" They knelt and began praying at the top of their voices,

and even when the monitor burst into the room, they continued in mighty petition that Joseph Chai too might have this Pentecostal experience. Soon the room was filled with praying, shouting students. That prayer meeting lasted until the morning breakfast bell rang.

This experience of heart purity and power lay as the basis of a dynamic holiness ministry in his own native land years later, a ministry that was to earn for him the title of "the Billy Sunday of Korea."

THE CALL TO KOREA

Often Robert Chung had the opportunity of accompanying Dr. H. C. Morrison on trips, during which times he gave his testimony and reports about his native land. He became a member of the Kentucky Methodist Conference, and remained a member of this conference for a number of years after returning to Korea. At that time it had never occurred to him to return to his own homeland to engage in a holiness ministry.

A providential occasion brought him into contact with Dr. E. Stanley Jones, who for many years was a missionary to India. Dr. Jones encouraged Chung to return to Korea as an evangelist to his own people, under the Methodist board. Chung went to New York and met the secretary of the board; but his emphasis on preaching the doctrine of entire sanctification was not in keeping with the opinions of that board, so he was rejected.

Before returning to Wilmore, Chung stopped at a camp meeting that was being held in Delanco, New Jersey, and was given the opportunity of testifying to a large assembly. He voiced his desire to return to Korea. That gathering caught the spirit of the Korean and promptly gave him an offering of eight hundred dollars.

Immediately afterwards, Chung visited the Hollow Rock Camp Meeting in Ohio, where the people too responded to his desire to evangelize in his own country, by giving him an offering. This camp meeting gave him

support for a number of years while carrying on his work in Korea. These unexpected offerings convinced Chung that he was to go back to Korea.

Back in Wilmore, Chung deposited his money in the bank, and discovered that Dr. Morrison had deposited six hundred dollars to his account. Now, with over two thousand dollars, he began final preparations for sailing.

BACK TO KOREA

In 1926, Robert Chung landed at Yokohama, Japan, en route to Korea. At that point the Japanese authorities tried to discourage him from continuing his journey. Korean nationals who had been to America, or who had contacts with Americans, were frowned upon by the authorities. It was necessary to spend several weeks in Japan in an effort to get proper clearance to enter his country.

A happy turning point took place in the young man's life when he attended some performances at a Conservatory of Music in Tokyo. There he met a very talented Korean lassie by the name of Kim Kyung Sook. The two became engaged, and were later married in Korea.

After sixteen years abroad, Chung reached native soil in the winter of 1926, at the southern port city of Pusan. Immediately he was greeted by the Japanese police, and from that point on was constantly "shadowed" in all of his activities. Some of these "shadows" Chung was able to influence for righteousness, but the pressure of this constant police surveillance was to be wearing and discouraging.

REVIVAL FIRES

At Seoul, Chung was able to find lodging with Dr. J. S. Yang, who was a bishop in the Methodist Korean church. After sixteen years away from home trying to lose his Korean accent, Chung found that he was no longer able to speak Korean with any degree of profi-

ciency. It took him three hours to read the front page of a newspaper.

Ironically enough, Robert Chung began praying for aid in relearning his own language. Before many days had passed, he received an invitation to preach at Suwon, a town about twenty-five miles south of Seoul. Dr. Yang discouraged him from accepting the invitation on the basis of his inability to speak the language well. With fear and trembling, however, Chung accepted the invitation, and found himself facing a congregation of over one thousand people. He preached a sermon on repentance, partly in English, partly in Korean, and gave an altar call. The people swarmed around the platform, praying and seeking God. The prayer meeting lasted through the night, with people coming in waves to the front of the auditorium for prayer.

Chung held special services there three times a day for weeks in the midst of a blaze of revival fire. The auditorium was packed with people in every service. In Korea, the term "packed" is appropriate for revival services. In most of the churches there are no benches, so the people sit on the floor, the men on one side, the women on the other. When the building appears to be full, the people may be asked to stand for a hymn. In the process more slip in. Thus the crowds increase.

The language difficulty became less and less a trial to him, although throughout the years of his preaching it was often difficult for his listeners to understand him totally. After the great revival at Suwon, invitations to hold special revival campaigns began pouring in. His evangelistic efforts became increasingly fruitful and effective.

The year of 1927 was one of glorious revival, but in the process Chung exhausted his funds. Early in 1928 he went back to the United States in order to secure more support. In the winter of the same year he returned to Korea to continue his work.

Although still a member of the Kentucky Methodist Conference, most of the denominational groups of the Korean church opened their doors to him for revival campaigns. At different times he headed the evangelistic efforts of both the Korean Methodist church and the Holiness church (the Oriental Missionary Society). Classmates from Asbury College provided him with a large tent, in which over six thousand persons could be seated Korean fashion. A truck, given him by the Bonnie Camp in Illinois, permitted him to carry his tent and evangelistic party throughout Korea and even up into Manchuria.

Thousands of people turned to Jesus Christ through the Spirit-anointed ministry of this young evangelist. Some of his outstanding meetings were held at Pusan, Masan, and Taegu. In winter he was unable to hold tent meetings, so he held campaigns in many churches of different denominations.

Again in 1931, Chung returned to the United States in order to raise more support for his work. After his return to Korea in the same year, he began a new phase of his work by employing a seven-piece orchestra to provide music for his campaigns. Wherever the huge tent was set up, thousands of people gathered for the services.

It was no easy task to move his equipment around over the rugged, mountainous country of Korea and Manchuria. Even in 1955, there was only about thirty miles of hard-surfaced road in all of Korea. The crooked, rough roads were more suited for the ox carts than the large truck that carried his equipment.

It was always necessary to carry shovels in order to dig the truck out when it became stuck, or to fill in the roads after a rain washed parts of them away.

On one occasion the party was halted because of a particularly bad washout in the road. They filled it in partially, and told the driver to try it. It took some force-

ful persuasion before the driver, still shaking his head, gave it a try. They all held their breath at the precarious crossing, but the truck made the crossing safely. The driver was radiant, and boasted, "I had faith! I believed we could make it! " "Yes, you had faith," Chung chided, "but it did not begin operating until after you got across."

As another supplement to his evangelistic work, Chung began editing a religious magazine called *Holy Fire*. It was a monthly magazine, and at one time reached a circulation of ten thousand copies monthly. The *Holy Fire* was self-supporting, and provided reports of the evangelistic campaigns as well as inspirational articles and Bible instruction. The magazine continued until the Japanese totally crushed any semblance of freedom of the press.

CHAPTER V

The Church Under Bondage

In 1937, Chung made another trip to the United States, a trip which was to be his last for the next ten years. Over a period of years a strong anti-American program had been growing in the Japanese empire. This feeling had been making itself felt in Korea.

The missionary movement got under way in Korea just as the Hermit Kingdom was coming out of seclusion and meeting the pressures of Japanese aggrandizement. Missionaries steadfastly disavow any part in the creation of the independence sentiment in Korea, but the facts would indicate that the modernization, education, and spiritual uplift which naturally come with a missionary program bolstered greatly the cries for freedom in the throats of the people. Many of the nationalist leaders had been educated by the Church, some of them abroad. Some of these Christian laymen became strong, courageous leaders in the Korean independence movement. Dr. Syngman Rhee, Kim Koo, and Kim Ki-uisic were among these great patriots, and were all Christian laymen.

