

Article for Missionary Review of World



Copy for
Cyril Ross

Self-evident reasons for the growth of
the Church in Korea.

The Koreans

They have no up-to-date fads but
on the other hand they continue steadfast
in the teaching of the apostles. Four
propositions will serve to bring some idea
of the church before the mind. In the
first place there is in Korea a Sabbath-
sanctifying church. Sunday-newspapers,
Sunday-automobiles and Sunday
excursion trains do not rob the pastor
in Korea of his congregation either
mentally as in the case of the newspapers,
or bodily as in the case of the auto
or the Lord's Day excursion train.
People flock to the house of the Lord to
study the Word of the Lord. Nor are they
content with one service. The church as a
whole is in the Bible school and the
Bible school as a whole is in the church.

Cyril Ross

No young man at fifteen or sixteen
thinking he is too big for Sunday school.
No Sabbath evening service problem;
~~where the~~ ^{for many} congregations either come to the
church itself or in case of living at
a distance too great to return at
evening ^{some members} hold a service in their neigh-
borhood! ~~themselves~~.

In the second place there is in Korea
a scripture-searching church. The rule
is not one Bible for a family but a
copy of the Bible for each member. Individ-
ual Bible study during the week is not
a forgotten art ^{not} ~~any~~ ^{is} more than family
worship is. The hour twice a day
gathered about the altar makes
a practical real service of God ^{seven}
days in the week culminating in prayer
and joy on the day commemorative of the
resurrection. All over the country, too, there
are classes for Bible study for a week ~~to~~



or more, ~~you~~ ^{are} keeping a ~~month~~ ³ ~~of~~ ^{fast} the ~~fast~~ ^{fast} of
God. These annual and semi-annual
brief Bible institutes are like the
great feasts of the Jews where the rehearsal
of the dealings of Jehovah with His
Chosen people inspired the Israelites &
renewed consecration and sent them
forth with a new national consciousness
of the guidance and sovereignty of God.
^{since} ~~Chosen~~ ^{Japan} is Korea's new name
~~since~~ ^{since} ~~consecration~~ ⁱⁿ 1910 but "Chosen
of Jehovah" is not less Korea's true
new destiny ~~since~~ ^{she} ^{began} ^{to} ^{emerge} ^{from}
a Hermit Nation's darkness in 1884.
These Bible Institutes ^{for} ^{shorter} ^{or} ^{longer} ^{courses} ~~on~~ ^a ^{small} ^{scale}
held all over the country help supply
the churches with equipped men for
voluntary service - ~~the~~ ^{Christian} ^{volunteers}
~~in~~ ^{service} ^{from} ^{which} ^{come} ⁱⁿ ^{good}
numbers of the men who ~~pass~~ ^{are} ^{sent} ^{into} ^{the} ^{ministry}
~~after~~ ^{being} ^{fully} ^{trained} ^{and} ^{taught}, ~~after~~
^{afterwards} ^{pass} ^{into} ^{the} ^{ministry}.

4

No part of a salaried army of workers in the church, however, must see that there is money for the salaries. This she does, and it is this which suggests a third reason for the growth of the church in Korea. It is the fact that ~~the church~~ there is in Korea a self-supporting church. The Koreans build their own churches and put up their own primary schools. ~~As to~~ The salary of the helpers and Korean pastors, ~~it is~~ a rule of the Presbytery where the writer resides not to ordain any student to the ministry unless in the call there is a bonafide pledge of his support by the people calling him. On the other hand ~~that~~ that salary may not be below a certain standard of living considered essential to ~~good~~ efficiency. Self-support is further seen in the payment of salaries



of teachers in the ⁵ primary school. I know
interesting, however, than this, is the missio-
nary work of these orders carried on, viz.
(1) Koreans witnessing to Koreans within Korea,
(2) Koreans leaving witness to Koreans outside
of Korea and (3) Koreans preaching
to Chinese in China. A considerable
force of men are scattered throughout
the peninsula supported by the local
churches in various ways. The witnessing
to Koreans outside of Korea has regard
to work in Manchuria where some 300,000
~~are~~ (an estimated) ~~are~~ having crossed the
border are living. The little town
of ^(Sun Saph) Syenshen with a population of
5000 and two churches of the one
denomination, (for as the work has grown)
are supporting a pastor-evangelist
in Mukden, Manchuria. The writer
before starting on his Liberia trip a few

visited this church⁶ and preached to the
Korean emigrants. ^{In the Shantung province of China}
^{three ordained men are learning the}
^{language and preaching of the Gospel}
The fourth reason for the growth of the

church in Korea has been anticipated.
It is summed up in the brief proposition
that there is in Korea a witness-bearing
church. The writer has been asked
in America if it is a truth that in
order to receive baptism in Korea, a
believer must first have led a soul
to Christ. Admittedly the standard of
admission is high and because this
question to a candidate has often been
asked the idea may have gone forth
that such is an essential. Doubtless
the supposition has increased
the standard and just as sure
sometimes a requirement has been
made. It only goes to show however
that the Korea church regards this
as normal and natural - not the exception.



