



T. H. YUN, OF KOREA  
— AND THE —  
SCHOOL AT SONGDO

---

---



---

---

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL  
:: CHURCH, SOUTH, NASHVILLE, TENNESSEE ::



Copyright, 1904, by Underwood & Underwood. Used by permission.

**THE KOREAN MINISTER OF WAR, YUN WOONG NIEL, IN MILITARY UNIFORM, HIS SON, YUN TCHI HO, AND GRANDCHILDREN.**

## PREFATORY NOTE.

SOME weeks ago Bishop Candler received the following letter from the secretary and treasurer of a prosperous commercial corporation:

“ Bishop Warren A. Candler, Atlanta, Ga.

“*My Dear Sir and Brother:* In behalf of a Christian traveling man, myself, and others, I write to know what the chances are to get the facts in the case of Hon. T. H. Yun, of Korea, put in pamphlet or booklet form for general distribution. This traveling man, who covers a wide territory, thinks he can use such a publication to great advantage, and he desires to do that kind of missionary work. Any other similar facts and experiences which you may have gathered in Cuba, Japan, and China might be included in condensed form in this booklet, if you see fit, making it all sufficiently condensed for the average business man to read it. You may have this already in press, as doubtless it will make a strong link in history.

“Sincerely and fraternally yours,

.....”

Similar requests have come from others, and this pamphlet is published in response to these requests and in the interest of this remarkable work in Korea.



## SOMETHING OF MR. YUN'S HISTORY.

He is the son of Gen. W. N. Yun, who was for many years the Minister of War in Korea.

In his early youth Mr. T. H. Yun was sent to Japan to study the Japanese language and other branches of useful knowledge. While in Yokohama he met a gentleman, connected with the German consulate, who spoke English and who desired to acquire the Korean language. The Korean youth, with an appetite for learning quite characteristic of him, proposed to give the German instruction in the Korean tongue in exchange for English lessons. In a brief space he acquired enough English to make himself clearly understood when using it. About that time the first minister sent by the government of the United States to Korea, General Foote, landed at Yokohama on his journey to his post of duty at Seoul. Through his colleague, the American minister to Japan, he sought the good offices of the Japanese in securing an interpreter who could speak both the English and the Korean tongues and who, thereby, would be qualified to serve him when he reached Seoul. There were then few such persons to be found in Japan or elsewhere. At last, however, the young Korean, T. H. Yun, was found, negotiations to secure his services were successful, and he returned to Seoul as the interpreter for the American minister. Minister Foote soon became greatly attached to his young interpreter, and at the legation Mr. Yun rapidly advanced in his knowledge of the English language.

On account of an emeute which occurred at Seoul in 1885, Mr. Yun's father, the former Minister of War, was banished; and as the son was also in danger, General Foote befriended him, and sent him on a man-of-war to China, commending him to General Stahl, then acting as United States Consul General at Shanghai. General Stahl placed him under the care of Rev. Young J. Allen, D.D., LL.D., then President of the Anglo-Chinese College at Shanghai, who was ever the warm friend of Mr. Yun. He continued in the Anglo-Chinese College for three years under Dr. Allen's care and instruction. While there, in the spring of 1887, he was converted to Christianity, and joined the Church, Rev. W. B. Bonnell baptizing him.

He wrote his confession of faith in his own original and systematic method of expression. It was written and arranged as follows:

A SYNOPSIS OF WHAT I WAS AND WHAT I AM.

<p>I had not heard of God before I came to Shanghai—</p>	<p>} for</p>	<p>I was born in a heathen land. I was brought up in heathen society. I was taught in heathen literature.</p>
<p>I continued in sin even after having been informed of the divine religion—</p>	<p>} for</p>	<p>Sensual gratifications were preferred to a sober and godly life. I reasoned that, human life being short, one must be allowed to enjoy as much pleasure as he is able. I thought that "a whole man does not need a physician"—<i>i. e.</i>, I was contented with my own righteousness, as if there were any in me. The more I thought I was righteous, the more debased I became.</p>

From the early part of 1886 to the close of the same year I found myself walking in a somewhat difficult path from that which I had pursued—

for

I became conscious of my wickedness, and of the necessity of preparing a purer soul for the future world, which I never before believed (in).

I discovered the utter impossibility of living a truly sinless life by any human help. I lately read over the four principal Confucian books, and found many good proverbs. But since no one is bound to obey them, and since they—the maxims—cannot satisfy the demands of the soul, I failed to find what I sought for.

I attempted to shake off many evil practices, and in some measure succeeded in doing away with some of the leading sins which I loved like honey.

This effort was helped by the Bible, other religious books, and religious lectures.

The obstacles to my conversion

were

The fear of persecution and mockery.

The liability of making adversaries of former friends.

The frequent attacks of doubt and other temptations.

I desire to be bap-  
tized, for the hope

} that

I may bend my time and talents, whether they be five or one, on improving my knowledge and faith in the religion, so that I may, God willing, live a useful life for myself and for my brethren.

I may, when night comes, have no need of seeking for salvation at the gate of death, as many do.

I may thereby be acknowledged as a different man from what I was, and lessen the number of temptations into which one is liable to be led when he stands midway, undecided which way to go.

I believe

} that

God is love.  
Christ is the Saviour.  
If the prophecies concerning this physical world have been so literally fulfilled those concerning the future world must be as true.

(Signed)

T. H. YUN.

March 23, 1887.