This coincidence of a strong rebellious spirit in the Christian Church of Korea did not go unnoticed by the Japanese, and from the earliest days the fight was on between the Christian movement and the Japanese.

Generally the pressures put upon the Church followed a similar pattern. First, every effort was made to wean it away from foreign associations. Secondly, the Japanese tried to streamline the Church into one unified agency for ease and speed of control. Thirdly, orthodox

Christian traditions were disregarded, and effort made to Orientalize the thinking of the Church. Fourthly, effort was made to harness the Church as an opinion-forming agency, thinking to make it an instrument of Japanese propaganda. Lastly, persons amenable to Japanese suggestion were elevated to positions of leadership.

Missionaries too began to feel this pressure, and were gradually squeezed out of positions of leadership and control, a movement disguised as the nationalization of the Church. By 1938, the Korean National Christian Council was dissolved, and the Y.M.C.A. and Y.W.C.A. forced to cut connections with their own international committees, and affiliate themselves with the National "Y" Headquarters in Tokyo.

Japanese became the standard language, and Korean was forbidden. All English books and those of a liberal nature were removed from libraries. Religious instruction was forbidden in the schools, and religious services other than the Shinto worship were heavily restricted. Special emphasis on the veneration of the emperor was placed upon the Church.

The "shrine issue" was furiously debated in the Church, as ministers and Christians were forced to worship at Shinto shrines under pain of punishment. This debate is still going on inside the Korean church as to the "status" of those professed Christians who bowed at Shinto shrines. Those who did so declare that they did it with mental and spiritual reservations. Those who refused to bow, and suffered, seem still to question the quality of that sort of discipleship.

Missionaries began to realize that they had become a point of embarrassment to the Korean church. A smile or nod from a missionary on a crowded tram or a visit from a missionary meant prompt arrest and "questioning" for the Korean involved.

Finally, in 1940, financial support from foreign sources was completely forbidden by the Japanese. This,

of course, meant the end of effective missionary efforts. The American Consulate in Seoul informed the different mission organizations that it would be wise if they began leaving the country. Many of the missionaries followed this counsel. Those who remained were later forcibly repatriated on the vessel "Gripsholm," by the Japanese government.

For a number of years Robert Chung had been receiving one hundred dollars a month from the Hollow Rock Camp Meeting. Everyone who had had any connections with the United States was placed under suspicion, so he became a ready target for Japanese attention.

Chung tried to carry on his tent campaigns even in the face of Japanese suspicion and opposition. Wherever he went, the secret police followed him and noted his activities. Finally, they reached the place of such boldness that they sat on the platform during the services, taking notes on his sermons. At last his tent and equipment were confiscated by the authorities, and his meetings discontinued altogether.

CHUNG ARRESTED

On September 20, 1940, the Japanese unleashed a wave of terror on the Christian Church in the hope of breaking the back of Christian resistance to their imperialistic plans for the country. Some three hundred preachers and lay leaders of all denominations were rounded up.

Among those preachers arrested was Robert Chung. The Japanese seemed convinced that the funds which he had been receiving from the United States in the course of his work, and the fact of his extensive travels and meetings, were all evidence that he was an agent of the United States. This of course meant that he was opposed to Japanese policy, and was working against the best interests of Korea.

Since Chung did not confess his guilt to these charges, it seemed necessary to "coerce" him some. The very fact

that he was placed under arrest and held captive by the dreaded national police was advance warning of the treatment that was forthcoming. The methods used in securing confessions were well known among the Koreans, although strict censorship prevented news of them from reaching the outside world. Flogging was a popular punishment for "trifling" offenses. Less common, but frequent, were reports of more barbaric tortures such as the pulling out of toenails, searing with hot irons, and other even more sadistic refinements.

Chung was confined to prison for three months—three months of nightmare and torment. On several occasions he was led into the "inquiry room" for examination. All Koreans know about the *Pi-hang-gi Ko-moon* or airplane whirl, in which the hapless victim had his hands tied behind him, feet drawn up behind his back, and his entire body pulled up by thongs tied around the thumbs. Like a pendulum, the victim was beaten from side to side. This was the most dreaded of the "examining" methods, and the most feared by Chung.

This method was not administered to Chung, however, but he was given the notorious *Mool mashi-gi* or water treatment. He was tied securely on top of a bench with his face up. Dirty water was forced into his nostrils and mouth. After a while "sweet unconsciousness" came. Rather than let the victim enjoy this oblivion, the tormentors would revive him and carry through with the procedure again. Between times, Chung was asked if he remembered his guilt. Robert Chung says of those days, "Only prayer and a hope of a better resurrection kept me alive and sane during those terrible days of darkness and despair."

When no confession was forthcoming, the Japanese released Robert Chung. Scores of other Christian leaders died in jail, or later of illnesses contracted during their incarceration.

FLIGHT FROM FEAR

Unable to continue his gospel work, and wanting to find a measure of relief from the daily visits by the national police, Chung and his family moved to a farm on the outskirts of Seoul. Here they busied themselves in a fruit orchard raising pears, but even in this apparently harmless pursuit the police hounded them daily. These constant visits by the police, and the terror that overshadowed their lives, finally drove them into plans for escape. They managed transportation to Shanghai, China, where they hoped to find asylum in the foreign section, but there they found no help. In desperation they journeyed to Peking, but still no escape!

The Chungs were forced to give up any ideas about a successful flight from Japanese control and returned to Seoul. After Pearl Harbor, when Japanese aggression swept over the entire Far East, they constantly moved from place to place, hoping to find relief from the shadow of the national police. Robert Chung says, "It is difficult for foreigners, especially Americans who have never experienced it, to appreciate the terrible controls of the Oriental National Police System. Innocence, age, or sex were meaningless to those sadistic spirits who seemed to characterize its ranks. A system of spying, counter-spying, secret, swift, and terrible 'justice,' caused people to commit ready treason and perjury to save themselves, and kept the people in constant fear and submission."

Towards the end of World War II, the Japanese shifted their policy of persecuting the Christian Church, and made efforts to woo it to closer co-operation. This was in anticipation of an American landing in Korea. The shock of atom bombs bursting on Hiroshima and Nagasaki in August of 1945 meant the end of forty years of Japanese domination and oppression for Korea, and release for the Korean church, whose sinews of faith had proved to be made of martyr's stuff.

CHAPTER VI

The Church of the Nazarene Until 1950

Still shaken and ill as a result of his treatment at the hands of the Japanese, Robert Chung was able to go back to the United States in 1947. He traveled extensively across the country, challenging the American churches with stories about the martyrdom in the Korean church and the great needs in that land.

Chung had become well acquainted with many people of the Church of the Nazarene in the course of his ministry across the years. In fact, many of his Asbury schoolmates were Nazarenes, and some of those friends were now outstanding leaders in the denomination. On many occasions Chung had spoken before Nazarene congregations.

It was while he was in the States this time that Chung was challenged about uniting with the Church of the Nazarene. In a meeting with Dr. C. Warren Jones, Chung was struck by a question asked by the foreign missions secretary. "After all these years of work, can you still see any visible results?" Chung knew what he was asking about, for he had often thought about the same thing. In all of his years of evangelistic work, he had never tried to conserve his work by organizing a movement, but had simply urged his converts to associate themselves with some evangelical group. "What are the needs and opportunities for a holiness ministry such as the Church of the Nazarene might bring to Korea?" asked Dr. Jones. The foreign missions secretary knew that, under the direction and sponsorship of the Oriental Missionary Society, the Korean Holiness church had carried on a very

fine work for a number of years, but certainly they could not cope with the total need of thirty million people.

