

A Holistic Mission Approach: A Case Study of Missionary John Van Neste Talmage

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Abstract--- Ever since its inception, Christianity has carried out evangelical ministry under the name of missionary work. Countless Christian denominations rushed into missionary work, knowing that they deserved to do so. In the process, inefficient and impersonal methods of missionary work were frequently used. Among them was the method of cultural imperialism that ignored the culture or character of the native people and reinforced the subjective way of life of missionaries. This is not a healthy mission work. Mission should be done in a holistic way: respecting the character of the native people, understanding their culture, and delivering the gospel in a good healthy way. A health index of a person may be described healthy when he or she is in harmony with spiritual, mental, and physical health. The present study attempts to set an example for healthy missionary work by examining and explaining the past ministry of a missionary who exemplified this holistic and healthy mission approach.

Keywords--- Church Planting, Education, Korean Christians, Leper Hospital, Missionary.

I. INTRODUCTION

All transcendent higher religions, including Christianity, universally pursue the true meaning in life. This meaning is related to the realization of the universal values that human beings can maintain. Generally, universal values include peace, freedom, equality, unselfish self-esteem, creative vitality from a healthy life, and so forth. However, Korea was not always successful to properly displaying these universal values in the process of entering the modern society. In fact, Korea became the first nation to experience the so-called victimization of imperialism in the Far East.

At this very time, many Protestant missionaries in the United States were dispatched to Korea to heal the pain and suffering of Koreans in their Christian way. An example of this was the ministry of John Van Neste Talmage (1884-1964), an American Southern Presbyterian missionary, who made every effort to heal Koreans' spiritual, mental and physical pains through church planting, education, and hospital work. He came to Korea in 1910 when Korea was beginning to be ruled by Japanese colonial government. Talmage's sacrificial life for Koreans has influenced many Koreans in the southern parts of South Korea, especially Damyang, an isolated small town. According to an article published on November 21, 2017 in *Damyang News*, a Korean local new paper, Talmage was admired as a great contributor for improving the modern Korean society, and his residence and other buildings where he worked were sought to be re-constructed as a national cultural heritage.

In what ways Talmage engage in a holistic mission approach? He always worked with his fellow missionaries, his family members, and mostly Korean co-workers as a team. He overcame Western cultural imperialism or American superior mentality.

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He tirelessly preached the gospel, founded a theological school, and planted and ministered many local churches. His vision of helping Koreans was not limited only to the spiritual world. His attention was also given to many poor young Koreans who desperately needed basic education. In addition, his heart was moved to heal physically sick persons including lepers, the most hated and ignored group of that time. In the remainder of this paper, we will discuss Talmage's life and ministry in further detail.

II. BACKGROUND ON THE PERIOD AND A BRIEF BIOGRAPHICAL INFORMATION

Background on the Period

When Talmage came to Korea, Korea was a kingdom that had been struggled so much to survive due to political aggressions of surrounding nations, including China, Russia, and Japan. Japan accepted Western ways of living and modified them in its own ways to develop into an economically and militarily strong nation state. Japan was the first modern nation in the Far East to adopt Western imperialism. Japan gradually eliminated almost all forces of China from the Korean soil in the Sino-Japanese War (1894-95). Japan also expelled Russian forces from Korea by winning the Russo-Japanese War (1904-05). As a result, the first victim of the Japanese imperialism was Korea. The country did not have sufficient strength to resist well organized Japanese military power and, accordingly, it was annexed by Japan in 1910. Since then, until 1945, Korea was ruled by the Japanese colonial government. After the liberation from Japan, Korea was divided into two parts: North and South Korea. North has become a communist nation, while South has followed the American way of the democratic government. The divided Korea lived through the Korean War (1950-53), although the two parts shared the same language and culture.

A Brief Biographical Information

John Van Neste Talmage II was born on December 30, 1884 in Newark, New Jersey in the United States (Provost 2014:16). His grandfather was John Van Nest Talmage I, who was sent in 1848 to China as a missionary supported by the Dutch Reformed Church in New Jersey. His grandfather served the gospel for forty years in Amoy, China. Talmage's parents, John Sandeman Talmage and Mariella Crane Talmage, were successful in managing a rice company. As a child, Talmage was more interested in his grandfather's missionary work than his father's business. This indicated that he was influenced by his grandfather's spirituality (Provost 2014: 17). On graduation from Tulane University where he majored in Electronic Engineering, Talmage started studying Theology at Southwestern Presbyterian University. He earned a B.A. degree in Theology in 1909 and studied advanced theological works at Princeton Theological Seminary for a year. Following his grandfather's missionary life, Talmage applied to the Mission Board of Southern Presbyterian Denomination to become a missionary in the Far East. The Board accepted his application and allowed him to go to Korea on March 8, 1910. He was ordained as a minister on July 15, 1910. In three days after this ordination, he married Eliza Day Emerson. On August 26, 1910, the couple, followed by Talmage's mother-in-law, arrived to Korea.

Talmage began his ministry as a co-worker of Eugene Bell (1868-1925), the pioneer of the southern part of Presbyterian work, which covered the city of Gwangju and the Jeonnam Province. Carefully following the mission policies of the American Southern Presbyterian denomination, Bell and his co-workers organized missionary activities in the following three fields: church planting, education, and hospital work.