In 1888 Dr. Allen sent him to America for the further prosecution of his studies. At first he entered Vanderbilt University, Nashville, Tenn., where he remained for about two years. Then he went to Emory College, Oxford, Ga., the *Alma Mater* of his friend, Dr. Allen, which institution was then presided over by Dr. W. A. Candler (now Bishop Candler). He continued there for three years, when, having completed the studies he came to pursue, he returned to China. He was unwilling to depend upon others for his college expenses, and during most of his summer vacations, while in the United States, he delivered lectures to secure the funds he needed. His lectures were quite interesting and very popular, and when in the fall of 1888 he returned to China he left several hundred dollars in the hands of his friend and preceptor, Dr. Candler, as the

beginning of a fund to establish a school in his native land whenever the way might open for the establishment of such an institution. He then returned to China, hoping to get back to Korea. But as affairs there were still unsettled, and he could hear nothing of the fate of his father and mother, who were still in banishment, he accepted the invitation of Dr. Allen to become a teacher of English in the Anglo-Chinese College. After the breaking out of the Chino-Japanese war and the invasion of Korea by the Japanese forces, he obtained intelligence of his father; and the sentence of banishment having been annulled, he was enabled to rejoin his parents in his native land after an absence of nine years, during which, for a time, he was led to believe they had been executed, and mourned for them as dead.

After his return to Korea he was quickly called to the public service of his country in the departments of education and foreign affairs, and in an executive and judicial relation at Wonsan. He was sent as a part of the Korean embassy to the coronation of the Czar of Russia, remaining in Europe for several months after that event, during which time he acquired considerable knowledge of the French language.

Since the beginning of the Japanese protectorate in Korea he has been offered high office repeatedly by Marquis Ito, all of which he has firmly declined on account of conscientious convictions and patriotic sentiments. In this he has acted, as in all his public career, from the loftiest motives. Since his return to Korea, in 1894, he has lived on such a high level it is not extravagant to say he is of all men the best loved and best trusted by the people of Korea. His well-deserved popularity—a popularity extending from one end of the land to the other—has been a source of both power and peril to him. He has loved his country with a pure heart fervently and has served it with Christian courage and unflinching fidelity.

During all these years he has dreamed of a Christian school for the blessing of his people. He dreamed of it even when a mere youth at school, and dedicated a part of the earnings in his exile to its establishment. After returning to Korea he gave \$500 for the same purpose, and induced his father to give \$500 also. The opening of the institution has been delayed for a number of years, partly on account of the insufficiency of the fund, but chiefly because the man suited in every respect for the work was not in sight. At last Mr. Yun has given himself to the work, turning aside from worldly fame and worldly gain to make himself a living sacrifice upon the altar of God for

the blessing of the unhappy land he loves so well and which has fallen on such evil days.

The story of Mr. Yun's first conception of the school, and its final consummation, is best told in the letters which follow, and which were printed in the *Christian Advocate*, the official organ of the Methodist Episcopal Church, South.

## AN OPENING IN KOREA—T. H. YUN.

*Dear Dr. Hoss:* As stated in a recent issue of the *Christian Advocate*, our beloved Brother T. H. Yun is at last able to return to Korea, his native land. I do not flatter him when I say he is an extraordinary man. I have not known a more successful student. Does not his return to Korea furnish an opening in that land for our Church? Does not his almost miraculous connection with our Church call us to follow him with our coöperation in any effort he may make on behalf of his people? Of his interest in his nation one may judge by reading a letter from him to me written March 12, 1893, and which I now think I should print. The sum of money mentioned in this letter has grown to \$255, and is still in my possession. Emory College, through its student body and its alumni, will rally to the help of this noble young man. The letter was written, as appears, while he was a student in Emory College, and is printed in full below.

W. A. CANDLER.

Emory College, Oxford, Ga., February 28, 1895.

Dr. Candler.

*My Dear Doctor:* With the coming June will end my strangely checkered school career. I shall go forth from these classic shades not as a learner in the sense that I now am, but as an actor. Let me thank you, dear Doctor, for the new conception of manhood and higher tone of character you have set before me by your example and teachings.

The excitement of commencement and the separation for the summer will soon be upon us; I beg you, therefore, in this quieter time to bear with me for a few moments on a matter of some weight.

In 1885 the party with which my father and myself had been identified went to pieces. The vengeance of a barbarous government fell heavily on my family. To-day I am ignorant whether my parents are living or ———.

To my nation I owe very little above a good family and better parents. But instinct and conscience tell me that if there is any people I should give my best for it is my countrymen. Yet, circumstanced as I am, go home I cannot. To wait is the only alternative. I want to make this waiting turn to some account. Here is the plan:

1. I have \$200 in your charge. I want to make it the nucleus of a fund for starting a Christian school in Korea.

2. During the summer I may travel as I did last year. If I come out as well, I may be able to increase the fund by about \$200, beyond my railroad expenses and a passage for Shanghai.

3. After my return to China, should I find it possible for me to go back to Korea, a mission school should be at once set up on the above fund.

4. If the Church should establish a mission in Korea before I could go, the said fund should be turned over to the Board for educational purposes.

5. In case neither of these events happens, say, within five years from my return to Shanghai, the fund shall be used for some other worthy ends than that for which it is intended.

To these you may object:

1. The whole scheme is too crude. True. I don't put forward this plan as finished. It may, however crude, lead to something more definite and practicable.

2. The sum is too small. Yes; but it is big enough to give a purpose to my life and a bend to my purpose.

3. Why should the fund be kept under you? First, I want to put it beyond any unwise expenditure on my part. Secondly, I want to secure your interest and influence in the movement.

Nath Thompson\* hinted that the College might support me. I *will not* be chargeable to the College for anything of the sort. While I am determined to decline any such offer for my personal support, will it not be possible to secure the pledge of the College to help the fund in case the plan under consideration should succeed? Begging for your wise consideration and counsel, I am yours affectionately,

T. H. YUN.

March 12, 1893.

---

\*Rev. Nathan B. Thompson, of the North Georgia Conference, now stationed at one of the pastoral charges in Griffin, Ga.

**THE MAN OF KOREA CALLS US.**

BY REV. W. A. CANDLER, D.D.

If one will read carefully the Acts of the Apostles, he will find that Christianity moved early under the guidance of the Holy Ghost for position. The great strategic points—Jerusalem, Antioch, Ephesus, Philippi, and Corinth—were quickly occupied. The movement was directed not so much by human prevision as by divine direction. The Church followed the leadings of God, and the most astute statesmanship could not have sufficed for so wise a disposition of the Christian forces as we find was actually made.