Chung assured him that the people of Korea needed a positive message of full salvation such as the Church of the Nazarene would bring. Further, if the Nazarene church would come to Korea, he knew of several pastors and congregations who would be willing to unite with us.

During the 1948 General Assembly it was decided that General Superintendent O. J. Nease would visit Korea to see definitely about the need and possibility for organizing a work in that land.

Returning to Korea, Robert Chung was able to contact several independent holiness congregations about uniting with the Church of the Nazarene.

It was not to be a totally new adventure for the church however, for in reality there were already two Nazarene churches in existence.

During the forty years of Japanese influence in Korea, numbers of Koreans made their way to Japan. Among them were Christian workers who went for preparation in the advanced educational institutions of that country. A Korean national by the name of Chang Sung Oak came into contact with the Nazarene work in Japan, which was under the direction of Dr. W. A. Eckel and Rev. Nobumi Isayama. It seemed good to all concerned that Brother Chang, whose Japanese name was Cho Tae Oku, should go back to Korea and open up a work for the Church of the Nazarene. It was decided that the work should begin in Pyongyang, in north Korea. Chang began the work with a great deal of enthusiasm, and soon a thriving congregation was going in that city.

When Brother Isayama made a visit from Japan, plans were made for Brother Chang to open up a mission in the capital city of Seoul, which at that time was called Keijo by the Japanese. Accordingly, Brother Chang moved to Seoul for several weeks and began holding services in a small dwelling in the Yung Chun area, lo-

cated in the northwestern section of the city. The work continued to grow, but Brother Chang found it increasingly difficult to care for both congregations with so much distance between the two.

The prayer for another worker was answered when a young pastor by the name of Sung Huk Su joined Chang in Seoul. Pastor Sung began caring for the Yung Chun work, while Chang gave more of his attention to the congregation in Pyongyang.

After 1945, when the area north of the thirty-eighth parallel came under the influence of the Communists, the Christian Church found it increasingly difficult to work. They were hindered and discouraged on every hand by the Communists. People by the tens of thousands gradually began an exodus from North Korea into the more democratic environs of the south.

Brother Chang came south during this exodus, with many of his people. With Brothers Chang and Sung working together, the congregation in Seoul carried on its services under the name of the Church of the Nazarene.

A letter from a former serviceman, Rev. George H. Cummings, now a pastor in California, relates: "I was in Korea following World War II in 1945-46. I fell in love with the people. I got acquainted with many of them and talked a smattering of Korean. Another Nazarene GI and I found Rev. Sung at his little church in Seoul. We also met Brother Chang."

In 1947, a Nazarene air force officer reported to the *Other Sheep* that he had attended the Church of the Nazarene in Seoul. He said that there were about one hundred in Sunday school, and about fifty present for the regular service.

General Superintendent Orval J. Nease visited Korea in October of 1948. For two days he talked with Brother Chung and the other workers about the doctrines and policies of the Church of the Nazarene. In the evenings Dr. Nease preached in the Pil Dong Church in Seoul.

As a result of these meetings Brother Chung and nine other preachers agreed that they would "stand together to wave the banner of the Church of the Nazarene for lost souls."

On October 25, 1948, in the home of Robert Chung in Seoul, elders' orders were given to Robert Chung, Quak Cha Kun, Chang Sung Oak, Suh Cha Hul, Ahn Hyun Chu, Sung Huk Su, and Park Kee Suh. Of this group, Brother Chang Sung Oak soon afterwards discontinued his work with the Church of the Nazarene to take up an independent work as chaplain in a prison.

Nine fully organized churches, with a total membership of above eight hundred, affiliated themselves with the Church of the Nazarene at that time. The churches were located at Mokpo, Pyong-taek, In Kwang Ni, An Jung, and five churches in the Seoul area.

General Superintendent Nease suggested that a committee be organized to care for the newly organized work. Robert Chung was elected as the chairman of the five-member committee. Brother Suh Cha Hul was elected secretary, and Brother Ahn Hyun Chu treasurer.

In the months that followed, it was necessary to clear up the titles on several of the properties. After all Japanese personnel were repatriated back to Japan, Japanese properties were placed under the jurisdiction of the American Military Government. Later this function was placed in the hands of a Korean agency. This Japanese property could be purchased at a very low figure, from the "Enemy Property Disposal Agency," after an option contract had been in effect for a certain length of time. Options to buy some of this enemy property had been purchased by one or two of the churches, but the titles were not yet clear.

Moreover, the titles to other church properties were in the names of the individual pastors, since each had come in as an independent group. This was a situation which at that time could not be avoided, but which caused

considerable difficulty for the work at a later date. Some of the church properties also had an indebtedness on them; so during the early days after organization, much time was spent trying to clear up all of these titles. Meetings of the Executive Committee occurred frequently in the effort to weld the churches together. Robert Chung visited each church regularly in evangelistic and promotional interest.

With regular support coming from General Budget Funds, the work progressed and consolidated. As improvements on the properties were realized, the committee began seeking out areas where new churches could be established.

Several open doors beckoned to the Church of the Nazarene, but the acute shortage of workers constantly throttled the acceleration of expansion. A few workers gradually joined the work, but several of these had no definite knowledge of the teachings or experience of entire sanctification. The need for a Bible training school was obvious to all, but they knew that such a project would take time, money, and personnel. Several of the pastors volunteered to devote time for teaching in the event that such a school could be organized.

On several occasions Brother Chung informed the Foreign Missions Department of this great need, and often asked for a missionary to come to help in the Korean work.

WORKERS' CONFERENCES

Since it was impossible to start a Bible training school immediately, the workers implemented what they called "Christian Workers' Conferences." During those conferences, selected pastors would lead in a study of the Scriptures, and in that way a training program was carried on among the workers.

One of the most successful of these Workers' Conferences was held in the Suwon church in the spring of

1950. Actually the conference turned out to be a regular revival meeting. In typical Korean fashion, prayer meetings were held in the church each morning at five o'clock. Such early morning prayer services are held the year around in almost every Korean church of every denomination, often beginning as early as three-thirty and four o'clock in the summertime. They are called *Sae-byuk yeh-beh* or "daybreak worship services." Even during the cold, sub-zero weather in January and February, the sound of church bells calls the people to worship. These services have become a vital part of Korean religious life.

The mornings and afternoons of the Suwon Conference were devoted to Bible study. The evening services were given over completely to evangelistic effort, with Robert Chung doing the preaching. Hundreds of people attended these evening services in the large, rambling building located on top of a conspicuous hill at the edge of Suwon city. Scores of penitent seekers sought God during those days of Suwon revival. This meeting was to be the last of its kind for several years, for even during those spring days the flood of North Korean communism, long retained by an invisible thirty-eighth parallel line, was almost ready to burst its restraints and roll down upon a woefully unprepared Republic of Korea.

CHAPTER VII

The Thirty-eighth Parallel Explodes

At dawn on June 25, 1950, the eyes of the world turned toward the little known peninsula of Korea, as the North Korean Communist hordes, supported by blazing artillery and rumbling tanks, swept down upon South Korea.

There was only a token resistance made during those initial days, for rifles could scarcely compete with tanks. The state-supported radios tried to calm the terrified citizens of Seoul with reports that the advance was being stopped.