Talmage participated in these three mission areas until 1955, and then retired. He died in Atlanta, Georgia in 1964. All his seven children were born in Korea and were greatly influenced by their parents; among them, the second child John, the fourth child Janet, and the last child Mariella studied in the United States and returned to Korea as missionaries of their father's denomination (Provost: 27). Talmage and his son John were instrumental in founding Hannam University located Daejeon, while the two daughters, Janet and Mariella, faithfully served as head nurses at Jesus Hospital in Jeonju during and after the Korean War. Raymond Provost, Talmage's son-in-law, also served as a principal in a high school in Geongju.

III. SPIRITUAL MINISTRY OF TALMAGE

Church Work

Talmage helped the Presbyterian churches in Gwangju and the Jeonnam Province whenever his senior missionary Bell was absent. In addition, Talmage was fully responsible for administering twenty-nine local churches at Damyang, which had the population of about 200,000 people. Most of these churches were planted by him. How were these churches established and maintained? What kinds of methods did Talmage use to plant the churches?

First, Talmage employed contextualization. Before his missionary work, Talmage made every effort to learn the Korean culture, including habits, customs, religions, and languages. He immediately realized that the first step to understand and help Koreans was to learn not only Korean, but also Chinese characters and the Japanese language. He spent many hours a day to attain mastery in these languages in his early missionary life and became a successful communicator in both Korean and Japanese. After this stage, Talmage carefully watched religious habits of the Koreans, and discovered the main differences between his Christianity and Korean religions. Talmage was very sensitive and careful in order not to criticize Koreans for having a different religion, but tried to clarify his Christianity as he began to evangelize. He saw that Korean Shamanism, Buddhism, and Taoism allowed diversity of gods and goddesses; these religions embraced all deities of big trees, mountains, rivers, seas, sun, moon, and stars in the universe (Talmage 1947: 6) Traditionally, it is believed in Korea that there is one Supreme God [*Sangjae*, 上帝], who rules the universe. The Supreme God, however, is very generous; he permits other deities to be revered by the Koreans as long as he is accepted as the first among them. Therefore, Talmage had to teach the difference between the Christian God and the Korean Supreme Being. Unlike the Korean *Sangjae*, the Biblical God prohibits other deities to be worshipped. Recognizing the general religious understanding of the Korean people, Talmage could teach that believing in the Biblical God would be beneficial for Koreans. It was good because those who believed in this God were free from bondages of many deities' requests and regulations. For instance, one Korean deity strictly orders to keep a certain day with expensive offerings, while another deity appoints the same day to do so. Therefore, fulfilling the regulations of these different deities on the same day at the same time is contradictory: it brings confusion and is also time-consuming. Worshipping one Christian God could solve all these religious contradictions and confusion. Under these circumstances, Talmage and his Christian friends could wisely introduce Christianity in connection with the importance of the Bible instructions, such as keeping the Ten Commandments and Sunday worship service.

Talmage also captured that the Koreans could easily understand and learn the second part of the Ten Commandments, which is the ethical order to maintain a society. He saw many social teachings in Confucian, Buddhist, and Taoist texts which Koreans were familiar with. Similar to the New Testament that emphasizes peace and humility, these Korean and East Asian religious texts also cherish these values. For instance, Apostle Paul states: “Live at peace with everyone”(Rom. 12:18). Also, Paul says: “God chose the foolish things of the world to shame the wise. God chose the weak things of the world to shame the strong”(I Cor. 1:27). In a similar manner, Lao-tzu’s *Tao Te Ching*, one of the greatest Taoist texts, magnifies the spiritual character of humility and peace-loving in the symbolic language such as water and nature. *Tao Te Ching* Chapter Eight argues: “The highest good is like water; Water is good at benefiting the myriad creatures but also struggles to occupy the place loathed by the masses. Therefore it is near to the Way [道].” (Lao-tzu 1990: 67) The water hardly competes, but resides in the lowest place whenever possible. Furthermore, respect for parents and non-engagement in killing, adultery, and the like were not foreign in these Korean religious traditions. Therefore, Talmage found it relatively easy to introduce the essential moral teachings of Christianity to Koreans.

Second, Talmage enhanced a healthy Korean selfhood by following Nevius’ mission policy. The early American Presbyterian missionaries in Korea adopted Nevius’ mission policy regardless of denominational differences. John Livingston Nevius (1829-93), an American Northern Presbyterian missionary to China, was invited by his fellow Presbyterian missionaries in Korea to come to Seoul. He came in June 1890 and stayed in Seoul for two weeks to teach the effective mission methods to the Presbyterian missionaries. His lessons are summarized in three self-ways: self-support, self-government, self-propagation (Clark 1994: 44). Self-support means that local churches should be economically independent from the beginning of the church planting. Self-government means that once the local churches are ready to govern the congregation, missionaries should not interfere with the administration of the churches. Self-propagation aims to encourage Korean Christians to evangelize other non-believers by themselves. Definitely, these three methods are neither fixed, nor legalistic. In exceptional cases, when Korean Christians did not have sufficient funds, missionaries could give financial assistance to build church buildings. The self-government requires a gradual process; missionaries need patience until the Koreans Christians become mature local church leaders. Through the practice of these three self-ways, the Korean congregation was able to perceive themselves as genuine human beings. This perspective promoted building a true Korean Christian identity, overcoming many oppressive elements of foreign powers, notably the Japanese imperialism. In this context, it is easily understandable why so many social and political leaders have come from the churches. Rhee Sung-man, the first President of South Korea, had nourished his independent spirit in his Protestant Christianity. Likewise, many independence movements were started by Korean Christians nationwide. It was extremely difficult for the Japanese colonial government to erase the Korean Christian identity. Later, I will discuss more the Korean independence movement in relation to Talmage’s attitudes toward it.