The modern Church cannot go forward except by following the same heavenly Guide. The Holy Spirit is a living person going before us in these times as in the days of the Apostles. Providence is not obsolete. And if this be true, surely Southern Methodism is called to enter Korea. That peninsula is a strategic point of the most important character. Witness the triple contention of China, Japan, and Russia concerning it. Events almost miraculous call us especially to go there.

A few years ago there came to us Mr. T. H. Yun, of whom it is not extravagant to say he is a very uncommon man, and he came to us in a marvelous way. Intellectual, cultured, and consecrated, he has returned to the East after a period of useful study in two of our Church schools. He is now recalled to his own country, and occupies a position in the cabinet of his nation somewhat analogous to that of an undersecretary in the English government.

Recently I received three letters from the East, all written without their authors knowing that either of the others had written, and all leading to a common conclusion—namely, Southern Methodism should enter Korea. One is from that veteran missionary, Dr. Young J. Allen; one is from Rev. William E. Towson, of the Japan Conference; and one is from Mr. Yun himself. I make extracts from each, and the extracts make the appeal I feel impelled to lay before the Church.

Dr. Allen wrote after receiving a letter from Mr. Yun, dated Seoul, March 24, in which he said: "If our Church wants to open a work here, let some one from China or Japan come here and take a careful survey of the situation, so that no energy, no money, no men, no women may be wasted. My present position in the government may facili-

tate, or rather help, any of our Church who may be sent to open work here. My being a Christian is now fairly well known. Even those who are decidedly opposed to Christianity do not care to say much about my religion. I attend the services in the Methodist Episcopal chapel, and talk on Sundays to different congregations. I expect to keep this up, and whenever our Church sets a work on foot here my sympathies will of course go with it."

Speaking to this passage in Mr. Yun's letter, Dr. Allen writes: "At present the country is in such a chaotic condition that Mr. Yun does not see very clearly what to propose or project; but he is clear-headed enough to appreciate the value of a proper survey by an experienced party before undertaking to occupy that field. My own opinion is that the *door is open to us*, and it is at such doors we should always strive to enter. If nothing untoward befall Mr. Yun (and I certainly hope there will not), then we shall always have a friend in a position most likely to render us all the assistance necessary. Most of our missionary advances are in a sense arbitrary; but in this case we can see the *leading*. And, as you know Mr. Yun so well, I think it most fortunate that you are interested in the outcome of his return to his native land. The East—the Orient as a whole—is bound to suffer revolution as the consequence of the present contest between Japan and China, and Korea in particular must be, and will be, regenerated; and if nothing happen, our Mr. Yun, whose return has been so well timed, is to play no insignificant part in the salvation of his people politically, socially, and morally. I hope, therefore, we will make much of our opportunity; and if need be, we can supply a man from China or Japan to make the necessary survey of the field. By all means stir up our people to do something. Call attention to the matter in the papers, and let our people know that we have not run in vain, neither labored in vain, in China, and that faith still abides with us, making us yet more confident of the future."

How these ringing words of faith contrast with some of the timid, cautious, hesitating, stingy utterances which we occasionally hear in the ranks of home forces about our mission work abroad!

The day after Dr. Allen's letter came I received the following private letter from Brother Towson, but which makes many points so clear that I take the liberty of printing in full:

"Rev. W. A. Candler, D.D., Oxford, Ga.

"*My Dear Doctor:* Yours in the Nashville *Advocate* of March 14, entitled 'An Opening in Korea—T. H. Yun,' has

greatly interested me. I was in Korea in 1892, and visited three of the four cities where missionaries then resided. Since then one other city has been entered, but only by one man. I came away with the impression that our Church ought to open work in Korea, and the conviction has deepened since then. Our Northern Methodist brethren sent Bishop Key, through me, an urgent invitation to visit the country on his way to China, with a view to opening a mission; but he was not able to go there. At present there are fifty-five missionaries in Korea, forty of whom are in the one city of Seoul, and the other fifteen are in four different places. Estimating the population at 16,000,000, which is about correct, there are 300,000 people to each missionary. The prospects of the country under Japanese control are greatly improved. Already two or three railroads are, or soon will be, under way, and the telegraph system is being extended.

"It is very probable that Mr. Yun will occupy a high place in the councils of his nation. I understand that he now has an important position. What it is I am not able to state definitely. Mr. Loomis, the Agent of the Bible Society, was at our house the other day, and he stated to me that Mr. Boku, the present Korean Minister of Home Affairs, said to him that Mr. Yun's return to Korea was desired for the purpose of putting him in the cabinet. 'Who knoweth whether he is come to the kingdom for such a time as this?'

"There is quite a sentiment in the country in favor of Christianity. One member of the present cabinet is a member of the Methodist Episcopal Church, I understand, and another applied for baptism while he was in Japan. About two months ago the Korean king sent for Bishop Ninde, who had just held the Mission Conference in the capital, to come and see him; but the Bishop had left the city, and was on his way to Chemulpo to take his ship. A messenger was sent for him, and he returned and called on the king. In the interview the king told the Bishop that he was much pleased with Christianity and what it had done for his kingdom, and wanted to know what he could do to help spread the religion in his country. I did not hear what answer the Bishop gave the king. The statement made by the king is sufficient to show the drift of things over there, and it seems to me that the Church should seize the opportunity.

"I hope you will push your appeal for work in some form in Korea. It may not be the wisest thing just now to start a mission there with various branches of work. Perhaps a school for the Christian education of Korean youths could

be established. I am sure it would meet with high favor. I read only yesterday, or day before, that a party of six Korean young men, including a prince, were on their way to Osaka to enter one of the schools here.

"If the Board cannot enterprise such a work in its present crippled condition, couldn't 'Emory College, through its student body and its alumni,' undertake it? It would be a magnificent rally to Brother Yun's help. Undoubtedly he would be willing to become its president, and would thus give it a standing in the country that would command a large attendance.

"What is done should be done quickly. The tide is rising there, and should be taken ere it reaches its flood. I trust your efforts will not be in vain. I will gladly in any way within my power further any enterprise of this kind.