"The radio kept telling us that we were winning the conflict," says Robert Chung, "and for everyone to stay in the city. The radio voice repeated over and over that the roads must be kept clear of people in order for reinforcements to move north more quickly. These reports calmed some of our fears, even though at that moment Communist infiltrators and sympathizers were organizing in Seoul itself.

"Elliot, our oldest son, went to school as usual on the morning of June 27. His school was located in the northeast section of the city. He returned home a couple of hours later, however, and gave us this report, 'Dad, I don't care what the radio is saying, we are losing the fighting! All morning long wounded, bleeding men have been pouring past our school.'

"For a number of months, I had been receiving threatening notes from an underground Communist organization, warning me to break my relations with 'capitalistic' America. In fact, the big house just across the

street, the building which now houses the Nazarene Bible Training School, was occupied by avowed Communist sympathizers. Our lives were endangered as long as we remained in Seoul!

"We decided that we must slip out of Seoul as quickly and as quietly as we could. If the Communists suspected that we were trying to get away, they might try to stop us. Before we left the house, we knelt for prayer. The Comforter promised to be with us! We changed into old clothes in order to appear less conspicuous, stuffed as much money as we could inside our clothing, and drove leisurely away from our home without saying a word to anyone.

"First, we drove by the school where our son Paul was, and picked him up; then, increasing our speed considerably, we raced south toward the Han River. The 1947 Chevrolet that we were driving was a gift from my Asbury classmates.

"At the Han River Bridge our hearts almost failed us, for Korean soldiers were preventing anyone from crossing the bridge. It was the only way out of Seoul! 'What shall we do, Dad?' cried Elliot, who was driving. 'Step on the gas, lay on the horn, and we'll pray,' was my reply.

"As we flashed across the bridge, the soldiers were so startled that they did not raise a hand to stop us."

After two weeks of nightmare in flight from Seoul, the Chung family reached the safety of refugee-filled Pusan. Behind them were attempts at robbery by Communists, flat tires, hair-raising moments, but also definite answers to prayer.

On the morning of June 28, the day after the Chung family left the city, the Han River Bridge in Seoul was dynamited by a Republic of Korea army engineer officer. The bridge was jammed with bumper-to-bumper traffic when the explosion shattered the first span.

"The Lord was with us during those days," Robert Chung relates. "In a few days our entire family was allowed to board a troopship returning to the United States. The captain was kind to us, and treated us like important dignitaries. We were not charged any fare for the trip."

Through the help of a chaplain, Brother Chung was able to sell his car before leaving. As they sailed away from Pusan, their hearts were saddened by the knowledge that, while they were blessed in being allowed to escape, their fellow Nazarenes were having to endure the bath of blood that was to drench the rugged hills of Korea.

DEATH FROM THE SKIES

Rev. Sung Huk Su and family, pastors of the Yung Chun Nazarene church, joined the ragged column of refugees that streamed southward in the first great exodus of the war. They were only a part of the stream of nearly a million Koreans which began as a trickle along railroad embankments and tributary trails, swelling into a human torrent on the main highway from Seoul and Inchon, heading for Suwon and other points farther south. It was a scene to be repeated all over Korea until it became a persistent nightmare.

In that ragged column of refugees were farmers and merchants, the poor, and a few of the rich. Some had escaped the trek by paying their life savings to owners of rickety buses and trucks who capitalized on national misery. Trudging down the dusty roads into the unknown, bowed under the weight of pitiful collections of possessions hurriedly assembled, were old men, mothers, and round-faced children. Some led ox-drawn carts piled high with clothing, rice, earthenware pots, and occasionally, in sharp contrast, an American sewing machine or radio. Most of the refugees escaped with only what they could carry. The load that can be carried on the back with a Korean "A-frame" is amazingly large, so some carried nearly all of their earthly possessions.

The Sungs found safety within the Pusan Perimeter, until the United Nations troops finally drove the Communists back up the peninsula. Again they followed the weary line of refugees back to Seoul, a city still smoking with death. Their home was shattered and their church was badly damaged. Hastily they went to work to fix both up before the cold of winter should catch them without shelter.

When about two hundred and fifty thousand Chinese Communist troops entered into the conflict on New Year's Eve, the "police action" in Korea became, in the words of General MacArthur, "a new war." On January 4, Seoul was retaken by the Communists.

In the bitter cold of those January days, Pastor Sung and his family again bundled up their children and a few belongings to join the refugee movement trudging southward.

Near An Yang, a small village about twelve miles south of Seoul, the refugee column was caught in a blazing strafing attack by Allied jet planes. This was to be an oft-repeated story, for disguised Communist troops often traveled in columns like theirs in the hope of avoiding United Nations planes. Leaflets had been dropped telling civilians to avoid the roads and clear out of the villages, but at five hundred miles an hour a jet pilot could not distinguish actual refugees from disguised troops. When the planes disappeared in the distance, Pastor Sung and his entire family, except for one infant son, lay dead in the blood-tinged banks of snow.

The son is now being cared for by Rev. Sung's brother, and supported by orphan funds sent through the Department of Foreign Missions.

A census of the activities of the other Nazarene workers and their families follows a common pattern of flight and fear before the advancing troops of the Communist invaders. Most of them found refuge in the most southerly regions of the peninsula. However, even there the

mountainous areas were hotbeds of Communist guerrilla bands. These bands constantly harassed the countryside, until the villagers lived in constant fear. Communist sympathizers offered no consolation or support for the refugees unless they seemed likely candidates for Communist indoctrination. Christian workers were not well received, so their battle for survival was even more difficult.

Now, with all of the hardship and suffering behind, there seems to be little inclination to recall those months of tragedy and loss. For many it confirmed the fact that materialism is not capable of bringing lasting happiness and security, for they had seen 80 per cent of their nation destroyed in a matter of weeks, leaving millions homeless and destitute.

Tempered by suffering and need, the Nazarene workers engaged in evangelism with greater vigor and zeal, persuaded that the message of full salvation is exactly what the millions of Korea need.

CHAPTER VIII

Healing the Hurt

Robert Chung had been unable to establish contact with any of his workers during the fighting, so did not know what to expect when he returned to Pusan, Korea, in the spring of 1952.

To his great surprise he found that this southern port city, with a normal population of about two hundred thousand, now had over one million people crowded within its borders. Everywhere he saw refugees living in shacks of cardboard, scraps of tin, old canvas, and packing boxes—a situation which too often resulted in fires and great loss of life and property. He noticed that churches were turned into hotels at night, where the weary people could find rest and shelter from the weather.

Almost overnight rough tent or frame churches began springing up because the established churches could not begin to accommodate the great influx of Christians. Entire congregations from displaced areas reunited in Pusan. Robert Chung learned that many of the Nazarenes had also found refuge there, but since there was no Nazarene church, were scattered over the city, worshipping in many different places.

Brother Chung also began inquiring as to the condition of the church properties, and in a letter to the Department of Foreign Missions indicated the extent of the war damage to the Nazarene work.

Hong Jei Dong Church is entirely destroyed. Twenty of her members are gathering in Yungdung Po, just south of the Han River. They have prayer meetings and Sunday wor-

ship here and there, sometimes outside when the weather permits. They cry for a meeting place.

Yungchun Church was well destroyed. Forty-five of her members are gathering together and worshiping here and there. It must be rebuilt at once.