Third, Talmage helped to establish a neatly connected caring spiritual community. The local churches guided by Talmage became a strong spiritual community. This community was different from other Korean religious communities.

In general, at that time, Korean Shamanism, Buddhism, and Taoism were loosely organized and not very disciplinary for lay people. When people faced difficult situations, they called Shamans, asking to conduct shamanistic rituals, usually in their houses. People gathered together to see the rituals, which consisted of Shamans' chanting and calling various spirits. No one was forced to call or visit the Shamans in a regular way. In addition, most religious services of Korean Buddhism and Taoism were conducted in isolated places, such as high mountains and hills. People visited Buddhist and Taoist temples and tried to embrace the rituals of these religions from time to time according to their needs. With regard to Korean Confucianism, unlike other Korean religions, it had been the family religion since the birth of the Yi dynasty (1392-1910). It had strict social and religious teachings, with basically vertical implications. In the Confucian social and religious order, a king in a nation or a father in a family has the image of the holy authority. This image has two important aspects: privilege and obligation. It is a great privilege to rule the society as a reliable leader figure. The command of the king and the father is to be obeyed and respected. It is a sin not to obey their order. However, this image also has a great obligation, because it has the duty to protect the nation and the family. This privilege of the kingship or the fatherhood may be maintained if the society is peacefully ruled by the king and the father. Unfortunately, however, this social and religious order began to be questioned and disintegrated when Korea was colonized by Japan. The last Korean king failed to save the nation; he did not protect his people. All Korean fathers in 1910 found themselves powerless; like the king, they were unable to save their family members.

In these religious situations, Talmage invited Koreans to his Christian churches as a new spiritual community. His community emerged as a significant spiritual entity to provide a vision of hope. How? Local churches planted and guided by him became reliable spiritual centers. The churches were located in neither isolated mountains nor hills; they stood in and among the people. For example, the Yuolgok Church in Damyang was planted by Mun Nam-sun, a lay Christian leader who was also a farmer living in the same village (Son 2013: 26-27). Mun accepted Christianity as his personal religion and went to a Presbyterian church located in another village far from his home. Later, he decided to plant a church in his village by using his house. People in his village started to come, and even some neighbors of near his village joined his church. Mun became an acting pastor under the guidance of Talmage. Many lay leaders like Mun were not permitted to conduct some important church services, including baptism and communion until they became ordained pastors. These church activities were performed by visiting missionaries like Talmage.

What kinds of Christian services did Mun offer to the people of the Yuolgok village? His church followed general practices of early Korean Presbyterian services, including early morning prayer meetings from Monday to Saturday, Wednesday evening service, Friday late evening prayer meeting, and two main worship services on Sunday. These services were revolutionary in many respects. Unlike other Korean religions at that time, the offered services were well organized. Christians could meet together every day in his house church on a voluntary basis. Men and women heard sermons and sang hymns together at the same time and place. Mun announced shared prayer topics which included national and individual matters. Everybody knew those who needed specific prayer support. Sick and poor Christians were given the priority to be intimately cared after. He was ready to visit his congregation whenever necessary. The house church congregation enjoyed feeling the sense of belonging.

Third, the most significant contribution of local churches might be the effective teaching about the Christian way of life. Talmage taught that all humans are equal regardless of class, age, and gender. Although the traditional social classes--nobility, farmers, manufacturers, businessmen, and slaves--were legally abolished in the late nineteenth century, the unequal class structure persisted in various forms until the early twentieth century in Korea. Rich people enjoyed polygamy. Women who did not deliver a son were cast out or ill-treated. Talmage and his co-workers opened their churches to any Koreans and treated them equally, teaching them about the essential instruction of Jesus: "Love God and love neighbor." The churches effectively instructed that humans were created after the image of God. Therefore, all humans have an unbroken dignity in themselves. Previously, it had been impossible for women to have their own right to make a decision. Almost all important decisions were made by the father or elder male figures. This process no longer worked in the churches. All important decisions, such as pastor or elder selection, were carried out by votes of church members. Men and women exercised equal voting rights. Another dimension of democratic equality was quite clearly manifested in various worship services. In the case of communion service, each person received one bread and one cup. No discrimination concerning gender and status was permitted when the churches celebrated the communion.

Fourth, the churches played an important role in strengthening the Korean identity. Under the Japanese colonial rule from 1910 to 1945, Koreans experienced bitter sorrows of losing their national identity. Since the late 1930s, the Japanese colonial government enforced Koreans not to use Korean language; all Koreans were even ordered to change their names into the Japanese ones. All students from elementary schools to colleges were forced to use only the Japanese language. Although Talmage seldom showed any particular hatred to any individual Japanese on a personal level, he did not agree with the Japanese imperialism. On August 26 1910, after three days after his arrival in Korea, Talmage heard that "the Korean King, realizing his own inability to govern his country well, had asked the Japanese Emperor to undertake the task for him. Emperor Mushihito of Japan very graciously complied and formally annexed the country"(Talmage 1947: 10). After this event, the Koreans were "forced to celebrate annually the 'glorious privilege' of annexation by Japan" (Talmage 1947: 11).Talmage was very surprised, as he realized the nature of Japanese aggression. For him, it was a barbaric and inhuman movement in the modern age. He said:

From ancient times the Koreans have been an independent race. The Japanese by their suppression of free speech have tried to make the world believe that the Koreans appreciate very much their privilege of becoming subjects to the Japanese emperor, and that they are responding rapidly to the Japanese efforts to amalgamate the two countries. The Korean people have a distinct culture, which manifests itself in distinct architecture, clothing, customs and language. They have for three millenniums resisted Chinese culture infiltration (Talmage 1947: 5).