"With highest regards, yours in the Master's service,

W. E. TOWSON,

*Presiding Elder Kobé District, Japan Meth. Conf.*

"Osaka, Japan, April 13, 1895."

On yesterday I received a letter from Mr. Yun in which he says: "Whenever our Church wishes to open a work here in any way let her first send an experienced missionary from China or Japan to take a survey of the ground. The Korean government, as it is now, is not hostile to Christianity.

Whenever our Church starts a work or expects to start one here, let the \$250 [the amount of his money in my hands] lead the way, and I shall give my hearty coöperation here. In the meantime I want to improve my position in the government so that I may utilize my Christian education. . . . What will be the political status of Korea after the negotiations for peace between China and Japan are concluded, nobody knows. Whatever may be the political status the people must be taught, and I shall try my best in public and private to teach the people."

Now in view of the facts set forth in these letters one may say with the utmost sobriety of speech: "Southern Methodism never had before it a more manifest call to enter any field than our Church now has to enter Korea." Did we have any such opening when our first missionary entered China? Or when our Lambuths, noble father and noble son, went to Japan? Or when we began work in Mexico and Brazil?

"Ah, but the debt," says one. Are we to let the trifling sum of the mission debt (for which we have ample assets to show, and for which we have fruits of ineffable value to

justify the loan) to overshadow the whole firmament above us, and blind our eyes to the signs which God hangs in the sky? Let the children of our Israel stop whining over the little debt and go forward. The hand which beckons us onward is yet able to part the sea before us.

Let our Bishop Hendrix visit Korea as soon as he can, taking with him that grand old field marshal, Young J. Allen, and survey the field. Let them open the work.

Meanwhile let those whose hearts move them to do so provide the necessary resources without charge to the Board, without interfering with collections, and without delaying the payment of the debt which distresses the cautious ones so much. I will answer for the Emory boys, both undergraduates and alumni. They will rally to Yun and Yun's country. Many of them know and esteem him as a brother beloved, for no student was ever more popular in Emory College.

The man of Korea calls us, saying: "Come over and help us." We have seen the vision. Let us set about going, for we may and shall assuredly gather from all these things that the Lord has called us to preach the gospel unto the Koreans.

I have a strong young man, a schoolfellow of Yun, who will go to Korea whenever the Church says so. He will part with country and kindred for this work. Surely somebody should be willing to part with a few thousand dollars to set the work in motion. Money ought not to be dearer than flesh and blood.

Emory College, Oxford, Ga., May 16, 1895.

## ON TO SONGDO!

BY REV. W. A. CANDLER, D.D.

Of late the Church has been so often told that the war in China has precipitated a religious crisis in the East that she is liable to grow indifferent to the fact and callous in her convictions upon the subject. But for all that, the statement must be repeated a thousand times if necessary. The Church must not be allowed to fall asleep at such a time.

Some years ago we were told a crisis had come in Japan. The Church did not measure up to the opportunity. The best-informed men tell us the work in that field is now many times more difficult than it would have been if the Church had done full duty then. There is agitation and opportunity everywhere in Asia by reason of the recent

war, and nowhere is there a more urgent case than that of Korea. To that field Southern Methodism has a peculiar call in the person and power of T. H. Yun, now a member of the cabinet in that kingdom and a member of our Church, having been converted at our altars and taught in our schools. Some weeks ago I presented the matter to the readers of the *Christian Advocate*. Since then I have received letters from Japan, China, and Korea urging me to press the matter further. I cannot do better in attempting to do what our brethren in the field ask than to print extracts from their letters. Their statement of the case is the best appeal possible.

Under date of June 15, Rev. W. E. Towson writes:

“OSAKA, JAPAN, June 15, 1895.

“Rev. W. A. Candler, D.D., Oxford, Ga.

“*My Dear Doctor:* Since writing you a few weeks ago in regard to work in Korea, I have received a letter from Rev. W. B. Scranton, M.D., of the Korean Mission of the Methodist Episcopal Church. I was the recipient of delightful Christian hospitality when in Korea three years ago from Dr. and Mrs. Scranton, and also from their mother, Mrs. Scranton, who is a representative of the Woman’s Board of the Methodist Episcopal Church. It was then that the Doctor expressed the earnest desire, mentioned in my former letter, that our Church would open work in Korea, a wish which he reiterates in the letter recently received. He shows such a fraternal spirit, and presents the situation there so vividly, that I take the liberty of making a few extracts. He says: ‘I have a growing work in the city; the Mission is very cramped by loss of members. All have their hands more than full. Why can’t the good Southern and warm-hearted Methodists come over to Korea for the help of the cause? No fear of crowding. The country is very large; every door is open. A company of five to ten could be well disposed of. The government is very favorable to our work in all departments. The most prominent man in the cabinet said to me recently: “Please evangelize the country as fast as you can.” I was present with Bishop Ninde at his audience with the king. The king was most cordial in all his words, and asked that many more Americans be sent out to help his people. I take in an average of five every Sunday to our tentative list. We have to have a probationary probationers’ list. I began a charge in a new quarter a year ago last fall with seventeen transfers. It now numbers over one hundred and twenty. It is not men only, but families—wives and children. My only trouble is to find time for all that there is to be done.’

“Since my former letter the Korean government has sent one hundred and twenty picked young men to Japan to be educated, and the papers announce that four hundred more will soon follow them. These young men came to attend Japanese secular institutions of learning—not our Christian schools—many of whose teachers are very bitter in their opposition to Christianity. I know of one instance where the instructor in moral philosophy in a government school was an avowed atheist—a man who had been educated in Germany. The Japanese schools are, generally, very well equipped with all the modern educational appliances, and with trained teachers, and are prepared to do good work; but from a Christian standpoint their influence can only be dangerous in the extreme, since they give a mere mental training utterly divorced from an ethical one. The fact just referred to illustrates the situation and the danger—a disbeliever in the existence of God teaches a subject which has for its foundation stone a firm belief in the Divine Being. Blind leaders of the men, educated in Japanese schools, and T. H. Yun, a graduate of a Christian college and a believer ‘in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only-begotten Son our Lord!’ And how much better prepared the latter to assist in the reorganization of his native land than the former!

