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**YUNG SAING HIGHER COMMON
SCHOOL FOR BOYS**

Rev. K. S. Kim, B.D.

The school was started by Miss McCully in 1906 with five pupils. It was the first high school in Hamheung according to the educational system of that time. When Dr. Armstrong visited Korea in 1919 the present site was decided upon and the present building erected upon it while Mr. Young was principal at a cost of fifty thousand yen. When Doctors Endicott and Gandier visited Korea in 1927 our Presbytery wanted to have the school registered as a Higher Common school and they got the consent of the Board's representatives. Through Principal Scott's efforts the school was registered in 1931. Next year I became the first Korean principal. That year an extension costing twenty thousand yen, including five thousand given by the Parents' Association, was built so that the school now will accommodate five hundred students in ten classes.

In order to develop Christian character, besides the regular curriculum we give religious education, and in order to help Korean young people to become leaders in the villages we lay emphasis on agricultural work. Commercial subjects are taught as extras in the fourth year but the other additional subjects are agricultural and include in the different years vegetable gardening, raising of pigs, chickens, and bees, fruit gardening, and rice culture.

When a student enters the first year he buys a hoe and sickle and in the second year a group of ten is required to live for ten days in a farm house and do all the farm work. The third and fifth years, besides practical work, go to villages from time to time to see the orchards and learn how they are cared for.

In these ways we are encouraging students to labor with their hands and to take an interest in agriculture. They study well and their interest has been gratifying. Among the graduates are many who

aspire to be leaders in rural improvement and several are planning to continue their studies at Agricultural College.

There are now nine classes with four hundred and eleven boys. Besides the principal and missionary teacher there are twelve full time teachers and three part time teachers.

Of two hundred and seventy nine graduates about one hundred and fifty are members of and workers in the church. Among the staff three are ministers, three elders, three deacons, two officers in the Young People's Society, five others are church members, and one Japanese teacher is a non-Christian.

Sixty-two of the students are church members and one hundred and thirty-two catechumens. One hundred and thirty-one of these are from Christian homes. Church attendance approximates three hundred.

There are two hours of Bible study weekly and a daily chapel service for twenty minutes. Church attendance is encouraged and a special Bible Class and devotional conference is held once a year with a special outside leader to lead to decisions for Christ. Many of the students teach in the Daily Vacation Bible Schools.

This year's graduates number twenty-one of whom sixteen are baptized Christians and five catechumens. Seven entered Christian colleges, two government colleges, two normal school, four are candidates for the ministry, and five have taken various positions.

NEEDS AND FUTURE PLANS

Our needs are briefly a dormitory, steam heating equipment, residence for the principal, equipment for a manual training department, and a bursary system.

Through cooperation with the mission, church, and school, we want to raise endowment funds so that we can get along without the present annual mission grant.

Since reaching the status of a registered school we

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Yung Saing Academy boys planting rice

WORK AT CHUNGKIRI

Alexander Choonchul Lee, M.B.

Whoever goes to Heungnam will see the huge buildings of the Chelsobaro Company and smell the sulphuric acid fumes. Three times in twenty-four hours the black-uniformed workmen, more than four thousand in all, can be seen, as the shifts are changed, pouring into the streets in search of amusement. As there is no place of recreation but the saloons, cafes, and theatres, these places do a lively business. Drinking and carousing never cease, while fighting and bloodshed are daily occurrences both in the saloons and in the streets.

When I first came to Chungkiri, a district in Heungnam, in June 1931, that is how things were, and the large number of patients who came to my clinic with venereal disease was a sad commentary on the morals of the place. The brilliantly lighted saloons were crowded, and in the tiny room used as a church, dimly lighted by a signal oil lamp, a dozen Christians met for worship. Several times the meetings were broken up by rowdies and the people came to my waiting room to finish the service. Most of the believers were women; only three or four at that time were men.

