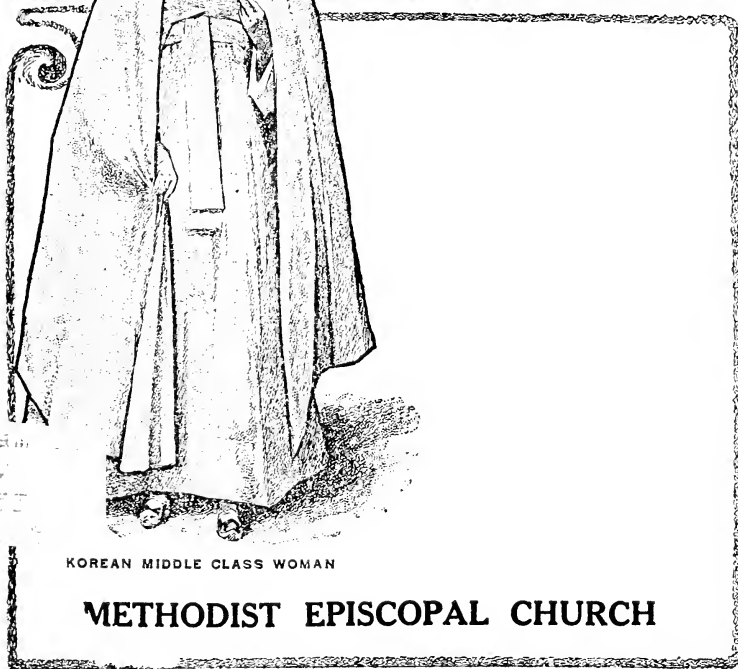


MAIN GATE TO THE PALACE AT SEOUL



KOREAN MIDDLE CLASS WOMAN

METHODIST EPISCOPAL CHURCH



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BISHOP MOORE AND MISSIONARIES OF KOREA MISSION, ANNUAL MEETING, 1903

THE KOREA MISSION OF THE
METHODIST EPISCOPAL
CHURCH

By

THE REV. HENRY G. APPENZELLER, M.A.

SUPPLEMENTARY CHAPTER

By

THE REV. GEORGE HEBER JONES

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KOREA MISSION

I. PHYSICAL FEATURES AND GOVERNMENT

Korea, or Great Han, is a small country in the eastern part of Asia. Situated between Japan and China, its geographical position is important. The country, a peninsula,

Position and Coast Line lies between the parallels of $34^{\circ} 17'$ and 43° north latitude, and is, roughly speaking, about 600 miles in length from north to south and 135 miles in width from east to west. Its greatest width is at the north. It has 1,740 miles of shore line and some good harbors. The east coast is steep and rocky. The tide rises and falls from one to two feet only. The west coast is level, and the tide rises and falls from twenty-six to thirty-eight feet.

In area Korea contains about 80,000 square miles, being somewhat smaller than New York and Pennsylvania combined. It touches Russian territory on the northeast for eleven miles. The Tumen, a shallow stream, separates Korea from Russia on the east, and the Yalu, a swift stream, separates her from China on the west. Both rivers have their sources in the sacred mountain Paik-tu-san (Ever

Area, Rivers, and Mountains White Head Peak), an extinct volcano 8,000 feet high. In the crater, at a depth of a hundred feet or more, is a lake of great depth and of surpassing beauty. The country is hilly throughout, having been likened unto the sea in a fierce gale. A mountain range runs nearly parallel to the eastern coast and forms the backbone of the country. A few of the highest peaks reach an altitude of 5,000 feet, but the majority do not exceed 4,000 feet. The most famous of all the mountains in Korea are the Diamond Mountains in the province of

Kang-Won, "a region containing exquisite mountain and sylvan scenery," to quote the gifted author of *Korea and Her Neighbors*, who made an extensive visit to them. There are no plains worthy the name, and no lakes at all. There are no long rivers, and besides the two mentioned above, we may name the Tai-tong, on whose beautiful banks stands Pyeng-yang, the most important city in



THE NEIGHBORHOOD WELL

northern Korea; the Han, which flows within a few miles of Seoul and empties its flood into the Yellow Sea, sixty miles below the capital, and the Nak-tong, in the southern part, providing water for the extensive and productive rice fields of North and South Kyeng-Sang provinces.