For Talmage, the Japanese imperialism was fundamentally unacceptable at least for the following two reasons. On the one hand, it was problematic in terms of religious dimension. One of the key Bible teachings does not allow worshipping idols. However, the colonial government started to enforce the Koreans to worship the Japanese Emperor as the descendant of Amateratsu, the Sun Goddess of Japan. Amateratsu, a fabric figure, was non-existent in the actual history; however, "the Japanese planned to force this concocted history and improvised religion on all subjugated peoples through its use in all schools and public ceremonies by officials and other employees, whether

deceit and indirect coercion could prevail” (Talmage 1947: 76). On the other hand, as Talmage argued, it was not right to colonize Korea in political terms, as Korea had been an independent nation for over three thousand years with its own distinctive language, customs, and culture.

Then what was the actual response of Talmage to these two issues? Talmage encouraged the Korean Christians to disobey the Japanese Emperor worship in a peaceful manner. He defined the emperor worship as the Japanese propaganda, which might pool and enslave the Koreans even more (Talmage 1947: 79). Therefore, many Christian friends and students of Talmage who were in charge of local church congregation continually used Korean as the main medium to preach and to sing, as well as to communicate one another. Most pastors and lay leaders did not follow the direction of the Japanese emperor worship. Many local church leaders were imprisoned and tortured by the Japanese policemen; some of them were martyred. Regarding the second issue, Talmage was careful in giving his advice to his Christian community. All Presbyterian missionaries in Korea were informed by their home denominations not to get involved in any political affairs of Korea. Moreover, they were strongly warned not to support any military activities of Korean independence movement (Kim 2019: 21-22). Thus, Talmage did not encourage his Korean co-workers to join military protest against Japan. Nevertheless, Talmage repeated his suggestions that Korea should be independent in the future and that Koreans, particularly Korean Christians, should prepare themselves through learning advanced knowledge to fulfill this goal.

Fifth, the churches played an important role in enlightening Koreans. Talmage encouraged his congregation to use the local churches as places to educate needy people. Many illiterate men and women were able to learn at night by the students of Talmage. In special cases, Talmage and his wife not only taught English, but also instructed how to play piano and other musical instruments.

A Local Seminary Work: Sun-dam Bible School

A Presbyterian seminary was founded in 1901 at Pyeongyang, which became the capital city of North Korea in 1945. This seminary was the only official theological institution accepted by all Korean Presbyterian churches. The seminary began with two students. In 1914, the enrollment was more than two hundred. The qualification to be a student was quite strict: “Any man who had not been baptized five years at least, and who had not been at least two years a local church officer was not eligible”(Clark 1994: 166). The students took five or more years for their graduation. This was because “the seminary, for the first ten years or so, was deliberately planned to run but three and one-half month per year in order that the men might serve the other months in the [local churches]”(Clark 1994: 166). Despite the condition of rapid growing churches, the seminary in fact did not supply enough workers for the local congregation.

Talmage solved this urgent issue by establishing a local seminary called Sun-dam Bible School. ‘Sun-dam’ refers to the places of Sunchang and Damyang. Sunchang is located in the Jeonbuk Province, whereas Damyang is situated in the Jeonnam Province near Gwangju. For decades, Jeonbuk and Jeonnam have been called Honam, meaning the southern territory of Korea. Thus, it was Talmage’s plan that his local seminary would provide gospel workers mainly for the churches of the Honam Province.

The seminary started at Yangji Church at Damyang around 1925 with a few students. At this time, Talmage purchased an old Korean house near the Miri Mountain at Damyang and remodeled it. After the remodeling was completed, he used it as both his residence and a lecture hall of the seminary. Soon afterwards, he built a dormitory for the seminary students near his residence. The dormitory was available for around twenty students. From this time on, Talmage and his family spent most of their time at Damyang and occasionally at Talmage's Mission Compound at Gwangju. His moving to Damyang helped him to more closely take care of the local churches and the seminary students.

Almost all seminary students stayed in the dormitory for three years in order to finish the course works. Although they were poor, they did not need to worry about tuition fees or accommodation and board expenses. During the morning time, they studied such courses as Biblical or Systematic Theology, Church History, Practical Theology, and English according to the requirements of the school. All lectures were conducted by Talmage and mature Korean pastors on a voluntary basis. In the afternoon, the students were engaged in working in the fields. Many good crops were attained and sold by the results of their labor. These crops became the students' financial resources and sufficed to cover their school expenses. Talmage did not receive any financial support from the Mission Station of Gwangju. By becoming economically independent, the students were able to cultivate a healthy selfhood.

The students respected Talmage as a model teacher. Unlike many Korean fathers or elders, Talmage attempted to communicate with his students in a horizontal way and had a democratic attitude in his speech and actions. When discussing difficult subjects of theological issues, such as the second coming of Christ, he did not criticize his students' views. Moreover, Talmage showed himself as an exemplary teacher by living together with his students. Talmage and his students shared their life in the same place. The students were free to meet Talmage whenever possible. They knew each other intimately. The humility of Talmage was quite often revealed to his students and his local congregation at Damyang. They admired Talmage's moderate scale of living; Talmage wore rubber shoes just like poor Koreans. Sometimes he took a bicycle to visit distant villages. Driving a bicycle was a curious matter for many Koreans, for it was not easy to buy a new bicycle. The price of a bicycle was so high that even a rich man was hesitant to buy it.