Hongpa Dong Church was not hurt very much. Thirty of them are now worshiping there and the church needs fixing.

Pil Dong Church was torn much, but Brother Geren Roberts helped them to refix it. Fifteen of them come together and worship. It needs more repairs.

Chun Nang Nie Church is gone. Thirty of them are worshiping in one of the member's houses. It needs a place to worship.

Soowon Church, twenty-five miles south of Seoul, was well torn. It needs to be fixed.

Pyingtak Church. It has all gone and left just part of the building. Now eighty of them are worshiping together on the ground where the church was. They need a place of worship.

Inkwang Lei Church and Ann Chung Church, about twenty miles from Pyingtak, are still remaining. Praise God, these church buildings are not hurt. Nearly seventy-five people gather at Inkwang and eighty at Ann Chung to worship. Twenty of our members at Syn Tan get together and worship here and there. They need a meeting place so bad.

Mokpo Church has been partly burned, but they rebuilt. Three hundred of them are worshiping there.

At Sanchang, twenty-five meet together and pray for a meeting place.

Five preachers and three Bible women have lived. Every one of them is melted and fully pledged to serve the Great Service. Am sure our work will be recovered soon if we push it good.

A trip to the States in the winter of 1952 enabled Brother Chung to inform the Nazarenes in the homeland of the great need. In December of 1952, he wrote in to the Foreign Missions Office concerning the need in Pusan:

In Pusan we have to have a meeting place. A good many of our people fled here and they now go here and there. We need a meeting place and a temporary headquarters for the time being, as all the churches have their headquarters here.

Upon returning to Korea in the spring of 1953, Brother Chung soon constructed a small but adequate house of worship in Pusan, also maintaining the church headquarters there due to the unsettled conditions in the Seoul area. Brother Chung pastored that church personally, until a growing congregation was attending regularly. At the same time Brother Chung tried to establish contact with the other workers.

Brother Chung desired to return to Seoul as soon as possible to restore the work there, but this plan was greatly delayed due to the fact that his home was occupied by American military government men. It took an appeal to a Kentucky congressman to regain possession of his home.

REORGANIZATION AND RECONSTRUCTION

The problem of gathering the loose ends of the work and drawing them together again was a difficult one, but gradually Brother Chung began rallying the scattered movement. Brother Chung, having been appointed district superintendent of the work, wanted to restore the Executive Committee. Another election was held, and Brother Ahn Hyun Chu of the Pil Dong Church in Seoul was elected by the committee as the treasurer, the job which he had cared for before the war. Thus the Executive Committee began caring for the work as it had previously done, the only exception being that Brother Chung was now district superintendent instead of chairman of the group.

Several new workers joined forces with the Nazarenes during this reconstruction period and by July of 1953 it was possible to report that there were twelve places for worship, with each location manned by a full-time worker. As funds were available, repairs were made on several of the church properties.

Leaving the Executive Committee in charge of the work, Chung again went to the United States in August of 1953, in order to receive medical care for his eyes.

NAZARENE SERVICEMEN HELP OUT

Among the thousands of troops sent to Korea during the war were a number of Nazarene servicemen, some of whom gave their lives for the cause of freedom. Byron Lee, Nazarene chaplain, died on the Korean battlefield in his efforts to give spiritual strength and guidance to the servicemen. There are numerous others, all of whom we cannot mention, but we pause to pay tribute to those who gave their lives for such a noble cause.

Others who came were the highest type of ambassadors for the church, giving of their time, effort, and money, to help relieve the suffering and misery of this destitute people. Chaplain Geren Roberts was one of the first Nazarene men to help the church in Korea by making repairs on churches and Brother Chung's home in Seoul. Chaplain Henry Stroman contributed toward the repairs on the Pyung-taek church, and secured assistance from AFAK—Armed Forces Assistance to Korea program—for the erection of a sewing school there. He distributed relief goods by the hundreds of pounds. Colonel Robert Shaw was the "patron saint" of the Pusan church, conducting a very successful Bible class, giving relief goods and salvage goods. When the church burned in one of the frequent Pusan fires, he brought aid and encouragement to the people. Chaplain Albert Gamble also, immediately upon his arrival in Korea, began seeking ways to help in the work, obtaining a quantity of materials for starting new churches.

Still other Nazarene servicemen taught Bible classes, contributed to special projects such as an organ for the Bible school and books for the Bible school library, and supported the work of the church in numerous ways. Many wrote home to family, friends, and churches, encouraging the sending of used clothing and relief goods. Through the activities of these men, the Korean Nazarenes have been made to feel that they are part of the world-wide fellowship of the church.

It would be impossible because of lack of space to mention the names of all of these servicemen, but the works of their hands remain as a testimony of their faithfulness to Christ and His kingdom. On the other hand, a number of servicemen who had succumbed to the temptations and pressures of service life benefited from their stay in Korea, by returning to the Lord and entering into the experience of sanctification. A few have gone home with a testimony of a call to full-time Christian service.

CARE AND RELIEF

When the reports of the staggering needs in Korea reached the ears of the world, relief of all kinds began pouring into the country. The local N.F.M.S. groups rallied to this need by packing and sending hundreds of boxes of used clothing. An estimated eight tons of used items have been distributed by the church in Korea, most of which went directly to our local Nazarene churches for distribution. Parcels came from societies in Australia, Canada, and all over the United States.

Powdered milk and rice have been given to the Nazarenes by other established relief agencies in Korea. This too was distributed on the local church level.

The General N.Y.P.S. project of "Famine and Relief" of 1955-56 was responsible for sending almost three thousand dollars' worth of CARE parcels to the Korean Nazarenes. The parcels included basic foods, blankets, underwear, cotton and wool materials, shoes, farming tools, and sewing machines.

While the primary objective of the Church of the Nazarene in Korea is evangelization, the relief phase has become a very important function. Not only does it provide a measure of relief from need, but often opens the door to the greater need of the heart for the message of the saving grace of Jesus Christ.

Printed at the Press of the University of Cambridge, 1897.

CHAPTER IX

Challenge Accepted!

Dear Brother Owens:

You and your wife are hereby invited to meet with the Department of Foreign Missions in Kansas City, Missouri, on January 7, 1953, between 10:00 a.m. and noon.

This letter from Dr. Remiss Rehfeldt, foreign missions secretary, dated December 23, 1952, brought a great thrill to us in our pastoral days at Fairbury, Nebraska. In January of 1953 we were interviewed by the Department of Foreign Missions and the Board of General Superintendents, afterwards returning to Fairbury to await the outcome. On January 26, it came.

We are writing to state that at the recent meeting of the General Board you were placed under general appointment for missionary work.

The fact that there was no specific field designated means that you will be subject to call when and if a pressing need develops. In all probability it will be in the area to which you feel called, but of course, there is some chance that you will be asked to consider another area.

With the experience you will have obtained upon completion of this church year it might be wise for you to plan to attend the Seminary beginning with the fall term.

With sincere regret we left the congregation at Fairbury, but with anticipation of another step towards the realization of our life calling, we moved to Kansas City. There Mrs. Owens began teaching the third grade at Kensington Elementary School, while I began working in the Foreign Missions Office until the fall Seminary term should begin.

In the midst of filling out numerous blanks on registration day, an office secretary informed me that General

Superintendent G. B. Williamson and Dr. Rehfeldt wanted to meet with me for a few minutes in the former's office.