“Recent papers announce that several schools have been organized at the Korean capital within the last few months, and that they all have a liberal patronage. One of them, conducted by a missionary, receives from the government a monthly grant of \$200.

“The situation in the Orient at present is a stirring and a thrilling one. The call that comes to the Church at home from these Eastern lands is as loud and imperative as momentous facts can make it possible. If she is half awake, she will arouse herself to the demands of the hour; but we fear that the Church is asleep, sound asleep, in these ‘grand and awful times, in this age on ages telling.’ The report of the Board of Missions, at its recent Louisville session, seems to indicate it. It is true that \$215,000 was appropriated, but what a paltry sum is that to come from a great Church of 1,400,000 members for the conversion of this sin-cursed world to Christ! *Could our Church give less and be respectable?* Fifteen cents per member for the salvation of the heathen! But I find that I am in error. The \$215,000 appropriated was not all for foreign work. The genuine foreign mission work, counting our Indian Conference as foreign work, which, perhaps, should not be done, received an appropriation of \$165,463, or eleven cents

for each of our 1,400,000 members. The rest of the appropriation went to the border Conferences, Western work, and general expense account.

"We boast of our greatness. The reports that come tell us of over 57,000 accessions last year, and of 'great revivals;' but what of these things unless they count for the extension of the Master's kingdom beyond ourselves? Is not our boasting vain when these facts add not one dollar to our missionary contributions over the previous year? when, during a year of 'great revivals,' the Mission Board increases its indebtedness by \$27,000? Truly a sad condition for a great Church! Where is our love for souls? Where is our sense of responsibility? Where is our consecration to the Master whom we profess to serve? Do the people at home know that the heathen are 'without God and without hope in the world?' Do they not know that these people are going down in darkness, into Christless graves, and into hell? Are they ignorant of these things, or are they indifferent to them? Which is it? They can't be ignorant if they read their Bibles. God help them if they are indifferent to them! For God will certainly hold some persons responsible for the spiritual destruction of these neglected, dying millions, and I know not who it will be, unless it be those who, having the Bread of Life, do not divide it among these starving, dying people. I fear me greatly, my dear brother, that there are many in our Church to-day who, at the last, will hear the awful sentence: 'Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. Depart, ye cursed!'

"Some of us out here who are giving our lives—our all—to this work cannot understand the apathy shown by so many at home to the work that lies so near our hearts. 'Why is it?' comes the question. 'Will the Church never measure up to her duty? or is it always to be true that "the children of this world are wiser in their day and generation than the children of light?"' How differently the world acts! how it seizes opportunities! Recently, here in Japan, a commercial company, composed of a few members comparatively, have invested in one opening that was presented to them, as a result of the late war, a larger sum of money than the amount granted by our Mission Board to all its work, home and foreign, at its recent meeting. And here are openings for Christ in Korea, openings in China, and openings in Japan that will yield results of incalculable value—'for the redemption of their souls is precious'—and yet the Church of God moves neither hand nor foot to occupy any of the new territory that is before her. Had she, with her immense resources of men and money—and I

firmly believe that she has them—a third of the consecration to her Lord and to his cause that some business houses have to the god of this world, she would set these lands of the East ablaze with gospel light in less than a year. I firmly believe it. Why? The oil cans of the Standard Oil Company can be found in every town, village, and hamlet of this empire, and yet thousands of these places haven't yet received one ray of gospel light. And what is true of Japan is far more terribly true of China and Korea. The plain facts of the case are these: The children of this world love the almighty dollar more than the Church of Jesus Christ loves immortal souls. It must be so, or such things would not be possible in this the last decade of the nineteenth century of the Christian era.

“Do I put the case too strongly? Can it be put too strongly? If you had seen to-day, as I did, about fifteen thousand people engaged in the heathen ceremony of feeding the spirits of the soldiers who died in the late war; if you lived, as I do, within rifle shot of about four hundred heathen temples, and could hear and see, almost incessantly, their foolish murmurings and soul-debasing and soul-destroying worship—I am sure that you would agree with me that the English language does not contain words sufficiently strong for the stating of the case.

“I urge you, my dear brother, that you cry aloud and spare not; that you use both your voice and your pen, until our beloved Zion shall arouse herself and come up to the help of the Lord, as becomes a great Church of 1,400,000 members ‘put in trust with the gospel.’ I thank God for those in our Zion who are awake to the importance of this, the supremest question before the Church of God to-day, and I thank him, too, for those noble souls who are giving themselves, night and day, to the discouraging work of arousing a sleeping Church. They ‘shall shine as the stars forever and ever.’ Some day the Church will awake to her glorious privilege, and then the Ark of God will move forward to a mighty conquest; but O, out here in this intense heathen darkness it is so long to wait till that day comes, and O the souls that are perishing while waiting for the light!

“Please excuse me for troubling you with this long letter, but sometimes we must unburden our hearts to those who are in sympathy with our work, rather with the work of our Lord, in these lands, or our hearts would break. When I began I only intended sending you the information about Korea.

“Your brother in Christ, with love,                    W. E. Towson.”

In that letter is powerful statement, pathetic appeal, and invincible argument all in one. Shall such earnestness meet with no adequate response from the Church?

Five days after Brother Towson wrote the foregoing letter Brother N. W. Utley started a letter given below, from which I cannot well eliminate the personal expressions without weakening the force of the other parts. It is a clear, strong putting of the case as follows:

“OSAKA, June 20, 1895.

“*Dear Brother Candler:* Knowing your active and unusually intelligent interest in missions in general, and especially in our own Oriental missions, I was not surprised to see you out, as you are in the *Advocate* of May 23, in a strong plea for Korea. I believe you struck the keynote and have caught the ear of the Church, and I trust you will pursue your prize until it is won. Our Church ought to be in Korea by all means. There are various reasons:

“1. Korea’s peculiar need. Never was a weaker nation called upon to face a graver crisis for which she was less prepared, *and that through no fault of her own*. The foreign adviser to the throne told me that he considers the Koreans the most capable people in the Orient, if they only had a chance.