However, Talmage purchased many new bicycles for each seminary student. He gave these bicycles to the students as gifts to be used wisely. By bike, his students tried to visit almost all villages at Damyang and Sunchang to evangelize local tenants there.

Talmage also contributed in enlarging the vision of hope through closely co-working with his students. He organized and disciplined several student groups to effectively serve the people in Damyang. A music group introduced to the people how to play piano, organ, and other musical instruments. The people were amazed as they heard the sounds of a trumpet.

The English teaching group was ready to teach basic-level English to any interested person, using magic lantern at night. In this way, the people who were associated with Talmage and his students were able to see themselves getting into a new age of the modern society.

IV. EDUCATIONAL WORKS

Sung-il Boy's School and Speer Girl's School

Bell invited several boys and girls in his residence in 1907 to educate them. Surprisingly, many poor boys and girls came to learn modern education based on American course works. Until that time, most poor Korean young boys could not get any proper education. Only some boys of rich family were publicly allowed to study Chinese classics. The door to study even the Chinese classics was mostly closed to the girls, regardless of whether or not they were children of the rich people. Thus, boy's education in general and girl's education in particular were lacking. In order to improve this situation, the mission office of Gwangju applied to build a private boy's school, and this project was approved by the Korean government in 1908. The name of the Boy's School is *Sung-il*, literally meaning "Worship One." Here 'Worship One' indicates that there is only One True Biblical God, who is to be worshipped. The Girl' School was also approved in the same year and was called Jennie Speer Memorial School for Girls in 1910. This was because one rich Christian woman donated 5,000 dollars to this school in memory of her sister, Jennie Speer. These two mission schools were the first private educational institutions in Gwangju, having their own Western-style class room buildings. Soon afterwards, these schools were recognized by the public, and many students were willing to study in these school to get modern education there. The schools introduced such courses as Bible study, English, science, mathematics, world history, literature, society and culture, music, physical education, and so forth. In the beginning stage, most teachers were American missionaries; yet gradually, Korean teachers who were familiar with Western education were also employed.

Both Talmage and his wife served the schools as regular teachers. Talmage was promoted as the principal of the boy's school in 1913 and served there till 1918. At this time, the school provided elementary and high school courses. While serving the school, Talmage developed vocational training courses with two purposes: first, the students might solve such financial problems as tuition fees, as well as accommodation and board expenses independently through providing various physical labors. Second, the students might challenge the traditional Korean idea that only the poor should engage in labor work. By exercising physical labor, Talmage instructed that any labor work is important and precious in the eyes of God. With this new teaching, the students were encouraged to study in the morning and to work in the afternoon. Some students were involved in agricultural labor, while others exercised carpentry, and so on.

Another significant contribution of Talmage was his introduction of baseball. He was the first person to teach his students to play the baseball game in Gwangju (An 1998: 211). Soon baseball matches became a popular activity among many boys' schools not only in Gwangju, but also in many big cities in Korea.

Both schools raised many Christian leaders. Both Cho Jeong-hwan and Choi Yeong-uk, who became influential men in modern Korea, were *Sung-il* graduates. Cho served as the first minister of Foreign Affairs under President Rhee Sung-man. Choi became Governor of Jeonnam Province under the brief American Military Regime(1945-48) in Korea. Korean Teachers and students of these schools established the Gwangju branch of YMCA and of YWCA, respectively. These two Christian organizations made important contributions to enlightening Korean people of Gwangju and surrounding cities (Chung 2016: 15-17).

Gwang-deuk Elementary School

In 1933, Talmage founded an elementary school named *Gwang-deuk* at Dam-yang. The purpose of this school was to give opportunities to any boys who had shown a desire of learning. Talmage appointed Pastor Hur Hwa-jun, who was also in charge of Damyang-eup Presbyterian Church, to lead the school. Talmage and a wealthy Korean Christian lady assisted in constructing the school building. In his letter from November 2, 1934, Talmage described how the school building was designed and built:

[The lady] set aside a thousand yen for the Lord and with that as a basis we have been putting up a school building. Pastor Hur figures on getting about a thousand more from the people here. This with some donations of lumber and a small contribution from myself insures the building. The [school] building has the roof on and is out of the city. I have offered the school the use of some land that I bought for farming purposes . . . [Pastor Hur] is principal and there are now nearly two hundred students. Only occasionally do I visit the school.

Although Talmage was the founder of the school, he made every effort not to interfere in the internal affairs of the school administration. The school had the five-year educational system, and any student who wanted to study more advanced course work was allowed to transfer to *Sung-il* Boys' School in Gwangju.

Hospital Work

Although Talmage was not a physician, he served as a chaplain of *Jejung* Hospital, the first private health institution founded by the Gwangju Mission Station in 1905. When Dr. Robert Manton Wilson (1880-1963) was in charge of this hospital, there was an event that eventually helped to establish a small hospital for lepers in Gwangju. The event occurred when Doctor Wiley H. Forsythe (1873-1918), a missionary of Mokpo Presbyterian Mission Station, met on his way to Gwangju a woman leper. He took her to *Jejung* Hospital and examined her carefully, cleaning her body all by himself. Since there was no particular place for treating lepers, Forsythe put her in a kiln site near the hospital.