"We are recommending that you and Mrs. Owens be appointed as our missionaries to Korea. We want you to talk it over, and pray about the matter, and we will have a talk with you both in a few days." These words from General Superintendent Williamson created quite a sensation in the Owens household. However, when the full significance of this possible assignment dawned upon us, we did a lot of talking and praying about the matter.

We had heard Robert Chung tell of the great need in Korea while we were still students at Bethany Nazarene College. The opportunity of being co-workers with him in giving the gospel of Jesus Christ to such a suffering and needy people was indeed a great challenge. We rejoiced at this expression of God's will and direction, and felt clear to accept the appointment to Korea.

After months of preparation and waiting for military clearance to enter the Korean theater, we boarded the S.S. "Kyska" on May 6, 1954, for the first leg of our journey to Yokohama, Japan. The trip was rather uneventful in that there were only four passengers, the rest having been frightened off by the cargo of ammunition. Disembarking from the ship in the choppy waters outside of Yokosuka Naval Base, we were hurried in to shore in a little taxi boat, a large, ugly-looking shark trailing closely behind.

From Yokosuka we continued on to Yokohama by taxi, and then on to our Nazarene headquarters in Tokyo. After a wonderful week of fellowship with our missionaries there, we took a Civil Air Transport plane to Pusan, Korea, landing there at 1:30 p.m. on May 29. After another short hedgehopping flight over the mountains from Pusan to Seoul, we landed at the K-16 airfield, where we were met by Brother Robert Chung and a delegation of our Korean Nazarenes. We were on the field!

TO THE WORK!

Brother Chung and his wife showed us every possible kindness, allowing us to live with them in their Seoul home until other arrangements could be made. These were pleasant days of getting acquainted with the workers, and learning the developments of the Korean work.

A welcome service was held in the Seoul Yung Chun Church on Sunday, May 30, the day after our arrival; and what a welcome service it was! Prayer, special singing, gifts, and many, many welcome speeches were a part of the program. How interesting it was to learn too that our name had a very definite Korean equivalent. *Oh Un Soo*, meaning "recipient of many blessings," was certainly an appropriate name as we thought about the blessings received in being allowed to come to Korea to work with these grand people.

Our first opportunity to preach in Korea came on a visit to Pusan on June 6, just a week after arriving. The Pusan church was celebrating its first anniversary service, so there was a very fine crowd in attendance on that Sunday morning. Brother Chung interpreted for me, really preaching my sermon with all the zeal and fervor that had earned for him the name of "Billy Sunday of the Orient." At the close of the service, thirty people came forward for prayer, praying and weeping as Brother Chung moved among them, pounding some on the back and encouraging all on to victory. In our own hearts we again felt the divine approval concerning our coming to Korea.

Since one of our primary assignments was to help in the location and organization of a Bible training school, in co-operation with Brother Chung we immediately began working on this project. On June 11, 1954, a contract was signed for a property across the street from the Chung home. There was a large, two-story, stucco building ample for classroom, office, and library space,

and also a large, lovely Korean house on the grounds, which could be utilized as a dormitory. The price was approximately twenty thousand U.S. dollars. During the remainder of the summer, repairs and improvements were made on these buildings in order for them to accommodate the school and an apartment for the missionaries. This property and all repairs were paid for with Alabaster funds. From the same source, the Chung home was later purchased for \$16,000.00.

In the midst of all these activities it was also necessary to make numerous trips around the city to register with all the various offices and work towards getting our things out of customs. After our riding back and forth to Inchon several times on rickety, crowded buses, our things were finally cleared through customs; and on June 21, Chaplain Henry Stroman arranged for two large army trucks to bring our equipment to Seoul. The Plymouth station wagon which had been provided for the field was not cleared until June 30.

On June 18, the workers all met together in the new Bible school property for an informal time of getting better acquainted and discussing plans for the coming days. At that time we heard reports from our eleven workers and churches, and discussed plans for the school. At the close of this session together, plans were made for a Preachers' Workshop to be held July 13 to 23. We were thrilled at the eagerness of the workers to learn more about the ministry and message of the Church of the Nazarene.

The repairs and remodeling were not yet completed on the Bible school when the time came for the first Preachers' Workshop, but in spite of the noise and confusion, it turned out to be a time of great blessing.

Through the kind help of one of our pastors we were able to secure a very fine interpreter in the person of Mr. Jun Yoon Kyu, who had worked with Chaplain Stroman in a marine air base at Pyong-taek. Brother

Chung was busily engaged during these days on the project of getting all of the church properties registered with the government as an incorporate body. Mr. Jun worked out very satisfactorily and later became our regular translator and interpreter.

During the Workshop, we taught the workers some of the "fundamentals" of the Church of the Nazarene, with special emphasis on the General and Special Rules, a brief course on the New Testament, and an introduction to homiletics. The high lights of the Workshop were the morning chapel services and the special services each evening.

INCORPORATION PROCEDURE

From the very day of our arrival we soon found that all was not at peace in our little Zion. After his return to Korea in February, Brother Chung began working to consolidate the properties under a corporate board in order to make for a more secure and stable organization. Such an incorporation would not only provide greater security for the holdings, but would also make possible an exemption from the tax system that had been imposed upon all congregations. This effort to incorporate the properties, however, was not met with enthusiastic approval by all of the pastors.

Some of the church properties had been erected by the pastor and people. Since the organization date, funds from the General Budget had been invested for repairs and upkeep, but a few of the pastors rebelled at the idea of giving up their own personal claims to the properties, and so decided to slip out of the organization at this point. This was not at all an isolated affair, for after the war a regular plague of this sort of thing broke out in the various denominations. The churches which broke relations with us at that time were the Pildong Church in Seoul and the churches at Mokpo and Suwon. A loss of four pastors and three churches was a severe

setback, but the church carried on. A cash settlement was realized at a later date over the properties involved.

After months of effort, the remaining properties were all registered with the government. Article five of the Incorporation Articles states:

The basal property, when applied and requested by the church or churches concerned, will be subjected to discussion regarding its or their sales, contribution, transfer, or hypothecation. Such procedures, however, will not effect unless the Board of Directors obtain the consent of the Headquarters of the American Nazarene Church, and the approval of the Minister of Education, Republic of Korea Government.

In accordance with Korean government requirements, the corporate board was composed of three Koreans and two Americans. Robert Chung was the chairman. Rev. Park Kee Suh and Rev. Kim Chang Soo were the other Korean representatives. Dr. Remiss Rehfeldt and Donald Owens were the American representatives.

Expenses incurred in getting the entire process into operation were in excess of two thousand dollars. However, this represented protection from future trouble such as had occurred in the past, as well as exemption of church properties from taxes. Brother Chung felt a great burden lifted from this shoulders when this procedure was all completed in August of 1954.

THE CHUNGS RETURN TO THE STATES

With the incorporation procedure completed and plans for the Bible training school well under way, Brother Chung and his wife felt free to make definite plans for returning to the States. Because of ill health and age, Brother Chung was beginning to feel the effects of the strenuous months of work, and so planned to leave for the States on August 20, 1954. There he would be able to spend a short time of rest and relaxation with his four children, who were attending school there.

On August 17, the workers gathered at the Bible school chapel for a farewell service. At that time it was Brother Chung's plan to return to Korea in the spring of the following year. Therefore, there was not the feeling of loss at this time as there was to be later when Brother Chung informed the workers that he was retiring.