I am thankful to be able to say that now there are more than twenty young men, and still more grateful to think that many of these have been brought to Christ and into the church through the medical work. This came about partly because I am a young man myself and, making friends with young fellows who came to me as patients had preached to them as opportunity offered, until they desired to see for themselves what the Christian church was like and what the religion of Jesus really was. Some were shy and would not go alone to church the first time but came to my office and we went together. When one of those who decided for Christ at that time recently became a deacon in our little church, my heart was filled with joy to think that I had been used in such a task for God.

The congregation now numbers eighty or more and there are one hundred and fifty pupils in the Sunday School. From the district where three years ago resounded the noise of carousing and strife now go up the hymns of the Gospel of Christ.

We have tried from the first to be self-supporting, depending on our own efforts without asking aid from others. Last Christmas the people raised twenty yen by selling Christmas calendars and by subscription enough in addition to purchase an organ.

As in this district there is no public school for the children, the church started in 1931 a school with forty pupils. Now there are two hundred. Most of them are poor and one third cannot pay even the thirty sen a month fee (about ten cents). As the greater number of new believers come from the homes of these pupils it is easy to see the value to the church of this type of work.

As yet we do not own the site of our church and the building is very inadequate. Last year we organized a Building Committee who are raising funds to purchase a site and build a new church. We are also trying to get a government permit for our school in order that it may continue its work.

As for the clinic. I am seeing more than thirty patients a day. Many of these come because of having

KOREAN YOUTH OF TODAY

Rev. H. Y. Cho M.A.

To my mind the work for the young people is the greatest problem of the church at present. Old Korea is passing away rapidly and New Korea is coming without a definite program but with confusion of new thought and chaotic moral ideas. In reality there is not in Korea any set standard of morals. In olden days young people expected nothing but to give obedience to parents. Yes, more than that the parents looked for dutiful sons and sons were proud to be called by the name "Hyo Cha" (filial son). Disobedience to parents would deprive one of decent social standing. Not only was obedience to parents a virtue in a young person's life, but to be a good young man was to respect all the aged.

In the teaching of Confucius it is said that to be considered good a young man must not pass his elders on the road. He was obliged to walk behind the old persons passing the same way. Such sayings are forgotten by the youth of the country now. Not only forgotten but have become a laughing stock today. Perhaps the reason for that is that those morals were only suitable when the country was called The Hermit Kingdom.

Today Korea is no more a hermit nation. This means that Korea now receives all the influences from the outside world, good or bad. While Korean youths have greater opportunities than their forefathers they are in danger of ruining themselves. They are in the mood to despise the old without careful consideration. Thus their conduct is apt to be reckless. They are almost crazed to take up new ideas. There was even organized a society to kill one's parents. The writer was once terribly distressed to read news in the daily paper of two sisters who under the influence of Communism killed their mother and threw her into a well because she opposed their new ideas.

In spite of eastern suppression Communistic influence is felt everywhere in the East and this is true in Korea. Such influence gives young people a rebellious spirit against the old.

This is a big trouble in the church as well. The second and third generations of Korean Christians are making new Korea whereas the old resent it. This conflict in the church today brings many churches in Korea into a very sad situation. The old folk in the church are not willing to compromise with the new or with youth and youth does not want to listen to the sayings of the old and we have not yet found out the middle course. There should be some endeavor to reconcile the two extremes in order to retain the blessing that God has bestowed upon the Korean church so wonderfully.

heard the doctor here is a Christian and they have more confidence on that account. Some also ask, Is this the Jesus clinic? This, while amusing, makes me very humble for it reminds me that I represent Him whose I am and whom I serve.



Rev. and Mrs.
C. R. Sutherland

BREVITIES

On June twenty-eighth, Hoiryung Station was the happy scene of the wedding of Miss Helen Janet McMillan and Rev. Chester Roland Sutherland at the home of Rev. and Mrs. W. A. Burbidge. The ceremony was conducted by Revs A. R. Ross and W. A. Burbidge. A chorus sung by six girls from Myung Sin Girls' School in Lungchingtsun of which Miss McMillan has been principal, provided a very appropriate setting for the entry of the bride on the arm of Dr. D. M. MacRae to the strains of Lohengrin played by Miss Frances Bonwick who was suitably

gowned in a picture frock of mauve organdie. The bride was preceded by two flower girls, Meta Black and Margaret Burbidge who were daintily dressed in empire style frocks of shell pink organdie. The bride looked charming in a white satin dress entrain and tille veil arranged in cap style. She carried a bouquet of lillies.