He and Dr. Wilson helped her until she died peacefully. As soon as the news of caring lepers spread to other parts of Korea, many lepers from different places started to come to *Jejung* hospital for treatment. Dr. Wilson discussed this matter with Talmage and other missionary co-workers, including Miss Elizabeth J. Shepping (1880-1934), a skilled and able nurse. Together, they decided to build a separate hospital exclusively for lepers in Bongseoncounty, not far from *Jejung* hospital. A Korean Christian leader named Choi Heung-jong donated his land upon which a small leper town with a leper hospital was constructed in 1912. Choi was the first convert of the Gwangju ministry and became the first elder and later the first pastor to be ordained in Gwangju. Once he was a policeman, serving the Japanese colonial police administration in Gwangju; later on, he gave up this job as he saw the sacrificial life of the American medical missionaries who, without hesitation, touched the horrible skin diseases of many Korean lepers.

At that time, the lepers were treated as abnormal human beings; they were in fact social outcasts abandoned by even their family members and friends once their skin diseases were recognized as leprosy. Talmage described this condition as follows:

Three forms of leprosy are recognized. In the first form, it is said, the whole body becomes white and scaly without much interference with the general health . . . In the second form the hands and the feet at first lose their feeling, then become gradually paralyzed, and finally are liable to sluff off . . . A third form is called the “tubercular form” and is distinguished by horrible swellings of loose skin which becomes discolored . . . The amount of pain varied, some suffered much, while others did not complain at all. . . . Victims among the poorer classes of Korea often had a very difficult time, for they were deserted by their mates and their families. They were unable to make a living, so turned to begging, thus spreading the disease. Un-cared for, they became victims of other diseases so that their appearance often seemed hardly human (Talmage 1947: 57-58).

The lepers, who received treatments of these missionaries, had the chance to restore their dignity and humanity. They had been living for a long time without proper care. In order to survive for their day-to-day living, they were very much competitive and sometimes violent to get food through begging. This kind of violence was repeated as they were admitted in the leper town. Fighting and yelling among the lepers were frequent. Certain measures to resolve this situation were urgently necessary. Therefore, Talmage and Shepping tried to reduce times of conflicts among the lepers by letting them study Korean. The text was the Korean Bible. The result was amazing: lepers were transformed to become genuine human beings through the light of the gospel. One leper testified the function of Christian religion:

[Many lepers have a secret to overcome their hardships.] It was the Christian faith. An old leper patient named Park says, "I have become a believer and live with the belief that after I die, I will go to heaven and enjoy eternal life. This faith has functioned as a source of sustaining his life continually. [Since then,] memorizing the Bible everyday has become his daily life (Kang 2013: 63).

At the same time, Talmage selected several sincere Christians to be ordained as elders of the church for the lepers. These elders became helpers for maintaining the hospital and the church as well. Talmage wrote:

Some of the first lepers taken care of by our missionaries became very finer Christian; indeed, I have never known any finer Christians than some of the elders who were elected by the leper church and whom I ordained. One, especially, Elder Kim, was a wonderful executive and stern disciplinarian and another, Elder Ri, was a marvelous Bible student. In the course of the ten years during which I had charge of the leper church, it was a great joy to work with these men and with the hundreds of men and women who were baptized. . . . Mainly through the efforts of Miss Shepping, most of the women learned to read, using the Bible as the text book. Then as Christ manifested Himself to them, the quarreling ceased and the joy of Christian fellowship took its place (Talmage 2003: 127).

In 1927, due to the rapid growing numbers of lepers, the leper town had to move to Yulchon, a small town near Yocheon located in the southwestern tip of South Korea. Dr. Wilson gave up his chief position of *Jejung* hospital and volunteered in building a new leper town with a leper hospital; Talmage resigned from the position of their pastor, although he continually served them as a fundraising and administrative helper. He had to stay in Damyang and Gwangju to help the local churches and the Bible School.

To reduce financial problems associated with the new leper town project, Dr. Wilson disciplined the lepers “to do almost everything needed with the plant. The nurses, the farmers, the carpenters, the masons, the school teachers, the tailor, the porters were all lepers” (Talmage 2003: 129). Talmage saw the effectiveness of the Christian co-working to maintain the self-government in the town. Through careful discipline, the lepers “achieved world-wide distinction for efficiency,” as Talmage explained. (Talmage 2003: 129). He further said: “I have been amazed at the high standard of brotherhood, honesty, diligence, truthfulness, and decency.” (Talmage 2003: 129)

V. INFLUENCE OF TALMAGE ON HIS CHILDREN

John Edward Talmage

John Talmage, the second child of Talmage, was one of the key persons in founding Hannam University located in Daejeon. After liberation from Japan, Talmage purchased a considerable land in Daejeon to build a college. Daejeon is situated in the middle of South Korea so that any student who was not able to study in Seoul, the capital city of South Korea, can come to get his or her education in Daejeon. This is an ideal place to provide educational opportunity to local students, as most Southern Presbyterian missionaries in Korea agreed. However, the plan to build a college had to be postponed due to the Korean War. After the war, Talmage, his son John, and William A. Linton worked together to complete the previous plan. Linton became the first President of Daejeon College in 1956. John succeeded Linton by becoming the second President in 1960. The college started with eighty two students. In 1985, the college became Hannam University. Currently it has seven colleges and six graduate schools, providing education for over 14,500 students.