“2. Korea has more confidence in America and the Americans than in any other country or people. The Koreans naturally look to America for sympathy and assistance. Is it any wonder? Where else should she look? Is that confidence not a trust committed unto us as American people?

“3. The Southern Methodist Church is on both sides of Korea—in Japan and China. Hereafter in Manchuria, still nearer. That would complete our circuit around the Yellow Sea. Begin on a small scale, but by all means begin.

“4. Providence seems to be clearly leading us to Korea. Of that I need not write. It occurs to every one acquainted with the facts.

“I write to assure you of the profound sympathy I have with you in your labor in behalf of Korea. I hope you may reap the fruits of your labor in a hearty response from the Church.

“I am, as ever, with very high regards and continued prayer, yours in the Lord,  
N. W. UTLEY.”

To-day (July 30) I have received a letter from Dr. Young J. Allen, inclosing two letters recently received from Mr. Yun. Let us first see what our Korean brother writes to Dr. Allen, and then consider what Dr. Allen thinks of it. In his first letter, dated June 3, Mr. Yun says:

“Lately a change has taken place in the cabinet. The Prime Minister has resigned and a new one has been put in. On yesterday I was appointed to the position of Vice Minister of Education. Fully conscious though I be of my shortcomings in qualification for such a post, I shall do my best for the promotion of the great work of education in Korea. Any advice, information—in short, anything you may suggest in the line of education—shall be most welcome.”

In another part, when speaking of the needs of his people and his own desire to serve them well, he says: “It would be an unpardonable sin in any official to play false to the interests of this unhappy nation.” That sentence bespeaks his characteristic conscientiousness.

On June 15, Minister Yun writes Dr. Allen as follows:

*“My Dear Doctor:* I have just had a long talk with a relative of mine. He lives in Songdo, the capital of Korea, about fifty miles from Seoul. He desires me to get a missionary to go there and establish a mission. He is a well-to-do man, of integrity and good-heartedness. He offers to accommodate a missionary in his family until the latter could get up a suitable house. In short, his influence will be very valuable to any one who wants to open the work in Songdo. Through him there would be no difficulty in securing property in that place. . . Should you think that our Church could not occupy the field in Songdo, I will have to ask the Methodist Episcopal Mission to do it. I am sure this is a providential call. Songdo is a good place for a mission and school.”

The providence that calls us in the particularity of its provision finds beforehand for us even a home for the missionary. The work of St. Paul on Melita, under the hospitable treatment of Publius, was not more wonderfully directed.

What does Dr. Allen think of all this? Under date of July 2 he writes:

“Now is our time to enter that country, and in answer to Mr. Yun’s last letter I have assured him that his call will be most seriously considered by us here, and that most likely a favorable response would come from the home Church. I do not know that I shall be able to get away from my duties here long enough to accompany Bishop

Hendrix on his proposed visit to Korea; but at any rate our Dr. Reid will go, as he is on the move on account of health, and may be diverted from North China to Korea to advantage. But he should not be sent there alone. Some one of Yun's college mates—Pierce or Jarrell—who recently wrote me might appropriately fit in. In fact, I should like to see men who know Yun, and whom he knows, fill some of the places in his educational scheme. In fact, I believe that Korea will have a history pretty much like Japan, moving along the same lines—educational—and reaching the same results—viz., the ultimate reformation of the whole country. Mr. Yun, therefore, in my opinion, has come to the kingdom for such a time as this, and it behooves us to be sufficiently wide-awake to understand the great movements now taking place in the East. Mr. Yun solicited suggestions from me, and I have ventured to urge upon him the wisdom of avoiding the evils which have so greatly embarrassed Japan in that from the very first she was afflicted with ungodly men as teachers in her schools. There were not missionaries enough to leaven the lump, and the demand overleaped into the infidel ranks, and to this day the hurt remains. Now Korea has the advantage of Japan in that she has a Christian and scholar and statesman at the head of her educational department who is known abroad and who will be able to command the resources of our Christian Church as far as regards its scholarship and its Christian integrity of character. Korea need not blunder, therefore, and fall into outer darkness of infidelity if only our Christian Churches do their duty at this hour when the Far East is again in travail and about to give birth to a new nation—a nation born in a day. . . . Americans gave Japan her educational system, while England gave her the navy, and France and Germany her army. If the American Churches are wise, they will give Korea not only our education but our religion at the same time.”

But suppose we do not heed Yun's call? What will be the effect of our failure upon his plans? What impression will such a failure make upon the Korean government? On the cabinet? On the people? What will be the effect on all our Eastern missions? We must not fail. Southern Methodism never had before such a call and such an opportunity. Surely if the Church has left in her heart any faith in Providence or fidelity to God this field will be occupied at once. Let the command be given: “On to Songdo!” I doubt not the Chief Captain has already issued the order, and made it as clear and imperative as Providence can make it. Pierce and Jarrell—young men of fine blood, ex-

cellent scholarship, and spotless piety—will move when the Church says the word. Loose them and let them go. On to Songdo!

Emory College, July 31, 1895.

*P. S.*—Yun's money, left by him with me for use in opening the work in Korea, has grown by investment and gifts to \$315. A worthy layman in Florida\* increased it by a check for \$50 some weeks ago. All is safely invested, principal and interest to be used when the work is opened.

W. A. C.

## THE KOREAN MISSION OPENED.

In response to the letter, "On to Songdo," a noble woman, Mrs. J. G. Fowler, of Belle Mina, Ala., sent Dr. Candler a bond of the State of Alabama of the face value of \$500, which was sold and the proceeds devoted by her direction to the opening of work in Korea. Other sums were added from time to time; and when Bishop E. R. Hendrix was assigned to the superintendency of the Oriental missions, in the year 1895, he detached Rev. C. F. Reid, D.D., from the work in China, bought property in the city of Seoul, and opened the Korean Mission, putting it in charge of Dr. Reid, who immediately set about the work in the most vigorous and intelligent manner. The mission, despite the smallness of the force assigned to it and the limited appropriations made for it, prospered from the first. The Korean converts had a mind to work, and out of their deep poverty built chapels and otherwise labored with zeal for the upbuilding of the kingdom of God and the salvation of their fellow-countrymen.