7.

There could not have been any two hundred or more thousand of believers of a high order in Korea in a year and a half if yeas had not the rank and file of the church characteristically given themselves to the "ministry" (Service in Greek) of the word. To close here would be to omit an essential in Korea's growth.

It is like the ^{spiral} outlining of the first letter of John, ^{repeating itself in several sections} ~~the too~~ ~~just~~ ~~whose~~ ~~order~~ ~~proceeds~~ ~~in~~ ~~a~~ ~~spiral~~ ~~fashion~~.

~~The~~ ~~importance~~ ~~is~~ ~~to~~ ~~the~~ ~~place~~ ~~of~~ ~~prayer~~ in Korea, ^{nothing is efficient without it} is more than one of the characteristics. Prayerful atmosphere has pervaded all true success. Sabbaths have not been sanctified without prayer, there has been much Scripture searching but not without prayer. Many a ~~to~~ financial problem has been solved in prayer and self-support itself supported, finally as to

witness-bearing, (that veritable witness
of the times.) If the apostles, their
has been begun and been blessed
in prayer. Is it strange that the
church in Korea has grown or has the
Almighty been partial in providing out
to His grace there? Korea has paid God's
price for sinners. Have we in America?

Cyril Ross

S. S. MANCHURIA



THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
COMMISSION ON ECUMENICAL MISSION AND RELATIONS
175 RIVERSIDE DRIVE, NEW YORK 27, NEW YORK

MEML MIN

MEMORIAL MINUTE

The Rev. Cyril Ross, Th.D.

1867 - 1963

The Commission made record of the death of the Rev. Cyril Ross, Th.D. on February 5, 1963, in Los Angeles, California, at the age of 95. Dr. Ross served under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. from June 21, 1897 until his retirement on April 24, 1937.

Dr. Ross was born in Peebles, Scotland, April 24, 1867. He attended high school in Montreal, Canada, and in Worcester, Massachusetts. He received the degrees of B.A. and M.A. from Park College, Missouri, and the B.D. degree from Princeton Theological Seminary in 1915. After his retirement he completed the academic work for a Th.D. degree at Dallas Theological Seminary, Dallas, Texas. He remained a Greek scholar throughout his ministry.

On September 2, 1897 he was married to Miss Susie Frances Shank, and eleven days later the young couple set sail for Korea, reaching Pusan on October 11, 1897. After some years at Pusan doing evangelistic work, Dr. Ross was transferred to a new Christian center at Syen Chun, in northwestern Korea about fifty miles from the Yalu River. Here he did his great work, itinerating on foot or by horseback over a mountainous region extending 400 miles to the northeast, preaching, establishing churches and schools, and training church officers. During the chaotic period of the Russo-Japanese War he and other missionaries remained at their posts when most of the populace took to the hills, an act which greatly enhanced the prestige of the Christian mission. In the five year period, 1902-1907, the number of Christians in the Syen Chun district increased from 677 to 4,039. During the persecution of the Church at the beginning of the Japanese occupation, Dr. Ross was a wise counselor and firm friend of the Korean Christians. A life-long scholar, he read widely, wrote well, and taught the emerging leaders of the new congregations set up in the Syen Chun area. He with his colleagues so furthered rural evangelism that the Christians of Syen Chun in time out-numbered those in districts to the south, and became noted for their zeal and self-reliance.

Mrs. Ross died June 16, 1954. Their daughter, Miss Lilian Ross, born in Korea, returned to Korea in 1926 as a missionary under the Presbyterian Board of Foreign Missions, and continues to carry on her work among women in the Taegu area. The Commission extends its deep sympathy to her and to her brother, Albert L. Ross, upon the passing of their father who rendered such long and distinguished Christian service in Korea under pioneering conditions.

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

June
July 17, 1954

To the Members of the Korea Mission

Dear Friends:

In the absence from the office of Dr. John Coventry Smith, who is on a Secretarial visit to Japan and Korea, I am writing to share with you the following telegram from Miss Lilian Ross regarding the death of her mother:

"MRS. CYRIL ROSS WENT HOME JUNE 16TH IN CALEXICO

MEMORIAL IN SANTA BARBARA JUNE 25TH."

Most of you know that Mrs. Ross, who was in her 83rd year, had not been well for a long time and that her daughter, Lilian, has been in this country for the past three years to care for her. However, arrangements had been made for her care and Miss Ross was preparing to return to the field next month.

Mrs. Ross, who went to Korea with her husband in 1897, shared in his evangelistic work and also will be long remembered for her medical service to the people in Syenchun and the surrounding area. With Dr. Ross, she was Honorably Retired in 1937 and returned to this country to make her home in California.

Besides Dr. Ross, she is survived by one daughter, Lilian, and one son, Albert. The family may be addressed at 227 Fifth Street, Callexico, California.

We are sure that you join with us in extending sympathy to the Ross family and in giving thanks to God for this triumphant Christian life.

Sincerely,

J.L. Dodds