Mariella and Janet Talmage

Mariella Talmage, the seventh and youngest child of Talmage, served as a chief nurse at Jesus Hospital in North Jeolla Province until her marriage. She graduated from nursing school earlier than her older sister Janet and began working in Jeonju, South Korea. She was born in February 1923 in Gwangju, did her nursing practice at the University of Queens and the University of Virginia, and returned to Korea in August 1948 after receiving a Bachelor's degree in nursing. She also received a missionary education run by the Southern Presbyterian denomination before coming to Korea. During the Korean War, Jesus Hospital was very crowded with patients from Jeonju and refugees from Seoul and other parts of the country. Mariella said:

Our hospital was overwhelmed. One room in the hospital was cleared out for six patients. They kept coming, so we had to open up the nursing school. We found some empty iron cots with no mattresses. Then, we went to market and got the straw bags Koreans put rice in, and put them on the beds. . . . I remember a brother and sister who had smallpox. They had sores on the bottom of their feet and could hardly walk. I carried the little girl around so she did not have to walk on her sore feet . . . All patients had to use the outdoor toilet. We surely would not have passed modern health inspections. Dysentery was a typical refugee camp disease we treated. (Provost 2014: 106-07)

During this time, Mariella unexpectedly learned how to take care of difficult young babies. A female patient suddenly died after being hospitalized in the hospital, leaving a little boy behind. A Korean nurse took him to her

house at night and brought him to the hospital, as there was no one to take care of the baby during the day. The baby cried all day long and, it was very difficult for the hospital staff to endure. Mariella decided to train the baby by telling all nurses and patients in the hospital not to hug him no matter how much he cried. The baby kept crying, but as no one showed any interest in him, his crying decreased as time went on. In this way, the baby gradually became a happy child who slept for more than seven hours a day without crying. (Provost 2014: 112) From this experience, Mariella grew confident in the idea of opening an infant nursery which rapidly grew, having many babies in October 1951. (Provost 2014: 113)

Janet, the fourth child of Talmage, studied nursing at George Washington University. After earning her Bachelor's degree, she returned to Korea and succeeded her younger sister Mariella as the head nurse at Jesus Hospital. She met Frank Keller, a pediatrician, and married him. Her husband died suddenly when their only son Frankie was only seven years old. Despite the sad circumstance, Janet pulled herself together and continued to train the junior nurses at Jesus Hospital and nursing students of the Jeonju Nursing College. After retirement from Jesus Hospital, she spent the rest of her life in the Black Mountain and Hendersonville. She died in 2000. (Provost 2014: 246)

Mariella and Raymond Provost

Mariella married Raymond Provost, an English teacher of Yeonsei University, in 1952. The couple moved to Daegu where they started to help young boys and girls who were mostly orphans. The Korean War left many children without their parents, and these children needed help to survive. In most cases, orphans visited from house to house to get food, and slept in isolated hills and streets. They became beggars, roaming here and there without life direction or hope for the future. With the support of World Vision, the couple began to visit the places of beggars and took the orphans to reliable orphanages to be cared for. It may be helpful to capture the nature of their services by presenting two orphans as examples.

First, Pastor Cho Dong-sung. Cho, an orphan who came to South Korea to escape the Korean War at the age of eleven, spent eighteen months begging for his life in the South and settled in an orphanage run by a local church in Daegu. He met Mariella and Raymond who visited this orphanage, and, with the help of the couple, he finished middle and high school. The couple helped him to study theology in the United States. Cho returned to Korea and was ordained as a pastor and began to help orphans who had had experiences similar to his own. (Provost 2014: 146-47)

Second, there was Pastor Park Gab-yong, who was born in a mountain village in Korea. His mother died when he was very young. His father soon remarried. Park was blinded by smallpox and his step-mother disliked him. His new mother convinced his father to take him to the city and leave the boy there, calling him useless. His father did so, abandoning the child in a remote place of Jeonju. He was discovered by a policeman and was sent to an orphanage, where Park met Mariella and Raymond. The couple taught him how to sing a hymn: "Jesus Loves Me." It was the greatest moment in his life, as he realized for the first time that there is someone who loves him. Park began to develop his Christian faith, listening to the gospel messages and singing hymns in a local church. His Christian activities became the sources of joy and happiness.

Mariella and Raymond sent Park to a special school for blinds. There Park learned how to read and write using braille texts. Later on, Park attended a seminary by the guidance of the couple, who also introduced a healthy and faithful lady to Park in order to establish a family. With the help of his wife, Park could gather enough blind people to found a local church for the blind. On visiting the church, Mariella said: "It was a moving experience for me to see Pak preaching from his Braille notes; listening to the choir who sang Braille Hymnals; and watching blind deacons pick up the offering. My mind kept back to how God had given so many through a little boy who had been abandoned by his parents." (Provost 2014: 150)

Another important contribution of Mariella and Raymond was reconstruction of a high school in Gyeongju. In 1960, they heard that a high school in Gyeongju was about to close down due to financial insufficiency and lack of students. Upon hearing this sad news, Raymond decided to help the school to be restructured as a normal high school. He sent letters of prayer request regarding this school to his home Christians in the United States and received \$1,000 from a Presbyterian Church in San Diego, California. (Provost: 158) His Korean Christian friends, notably the pastors of Gyeongdong Presbytery of the Presbyterian Tonghab denomination, assisted him in fund raising activities. (Provost: 160-61) When the school was opened in October 1960 under the new name, *Munhwa* High School, two hundred fifty students registered. Among them, over fifty students were orphans who had been supported by Mariella and Raymond throughout the Kyungsang Province. Raymond served the school as Principal for five years, making it one of the best high schools in Gyeongju. He handed the school over to Korean Principal Choi Young-nae and returned to America in 1965. The Korean government recognized his educational contribution by granting him the *Moran* Order of National Merit on September 29, 1982. (Provost 2014: 3)

VI. CONCLUSION

Talmage came to Korea in 1910 and faithfully worked with his fellow missionaries and Korean co-workers, leaving indelible impact on Gwanghu and South Jeolla Province. We have looked at these influences from the perspective of healthy mission approach. In what way are his approaches healthy? The answer to this question is provided in a summary below.