In September, 1906, Bishop Candler (Mr. Yun's preceptor at Emory College) visited Korea as the bishop in charge of the Oriental missions. He found the membership of the Churches in Korea had grown to the number of 1,227, besides 1,694 candidates for membership, and the whole nation deeply affected by a mighty tendency toward Christianity. The few missionaries on the field, in labors and sacrifices abundant, were taxed above measure to meet the demands of this most urgent situation. Thousands of inquirers were seeking instruction at their hands, and many unevangelized sections of the land were calling to them, "Come over and help us." The need of a trained native

---

\*The late Judge J. F. White, of blessed memory.

ministry was most manifest and pressing; but the proposed school at Songdo was not yet established, and no man was at hand to open it. It was evident that its opening could not be longer delayed. Bishop Candler discussed the matter with Mr. Yun, and urged him to take the presidency of the institution. With what success the appeal to Mr. Yun was made is told in the letter which follows, written from the field and headed: "‘On to Songdo’ Again."

### "ON TO SONGDO" AGAIN.

The Annual Meeting of our Korea Mission has just closed at Seoul. The year has been one of success, the membership of the Churches advancing from 759 to 1,227, besides 1,694 probationers who will not be received into full connection until after further instruction and examination. The people are turning to Christ as I have never seen in any field.

Indeed, it may be said that the Korean Churches have been in a state of revival for the past three years, the revival movement growing in power each year, and still advancing with increasing momentum. The harvest is simply out of all proportion to the strength of our force. No Church in Korea has a mission force adequate to the needs of the hour, and least of all has our Church. It is reported that at one of the stations of the Presbyterians as many as 1,100 adult persons have been baptized and received into the Church during the current year. If we take into account the age of our mission and the number of missionaries we have engaged, the growth of our own membership is not less phenomenal. The mission must be reënforced speedily with more missionaries, and provision must be made at once for training a native ministry.

We have delayed too long the matter of a school for young men, and we are now suffering the results of such delay. We have no adequate supply of native workers upon whom our brethren can rely in caring for our rapidly growing young Church. The matter cannot be postponed longer. I would not be able to postpone it even if I were inclined to try to do so. Providence forces me to take action, and I am thankful that in a remarkable way our God enables me to take the first step in this direction.

Some fifteen years ago Mr. T. H. Yun came as a student to Emory College, while I was President of that institution. He availed himself of the opportunities there presented

most diligently, and after a few years' stay in America he returned to his own country well qualified to serve his people in the highest place. Being the son of the Minister of War, and having qualifications so superior to other men of his time, he seemed called to a career of political service. Accordingly he has occupied during the last decade several positions of authority and influence under the appointment of the Emperor of Korea. He was one of the representatives of his nation sent to attend the coronation of the Czar. He served in the Department of Education. At one time he was the Vice Minister of State. More recently he has been repeatedly offered the position of Foreign Minister, but has firmly declined the offer.

From the first he has felt keenly the need in his country of a great Christian school. A few years ago he and his father made each a contribution of a thousand yen (\$500) to begin a fund for the establishment of such an institution. The authorities of the Church, not seeing their way clear to begin the work, put this fund at interest. From accrued interest, as well as from a few smaller contributions, the fund has now grown to something more than three thousand yen (about \$1,500).

I had not proceeded far in the inspection of our Korean work until all the facts of the case forced on me the conclusion that the inauguration of the enterprise could not wait longer; but I had no man for the place, unless I could get Mr. Yun himself to undertake the work. After much prayerful consideration of the subject, I opened the matter to him. I found him eager to undertake Christian work; but he felt his way hedged up by the customs of his country, more imperious than written laws. He is the eldest son, and as such inherits all the property and all the responsibilities of the family under Korean usage. At first it seemed impossible to overcome this barrier, not because he cared for property but because to break with the responsibilities of his position would involve him in embarrassments that would hinder any work that he might undertake of the character proposed, if indeed it might not utterly defeat it. He said to me with profound emotion: "I have often and deeply regretted that I am the firstborn in my father's house."

The difficulty is further aggravated by the fact that under Korean usage a father may, before his death, transfer the responsibilities for all these matters to the eldest son, and this transfer General Yun had recently made, so that Mr. T. H. Yun was already entered upon the duties of the firstborn according to the Korean law of primogeniture.

As we talked and prayed over the matter for several days,

Mr. Yun finally said there was one relief which might be possible. If his father would voluntarily relieve him of the matter and give him his freedom, the obstacle would be removed, and it was agreed that I should present the matter to General Yun.

No one unacquainted with Oriental custom can well understand what such a proposal involved to both father and son, and at first I hardly dared to hope for a favorable issue. I never felt more keenly the sense of responsibility nor realized before so perfectly the life tragedies involved in the age-long usages of family life in the Far East, especially in the lands whose social customs have been formed under the power of Confucian ethics. However, I determined to make the effort, that my dear friend and former pupil might be made free to enter upon a high career of Christian usefulness for which he is so well prepared and in which only he can find his highest happiness. It is freedom to him, though he renounces an estate in turning to the work of the Church.