The climate varies from tropic heat in the south to

severe cold in the distant north. In the extreme south there is little or no snow, while in the valleys and mountains of the far north the ground is covered with snow and ice from three to four months. In Seoul, situated between the parallels of 37° and 38° north latitude, the thermometer goes down as low as zero, but only for a few days. For a month or six weeks residents of the capital boast of good, crisp winter weather. In the fall, as the days shorten, the cold slowly and steadily tightens its grip until the extreme point is reached in January. A cloudless sky and a clear sun go far to give a Korean winter the reputation for being "absolutely superb." The "early rains" are in March or April, and the "latter rains" in July and August, when at times the windows of heaven seem to be open and the rain descends in torrents.

Climate

Korea is an empire with a population of about twelve millions, and is known by its people as Great Han. There are thirteen gubernatorial and three hundred and sixty-four magisterial districts. The emperor rules as absolute monarch, and the system of government is patriarchal. The emperor is father, or head; the official class, the oldest sons; the remaining sons and daughters, that is, the common people, are the ones to be ruled. The emperor rules by virtue of a right from heaven, and he can never do wrong. There may be corruption in the several departments; there may be petty or heavy oppression of the people; there may be misgovernment everywhere, but these are one and all attributed to the officials who neglect or refuse to carry out the benevolent laws promulgated by their gracious master. I have heard of and read most scathing denunciations of rapacious and unscrupulous officials, but never an unkind word or even an implied censure of the conduct or rule of their sovereign. "The king can never do wrong, and he who says the king has not done well is to be treated as an enemy." This tenet is believed by patrician and plebeian alike and governs political utterance and action in the empire to-day. The family, not the individual, is the unit in Korea. The father is responsible for the conduct of his family. A prodigal son, an over-ambitious office seeker, may waste the resources of the

Form of Government

family, but the father, the representative head, must make good the losses sustained.

His majesty the emperor belongs to the ruling or Ye dynasty, which came into power in 1392. The emperor, whom I have seen in audiences accorded at various times, was born in 1851; chosen king in 1864; married in 1886 to



TEMPLE WHERE THE EMPEROR WORSHIPS

Princess Min. He is somewhat beyond fifty years of age, and has reigned about forty years. He is, as compared with the ordinary Korean, rather under size,

The Emperor

being about five feet three or four inches high. His face is handsome; when composed, the expression is somewhat inanimate, but when engaged in conversation it brightens into a kindly and pleasing smile. His voice is pleasant, well modulated, and he speaks

rapidly, readily, and distinctly. In talking he is vivacious and speaks with nervous energy.

His majesty has always been very accessible to foreigners. Many audiences have been extended not only to the diplomatic representatives, on his birthdays and other national holidays or birthdays, but also to unofficial residents and distinguished visitors to the capital. But little ceremony is required at these audiences, and his majesty is affable and unceremonious, always kindly addressing more or less conversation to each person admitted.

The emperor, like most of his subjects, is a Confucianist, but in the strict sense of the term there is no state or national religion. Toleration in religious matters has marked

Spirit of
Toleration

his reign. The persecution of the Catholics in 1866 was carried on during the regency of his father, the national grand duke or Tai Wun Kun, and before the present ruler assumed full control. On the occasion of the audience accorded to our own Bishop Ninde in the early part of 1895, his majesty not only expressed his appreciation of the good work done by the "teachers," as he terms the missionaries, but uttered those memorable words which the church cannot and must not be permitted to forget, "Send more teachers."