Healthy Spiritual Ministry

Talmage and his three children introduced their Christian faith to Koreans. The essence of their faith is summed up in one sentence: "Love God and love neighbor." Talmage saw that, because of Japanese imperial policies, his belief in loving neighbor was not actualized in Korea.

Therefore, the local churches of Damyang and Sun-dam Bible School resisted against the Japanese emperor worship under the direction of Talmage. Consequently, many pastors and students of Talmage were imprisoned; yet, they did not surrender their faith to the destructive forces of the Japanese imperialism. During the Korean War, Talmage's Korean Christian leaders maintained their faith against the communist atheism. As discussed earlier, Talmage and his co-workers were fruitful in cultivating and enlightening a better humanity by planting democratic ideals of human freedom and equality.

Healthy Educational Ministry

Talmage saw that the general educational environment in Korea was very poor. When a baby girl was born, both the mother and the girl were treated poorly. Furthermore, there was a lack of equal opportunities for educating women. The educational situation of young boys was also poor. Some boys from wealthy families received *Seodang* education, the traditional Korean education for boys through learning Chinese classics; however, children from poor families could not receive this benefit. Talmage and his three children tried very hard to change this situation. Mariella and Raymond took care of innumerable orphans during the Korean War. The ministry of this couple was a beautiful team ministry, transcending their denominational difference. Mariella belonged to the American Southern Presbyterian Mission and Raymond belonged to the American Northern Presbyterian Mission. They overcame this difference. Moreover, their team ministry was an encouragement to the people of East and West in Korea. Traditionally, the eastern people of Daegu and the Kyongsang Province had not been friendly to the Western people of the Honam Province, including Gwangju and Damyang. This was because of the long history of conflicts between these two people. In the seventh century, the Honam people was conquered by the Kyongsang people, who united different kingdoms into one in Korea. Since then certain implicit and explicit hatred against each other from these provinces had become a general norm. Mariella was born in Gwangju, a major city in Honam Province; therefore, she belonged to the people of Honam. Nevertheless, she worked peacefully and fruitfully in the Kyongsang Province without having any conflict. Albeit small-scale and symbolic, her work was a meaningful reconciliation between these two groups.

Healthy Medical Ministry

Although Talmage was not a medical doctor, he served many Koreans as a spiritual doctor, counseling countless patients including lepers. He had a close relationship with the medical missionaries, notably Dr. Wilson and Miss Shepping. In the times of need, Talmage worked together with them to make their cooperation as effective as possible.

Talmage's two daughters returned to Korea after attaining nursing degrees in the United States, and served as the head nurses at Jesus Hospital in Jeonju. They served countless patients during and after the Korean War. Definitely, their medical works were not always superior to Korean herbal remedies, such as acupuncture, moxibustion, and so on. Yet, it is true that the use of Western medical treatments, such as surgery and X-ray, proved to be very useful in treating tuberculosis and other diseases. Western medical methods used by the missionaries saved many Korean lives. It would be fair to say that Western medicine's entry into the Korean society through missionaries started to be respected as a complementary element that can exist simultaneously with Oriental medicine.

Other Aspects of Talmage's Healthy Ministry

First, there is the social element: rather than working alone almost all the time, Talmage focused on co-working as a team. He was never tired of co-working with his Korean Christian leaders, who were mostly his former students. He respected them without hurting their selfhood. This way of social contact was a healthy aspect of a horizontal democratic culture. This new culture was quite different from the traditional Confucian social order, which is generally vertical.

In addition, Talmage and his three children helped many poor Korean students to be raised as leaders of the Korean society through education. The purpose was not to exercise any political authority over other people, but to serve others in humility, kindness, and honesty. Second, there is the economic element: one of the biggest reasons to lose one's self-esteem is economic dependence on others. Therefore, the Korean popular proverb goes: "Money makes a ghost." Living in financial strait reduces life's vitality and increases stress. Talmage and his fellow missionaries took this economic issue seriously and made a great effort to economically foster Korean independence. Almost all students of *Sungil* and Sun-dam Bible School were strongly encouraged to work and study at the same time in order to achieve and maintain their economic independence. Dr. Wilson and Talmage extended this economic independence program to the leper hospital so that even the lepers could exercise their economic independence with pride and dignity.

Overall Assessment of Talmage's Ministry

What can we learn from Talmage? Viewing his entire life and ministry, a short phrase, "not success, but fruit" may be applied to him. Success can be understood as a process that maximizes the external effect. Wealth, honor, fame, and authority may be measurements of success. However, Talmage and his three children never tried to be successful in these aspects. Instead, they attempted to be fruitful in their works. They led a humble life by respecting the Koreans whom they met. They touched the untouchable lepers; they cared after abandoned children who became orphans. Many young Koreans, who were denied to be loved by their parents and relatives, were accepted as lovely friends of Talmage's family. Many of them had the opportunity to receive proper education and became leaders themselves. They, in turn, were ready to serve fellow Koreans who had similar social and economic problems. In short, Talmage demonstrated a type of holistic mission approach, paying a special attention to the three mission fields—spiritual, mental, and physical—in Korea.

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