Immediately after the ceremony, about sixty friends of the bride and groom, both Korean and Canadian, representing five Stations of our Mission were served a buffet supper at the home of Misses Mary Thomas and Frances Bonwick. The decorations were in silver, green and white. Mr. Burbidge proposed a toast to the bride in a happy manner and the bridegroom responded by thanking the hostesses of Hoiryung Station. Others who spoke were Mr. Kim of Myung Sin School and the minister of Hoiryung Church. Hamheung Station will welcome an additional member when Mr. Sutherland returns there with his bride in August.

Missionaries' children spent the summer with their parents at Wonsan Beach and elsewhere and have now returned to school. Arnold Scott and Bruce Macdonald left Wonsan Beach in August to enter Victoria College in the University of Toronto.

WHO'S WHO IN THIS ISSUE

- Rev. K. S. Kim B.D., Principal of Boys Academy in Hamheung.
- Dr. Alexander Lee M. B. Medical doctor in charge of branch clinic of Hamheung Mission Hospital.
- Rev. H. Y. Cho M.A., Religious Education Director for Canadian Mission territory.
- Rev. C. R. Moon B.D., Pastor of Central Church, Lungchingtsun.
- Miss Grace Cho A.T.C.M., Teacher of Music in Wonsan Bible School.
- Dr. Helen Kim Ph. D. Dean of Women, Ewha College, Seoul.

THE NEW CENTRAL CHURCH IN LUNGCHING- TSUN

Rev. C. R. Moon B.D.

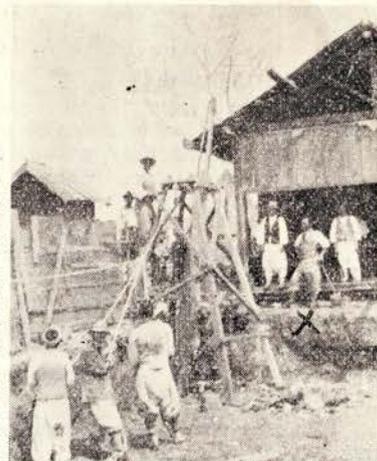
This church is the central church in Lungchingtsun both in age and location as well as in name. Moreover in many ways it is the central church for the whole of East Manchuria. She has five well grown branch churches in the town and besides which the Mother church looked rather shabby, both inside and out. But

our Lord never ceases to care for the church which he has bought with His most precious blood and through the prayers, enthusiasm and energy of the church members, funds have been raised and a new Central Church is being built. It is a new structure of wood and stone, a fit temple in which to worship God, but more important than that is the new spiritual life which is quickening in the hearts of the people as they labor together in the service of God. If you were to ask me how the new building was made possible at this time I should answer two things, Prayer and Co-operation. On the strength of low estimates we began building only to find that in a very short time the cost of all materials went up from thirty to thirty-five per cent. This meant that our funds would not permit us to continue and we were almost discouraged but we decided to Pray, and trust in God, knowing that he would not fail us and our prayers were answered, for the people said "We will give of our time and our strength and the church shall be built." Sometimes as many as eighty women come to carry earth for the mud walls, small children of four and five years carry the bricks from one place to another. Young and old unite and work in harmony to build the church.

In years gone by there were two parties in the church, the young and the old and they did not agree but now, that disagreement has disappeared and I praise God for it. Perhaps the most unique case of those who are

giving of their time and means is that of the head carpenter who has given up jobs where he could get good wages and has taken charge of the building, giving his time voluntarily. His services alone are a contribution of more than a thousand yen to the church.

It is very interesting to me to see the way young and old work together in such a spirit of harmony and good will, all rejoicing in a new church. Every day I am reminded of the fact that if we trust God he will not fail us.