As we watched the plane fading away in the distance on the afternoon of the twentieth, all of us felt that we were going to miss his leadership during the months of his absence.

THE BIBLE SCHOOL OPENS

On September 14, 1954, the Korean Nazarene Bible Training School officially got under way. The initial enrollment was twenty-three students, eight of whom were regular pastors with full-time pastorates. Since some of these pastors came from distances of sixty-five miles away, classes were held only from Tuesday through Friday, thus making it possible for these to travel to and from their churches.

The Opening School Revival, held in the school chapel during the first week, was a time of great spiritual refreshing. Townspeople attended the night services, and night after night there were seekers at the altar. Some of the students were among those who received spiritual help. A few gave testimonies to experiencing Christian grace for the first time. In spite of the fact that it was necessary to preach through an interpreter, the Holy Spirit seemed to interpret the messages to the hearts of the people.

During the first semester, Mrs. Owens and I were the only teachers, and Mr. Jun, the interpreter, did the interpreting for both of us. The curriculum consisted of: Christian Doctrine, Book of Acts, Doctrine of Holiness, Old Testament Survey, Evangelism, Sermon Preparation, History of the Church of the Nazarene, and English.

Each morning there was a chapel service with one of the pastors bringing the message.

At the beginning of the third semester, in October of 1955, it was possible to increase the teaching staff of the school. Rev. Park Kee Suh and Rev. Cho Moon Kyung offered their services without pay, and began teaching in the religion department. Brother Park, now the only worker in Korea who has been with the work of the Church of the Nazarene since Dr. Nease's visit in 1948, was a welcome addition to the school staff. Brother Cho, one of our younger pastors who has graduated from another interdenominational seminary, was also well qualified to teach. Mr. Park Hyung Soo, the music director of our Seoul Chun Nung Dong Church, who gained six years of music training in the Korean army, also offered his services for a very small salary. Mr. Park Hyung Soo is now the business manager and counselor in the boys' dormitory.

A Prayer and Fasting League was organized, and the students met together on Thursday noon to pray for those of other lands who were yet without the gospel. The students were challenged by the church's going into New Guinea, and sent ten dollars to the department for that undertaking.

Early in the organization of the school a school board was set up, consisting of two pastors, two laymen, and the two missionaries. This board, now elected by the District Assembly, directs the policies and affairs of the school.

It is the plan of this board that the course should be of four years' duration, with the students gaining practical experience by engaging in guided activities during the winter and summer vacations.

Because of the lack of workers, many of the students have charge of full-time pastorates. Others help in the Sunday schools or act as assistant pastors.

KOREAN LANGUAGE SCHOOL

From our arrival until October of 1954, Mrs. Owens and I were not able to do anything about language study. The fact of just getting settled, organizing the Bible school, and preaching from three to four times a week, left us with very little time to devote to study. We longed to preach the unsearchable riches of Christ to the Koreans in their own language, but soon realized that there was a tremendous price to pay.

Our own *Missionary Policy* states:

The Mission Council shall provide suitable Courses with examinations for the new missionaries. Without exception, the Council must insist that each new worker learn the language of the people he is to serve (where it is written) within a reasonable period. (Part II, par. 20, 1951)

In Korea, however, there is no Mission Council, and we had already been forced into a full-time program of activities.

The responsibility of learning the language could not be avoided, however, and since funds were made available by the Foreign Missions Department for language study, early in October we entered a language school in Seoul which is operated by an inter-mission council. By confining our teaching schedule to the mornings and studying in the afternoons we were able to get in the much-needed language study.

The phonetic alphabet, consisting of eleven vowels and fourteen consonants, is very simple, and in a short time we were able to read and write, and could thereby participate in the singing and scripture reading in church. Korean grammar, conversation, and Chinese characters, which are all a part of the curriculum, are not so easy to master however. The missionary who wants to be completely at home in Korea must become adept at all three. A knowledge of Chinese characters is necessary for the reading of books, newspapers, signs, and all legal papers.

With the pressing responsibilities of an already established work, much time devoted to language study has been impossible, but we have completed three of the four terms offered by the language school. After a period of two years of intermittent study we are able to carry on at least a limited conversation with our workers.

DR. REHFELDT VISITS KOREA

On May 14, 1955, Dr. Remiss Rehfeldt arrived in Korea for a five-day visit. Dr. Rehfeldt was the first representative of the general church to visit the field since Dr. O. J. Nease's visit in October of 1948, and his coming was greatly anticipated by all.

A delegation of the Korean workers met Dr. Rehfeldt at the airport, and from the very first moment of his arrival, his understanding spirit and wise counsel were a great blessing. As a result of his visit several problems which had arisen within the organizational work of the field were solved. Through his encouragement and helpfulness a national mission district was soon afterwards organized in Korea.

During his visit, Dr. Rehfeldt was able to see all of the churches except the Pusan church. He held a two-day Workers' Conference at the Bible school, shared in the ground-breaking service of the Chun Nung Dong Church in Seoul, and preached in several different areas.

In his report to the General Board in January of 1956, Dr. Rehfeldt relates:

In these few years since the war, Brother Robert Chung has pulled together the loose ends which remained and greatly strengthened the work. Because of ill health he is in the States, where he plans to retire.

Traveling south of the capital city some sixty-five miles into an area where our church furnishes the only Christian message, I found it inspiring to minister to the people in Pyung-taek, where a trade school of some four hundred students is operated, and in An Jung, where four congregations met for a rally. Many of the people who packed the church had walked seven miles to attend the

services. I was impressed with the splendid opportunity in this area.

Save for the customary difficulties of a new mission district adjusting itself to meet the needs of almost unlimited possibilities, it is our judgment that there are no problems which will not be met and solved in due time.

Korea's big day has come. With her freedom for the first time in many years, we dare to believe that she will respond to spiritual influences in the establishment of her national life. With the organization of a mission district, the selection of Park Ki Suh as the national district superintendent, and the training of preachers in the recently purchased Bible school in Seoul, there is sufficient guarantee for a bright future.

FIRST DISTRICT ASSEMBLY

After Dr. Rehfeldt returned to Kansas City from his trip to the Far East, which included stops at Japan, Korea, Formosa, and the Philippine Islands, we received word that permission was granted to organize the Korean field into a mission district. The purpose and function of a mission district are outlined in the *Missionary Policy*, under Part IV, entitled "The Mission District."

1. Purpose of Mission District

It shall be the purpose and intent of the Church of the Nazarene to place the leadership and control of its missionary work in the hands of its native constituency as soon as practicable. To this end all missionaries are directed constantly to cultivate among native Christians self-support, self-leadership, and the responsibility for the propagation of the gospel in that field.

2. Organization of Mission District

When in the opinion of the Mission Field Superintendent and the Mission Council it shall be thought wise to organize any given field into a missionary district, a request to that effect shall be referred to the General Board. If authorization is granted, the Mission Field Superintendent and Mission Council shall proceed to perfect the new organization.

3. Jurisdiction of Mission District

A missionary district assembly shall have the jurisdiction provided by the *Manual* over the churches of the

district and such missionary and other work in the district as it may initiate, or as may have been committed to it by the Mission Council. However, all of its proceedings, including election of officers, must be subject to the approval of the General Board.

4. *Control over Workers*

A missionary district assembly shall have control over such workers, teachers, helpers, or other assistants as it may engage and remunerate, providing it shall keep within its disbursing budget.