General Yun was not in the city of Seoul, but was visiting relatives in the city of Songdo, as we supposed. Accordingly I timed my visit to that station on the last day of the Annual Meeting, hoping to find him there on my arrival. But on reaching Songdo to our regret we found that he had gone to a mountain resort some ten miles into the interior. The weather was bad, a steady rain falling during the entire day we were tarrying in Songdo. We began to fear that it would be impossible for me to meet him during my stay in Korea; but, contrary to all our fears, about dark he returned to the city. Early the next morning I called on him with a view of presenting the matter. I was accompanied by Brothers Hardie, Gerdine, and Cram, the last of whom acted as my interpreter. I presented the matter as clearly and forcibly as possible, dealing with the venerable man in perfect candor, as well as with the deference due his station and his relation to the serious proposal which I had come to set before him. He heard the matter patiently, making many inquiries, but at last he said something like this: "He is my eldest son, and I have reached the age when I wish to turn over to him the interests and responsibilities belonging to him as my firstborn and to free myself from cares during the remaining years of my life. When he went to America, I told him to learn all he could, and he fell into your hands, though I did not know you. After a time you returned him to me, and since his return he has been a man different from other Koreans, walking always in a straight line. I now return him to you for the work you propose, and will resume the cares

from which I had relieved myself." I expressed to him my great appreciation of his self-sacrifice, telling him that the gift of a man to a great work was far more than a contribution of money, and that I hoped his son would stand between my people and his people as a medium of communication through which might be brought to Korea the benefits and blessings which we had in our hearts for his nation. After our interview was concluded and we had left the house, he sought his son and formally declared to him his decision in the matter.

No man can foresee all the consequences of good which are involved in this extraordinary transaction. There is no man in all the kingdom of Korea better known or so well beloved as T. H. Yun. This testimony I have both from missionaries and men of the world living here. The fact that he undertakes such work will make a national impression. I believe it marks the beginning of a new era in the history of the people as well as an epochal development of the work of our Church in this land.

Nothing could be more influential for good than that the Church should rise to the height of this great opportunity, and nothing could be more damaging and discreditable to us than that we should fail to meet it with a great and generous response. I cannot bring myself to believe that the Church will hesitate for a moment when these facts are brought to the attention of our people.

Such an enterprise, in the hands of such a man, must be made monumental in character. The school must have ample grounds and commodious buildings. It must have a staff of instructors qualified to render the best possible service. Already we have a considerable plat of ground, and negotiations have been opened for the acquisition of an additional area.

Neither Mr. Yun nor our brethren in Korea nor myself expect everything to be done at once. We propose a modest beginning to meet immediate needs. In an old house standing on a part of the ground a school will be opened at once, in which Mr. Yun and one of the missionaries will undertake to teach as many young men as can be accommodated. Meanwhile it is proposed to put the ground in order and get ready for the erection of the first building. This building can hardly be finished for use before next June. It should cost not less than five thousand dollars, a sum which will seem small to many in our own country after reading all I have said; but we who are on the field know what such a sum will accomplish as a beginning in a land where there have been so few schools of any sort and none of the kind which is now proposed. It should be re-

membered that this is but the beginning, and we confidently trust that the God who has led us so wonderfully thus far will in his own good providence bring to pass all things necessary for the consummation of this great work.

As I have intimated above, Brother A. W. Wasson, one of the missionaries, will be associated with Brother Yun in this work; and his good wife, who has had experience as a teacher in the University of Arkansas, will also assist with such classes as she may find it practicable to teach during the current year.

This, in brief, is the plan for the beginning of a work which I dare say will grow to historic proportions and wield an influence national in its extent, and it may be even international in influence. It will certainly build up the kingdom of God and serve the highest interests of a people whose hearts are being wonderfully turned toward the Christ of our holy religion. They have suffered much, and they are open-minded toward the truth as it is in Jesus. I confidently rely upon the Church at home giving immediate and warm indorsement to this great work so auspiciously begun. I trust generous souls will send to Dr. W. R. Lambuth, Nashville, Tenn., prompt and liberal contributions to the erection of this first building of our proposed school at Songdo.

More than ten years ago, when Mr. Yun had but recently returned from America to his own country, he wrote me a letter bearing upon this interest which is now taking shape. I printed in the Nashville *Christian Advocate* a part of that letter, with comments upon it, my article being headed with the caption, "On to Songdo!" In response to that letter a number of contributions were sent to me and by me sent to the Board of Missions, which funds furnished the means whereby the Korean Mission was opened. Among other contributions, I remember, a good woman, living near Huntsville, Ala., sent me \$500. The Korean Mission has now a membership of 1,200 souls, and this membership grows daily by leaps and bounds. Behold what fruit has come so soon from a plant which at the outset was so small! Dr. C. F. Reid and Bishop E. R. Hendrix and others who had to do with the opening of the work in Korea may well rejoice in seeing how God has established the work of their hands.

Now again I raise the cry, "On to Songdo!" If so much has been accomplished during the ten eventful years just passed, what may we not hope will come in the years immediately at hand? Let us have at once the first building for the new school. "On to Songdo!"

WARREN A. CANDLER.

Seoul, Korea, September 22, 1906.

## PRESENT CONDITION AND NEEDS.

The foregoing appeal of Bishop Candler met a prompt and cordial response from the Church. About \$20,000 was pledged within ninety days after the publication of the letter, more than half of which has already been paid, and all of which may be confidently relied on. The ground has been bought by Mr. Yun, and three buildings are now in process of erection.

Mr. Yun, assisted by Rev. A. W. Wasson and his gifted and consecrated wife, are teaching in the "ginseng shed" more than one hundred Korean youths—all the old house will hold. With adequate buildings and a sufficient teaching force, it is confidently believed one thousand students may be gathered there in a few years.

Here is presented an unprecedented opportunity for doing great good in the "Far East." The plant ought to be made as great as the opportunity. One hundred thousand dollars might be expended there without misplacing a dollar. Whatever sum may be required to erect and equip the buildings should be had as rapidly as the work of construction can be done. The force of teachers should be increased as the buildings go up. Not a student who wishes to enter the school should be turned away for lack of room or for lack of instructors to teach him.

Besides preparing men for the Christian ministry, the school is designed to enlighten and lift up the Korean people in other directions also. Literary courses for the benefit of laymen, as well as preachers, will be included, and industrial features will be incorporated in the plan of the enterprise. It is designed "to do good of every possible sort, and, as far as possible, to all men" in Korea.

Can any who have hearts in their bodies and money in their purses withhold help from such an enterprise? Are there not enough scholarly and consecrated young men in the Church, who will volunteer for service in the school, to make an adequate and able faculty?

History—great history—is making there! Who does not wish to make some contribution, either in money or service, to the making of such a glorious chapter in the history of the Christianity of this "heartbroken nation?"