Hardening the foundations
x marks Mr. Moon



Removing the bricks from the old Central Church

MUSIC OLD AND NEW IN KOREA

Grace Cho, A.T.C.M.

In the olden days music in Korea was performed only by the entertainer, either man or woman. These entertainers were looked down on by most people because in case of women they were Keesaing (The dancing girls). For this reason women of good class never performed any kind of music, either vocal or instrumental.

But many thanks to God, the church of Christ not only freed Korean women from the bonds of countless generations and saved them from death to everlasting life, they also made their souls to sing for the joy of their life saved by Christ Jesus. It was church music that opened the mouth of Korean women to praise their eternal Lord and Savior.

It is true that yet most women in the church do not know how to sing properly. Nevertheless they sing heartily when they have opportunity even if they do not know the difference between Do and Ray. The reason for it is, that it is not the art of singing they learned that makes them sing but it is overwhelming joy of salvation.

However this is not the only music Korean women know of today as the missionaries in Korea soon realized the need of the right kind of music for Koreans so they started to teach music to Korean students in the schools they carried on. This was the beginning of musical education for Koreans.

Of course its history is not very old yet. In my childhood which does not date very far back, I remember that the first musical instrument that I tried was an old violin that my father bought when he started as one of the earliest students at Chosen Christian College but left at home when he went to Canada to study. Even at that time it was very unusual to see a Korean girl that could play either piano or violin or sing any classical music.

But what a change since then, at present all the Girls' High Schools in Korea, private or government, teach good music. There are in Korea now a number of professional musicians, men and women, teaching both vocal and instrumental music. A goodly number of these have been abroad. There are already more than fifty graduates from the musical department of Ewha College, Seoul.

It is not only the foreign music that has made such progress but movement has been to reproduce old Korean music too. So it is the hope of us who love music that in the near future there will be greater development in the music in Korea.

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found, in spite of the doubts on the part of some, that we can teach religious education satisfactorily. Besides that, since the school has a recognized standing the number of pupils has greatly increased. This year we had four hundred and two applications for admission of whom we were able to receive only one hundred and twenty.

I would like to express my thanks to those who have helped us in the past and hope to continue to receive your help, both materially and spiritually, that the school may make a worthy contribution to the building of the kingdom of God in Korea.

Through your paper I wish to extend my personal greetings to all your readers.

K. S. K.

METHODISM AND THE DEVELOPMENT OF KOREAN WOMANHOOD

"Delivered from the bondage of corruption
into the glorious liberty of children of God"

Helen Kim Ph. D.

I think one of the outstanding contributions of our church to the development of Korean women is the difference it made in family life. It dignified wifehood, raised motherhood and put daughters into a higher position in the family. Middle aged woman who formerly had been about half asleep suddenly transformed into Christian "live-wires", surprised their husbands with their new knowledge and determination. They claimed their rights and asserted with finality that their daughters were going to school too. And they went! My mother is a striking example of this point. Father could do no better than to let her have her way, for it was the right way. And the family did begin an up grade climb! What a change in the whole atmosphere of the family group, particularly where husbands fell in line with their wives. And the subjects of conversation changed too both in quality and quantity. One of our Christian high school graduates, who recently married into a non-christian family, says that she is amazed at the scarcity of subjects for conversation and at the selfish point of view from and to which the few subjects rise and end. That is the difference, and what a difference! That is why the new, varied program for Bible classes and institutes is enriching the curriculum touching all the phases of our lives. If it is inherent in women's nature to talk—alho authentic psychologists would never say that—it is more christian to be talking with each other about good things, helpful words and meaningful subjects than the contrary. And if women have to worry some, sometimes would'nt it be more christian to worry about current events, social evils and neighbors' sicknesses rather than their own pepper sauce, soy-bean sauce or kim-chi jars? "The bondage of corruption" is more easily found in the humdrum of our habitual daily rounds than at moments of crises.

—Extract from a paper with the above subject read at the "Fifty years of Methodism in Korea Jubilee celebrations" held in Seoul June 18th & 19th. 1934.

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