5. *Property Holdings*

A missionary district assembly or local churches may hold or control, according to laws of the land and the *Manual* of the Church of the Nazarene, property or funds raised or acquired by it or them, or donated by the Mission Council; but neither shall hold or control funds from foreign sources, nor any property either real or personal, that has been provided by money from foreign sources, unless such has been donated to them by the Mission Council or by the General Board.

6. *Relationship of Mission Council*

When a foreign mission field shall have been organized into a missionary district, the foreign missionaries shall retain the Mission Council with its officers for the government of themselves, and the missionary district assembly shall be officered by natives. Each shall work in close fellowship and harmony with the other and render due respect to each other's wishes and feelings. The Council shall have advisory relation to the missionary district.

In preparation for the assembly, the translation of the *Manual* was an important project. The first draft was completed early in July. When the final form was ready, and several copies mimeographed, plans were made for a Preachers' Workshop, at which time the *Manual* could be studied in detail. On July 11, this three-day session began, with careful attention being given to the matters pertaining to the coming assembly. The pastors were extremely interested in this study, and looked forward with anticipation to the assembly. Each evening, worship services were held in the school chapel, with a different pastor doing the preaching. The study

session closed on July 14, with a blessed communion service. All of our hearts were melted and blessed during that fellowship at the Lord's table.

The date for the assembly was decided by the workers to begin on August 30, 1955. It was hoped that the place of meeting could be the new Seoul Chun Nung Dong Church, then under construction. However, since this building was not ready in time, the assembly was finally held in the Yung Chun Church. The missionary was assigned the responsibility of conducting the assembly, since a general superintendent could not be present. The pattern for setting up and conducting the assembly was provided by Dr. Rehfeldt.

Because the procedure of a Nazarene District Assembly was completely new to our Korean brethren, I entered the Yung Chun Church on the morning of August 30 with just a few misgivings. However, my fears were all in vain, for the twenty-two delegates present caught the spirit of the thing, and carried on in a very commendable manner. The Lord's presence was very real and precious in the morning worship services, and all through the business sessions there was a fine spirit of harmony and fellowship. It was just a little slow and tedious to carry on all of the transactions through an interpreter, but the delegates were very understanding. With just a little coaching in the committee work, some fine plans and resolutions were made for the coming year.

As in almost all cases, the election of the district superintendent was the high light of the assembly. Rev. Robert Chung, who had been the superintendent of the work for some time, had made known his plan to retire. Therefore it was necessary to elect a successor. Brother Park Kee Suh, who had served as district secretary under Brother Chung, received the highest number of votes for the office, and his election to the position was confirmed by action of the General Board in its January

meeting. Brother Park has been with our work since 1948, giving loyal service and co-operation.

The new district superintendent had already revealed an ability to organize new churches, since he personally was responsible for beginning four of the original churches that came into our movement in 1948. He has pledged himself toward the realization of a self-supporting district and an expansive program of evangelization for the Korean church.

As to some of the other elections, Rev. Cho Moon Kyung was elected district secretary, and Rev. Kim Chang Soo district treasurer.

A forward step toward self-support was made when the Ways and Means Committee (composed of all pastors) voted to have each local congregation assume a portion of the pastor's salary each month. In this way, General Budget funds could be used in supporting new workers and churches. The salary of an ordained elder was set at twenty-six dollars a month, with a three-dollar allowance for each member of the family, and five dollars a month extra for the pastor who lives in the city, where living expenses are so much greater. The salary of licensed ministers was set at twenty dollars a month.

With such limited salaries, the national workers often find themselves in hard straits when medical treatment is needed or some other emergency arises. Therefore, the Committee on Ministerial Support and Relief projected a plan of assistance to pastors' families during times of emergency. The entire offering received on the first Sundays of March, June, September, and December is to be used for that purpose, with the District Advisory Board being responsible for dispensing these funds.

With the fine spirit in the day business sessions, and the grand attendance and victory in the evening evangelistic services, all present felt that the first Korean District Assembly was a step forward. One pastor expressed

his feeling in this way, "This seems to be the dawning of a new day for our Korean Nazarene church."

The organization of a national district brings great responsibility to our Korean leaders. They feel this responsibility keenly, and appreciate the confidence of the General Board in giving them the opportunity of self-government and self-propagation of the news of salvation.

A loyalty to the peculiar ministry and methods of the Church of the Nazarene has crystallized in the minds and hearts of our Koreans. Under the blessings of God, we see nothing but progress and advancement in every respect.

THE CHURCH REACHES OUT

The method of church expansion during the past three years has followed pretty much the same pattern. When a Nazarene family move to a new area, they begin immediately to inquire as to the prospect and need for a church. They soon gather a small group for a prayer meeting in their own home. Then, thanks to surplus army tents, a tent is purchased, and a regular meeting place arranged. At this point, a Bible school student or the nearest pastor is called to hold regular services in the tent church. By means of an aggressive visitation program and a growing Sunday school, the congregation gradually increases. When there appears to be a loyal, steady congregation coming, a building fund is started, and plans are made to build a church. Finally, through the annual asking budget, an appeal is made to the Department of Foreign Missions for the balance of the building costs, the church being required to pay at least half of the total costs in money, material, or labor.

With some variations, six new churches have been organized and erected by this method in the past two years. Three other old, established congregations which were worshipping in rented or run-down, dilapidated buildings now have nice, new church buildings. The

Pusan church, destroyed by fire in August of 1954, now has a fine new building capable of seating three hundred people Korean fashion. In addition to these ten buildings erected during the years of 1953 to 1956, there have been three parsonages erected, and a trade school built in Pyung-taek.

In his 1956-57 Missionary Study Book, *Our Pacific Outposts*, Dr. Richard S. Taylor quotes Dr. Rehfeldt as saying, "We are limited in Korea only by a lack of modest meeting places where the people may gather for worship. This is further reason for every church in the homeland to become a '10 per cent for world evangelism' church." In this, Dr. Rehfeldt is correct. There are hundreds of villages and towns without a church or resident worker. In April of 1956, a local newspaper release from the Korean Ministry of Education indicated that, of the twenty-two million people in South Korea, fifteen million people have not identified themselves, outwardly at least, with any religious group or manner of life. Fifteen million people in a "religious vacuum"! Older missionaries tell us that the majority of these people adhere to some form of shamanism.

Some of the more established missions seem to be "bogged down" with institutionalism and the construction of large edifices. Smaller groups have been coming into Korea in increasing numbers, bringing in a new energy and effort in evangelism. Before the Korean conflict, Korea was visited by a sweeping, transforming revival. This spiritual awakening, with thousands being converted and filled with the Holy Spirit, prepared and conditioned this nation for the terrible years of war and heartache.

There are indications of revival in Korea at the present time. It is possible to build a church almost anywhere. This is our day in Korea! At the present time there are eighteen churches, nineteen pastors, two thousand people regularly attending our services, and

Northwest Nazarene College

LIBRARY

the same number of little children in our Sunday schools. A Bible school enrollment of twenty-one students, with a faculty of five, is engaged in training workers to enter these yawning, beckoning doors of opportunity and evangelism. It will take prayer, workers, and money. What we do must be done quickly. The dark clouds of aggression and conquest are darkening the skies north of the thirty-eighth parallel. Who can say for sure what tomorrow will hold in store for a land that has been anything but a "land of the morning calm"? We must work now, while it is called today, for "the night cometh, when no man can work."