TAI WUN KUN

Father of the Emperor of Korea

Seoul (pronounced Soul) means capital, that is, the residence of the ruler. It is the largest city in the empire, is situated three miles from the Han River, and twenty-five miles from Chemulpo, the port, and has a population of about 200,000. It was founded in 1395 in the third year of the reign of the founder of the present dynasty, when he discarded Song-do, the capital of the last dynasty, for a more favorable site. It is a walled city.

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Capital

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The wall, we are told by the chroniclers, is 9,975 yards, or nearly six miles long, forty-two feet high, pierced by eight massive gates, and was built in nine months, no less than 198,000 men taking part in its construction. Seoul is pleasantly situated between the mountain peaks of Pouk-



CARRYING THE BABY

han on the north and Namsan on the south. The city wall climbs the most precipitous ridges; the views from it, both within and without the city, are varied and extensive. The imperial palaces with their imposing audience halls, spacious grounds, and beautiful trees are in marked contrast with the straw huts of the humble subjects. The main streets leading from the principal gates are fifty-six feet wide, and form the great thoroughfares of travel and traffic. Electric cars, pack ponies, officials in sedan chairs, departmental clerks in jinrikishas, common people on foot, foreigners on bicycles, coolies with heavy burdens on their jiggies (pack frames), women with bundles of clothing on their heads, small boys going to or returning from school or on errands for parents or employers fill the streets all day long. Seoul is known as the city of 3,000 officials,

that being the number of men required to administer public affairs in the capital, while 800 suffice for the rest of the country.

As in Italy all the roads lead to Rome, so in Korea everything leads to Seoul, and everybody longs to go to

Seoul. As the emperor and his cabinet reside here, Seoul naturally does the thinking for the whole people. What Seoul does, what Seoul thinks, the country does and thinks.

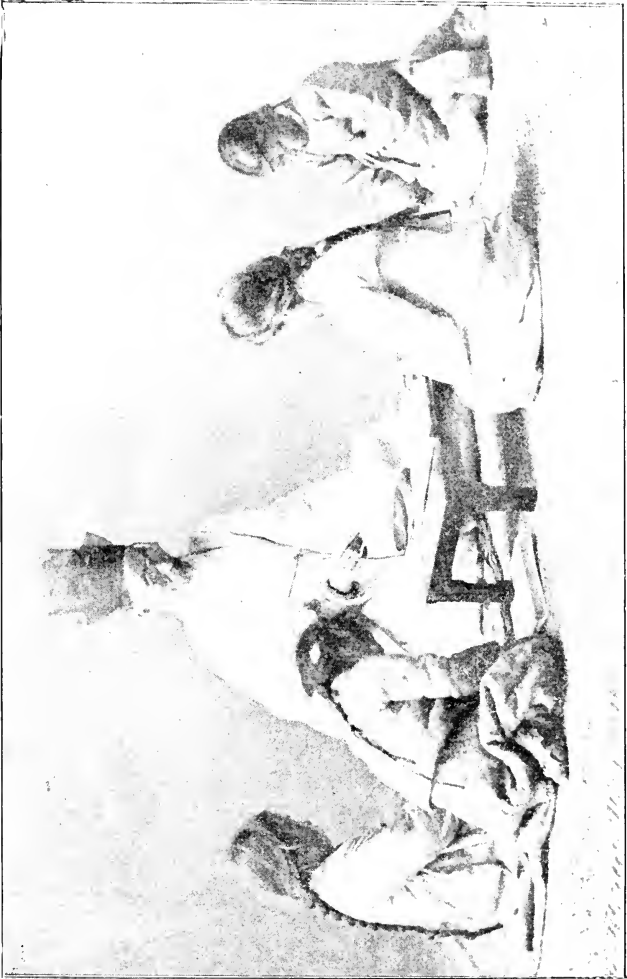
Molds Shortly after the close of the war between Japan and
Public China, when the progressive spirit was ascendant, I
Thought suggested to an intelligent Christian in Pyeng-yang that the initiative in a certain reform movement might be taken by them. His answer was characteristic as showing the mental attitude of the country people: "Seoul must take the lead, and we will follow."

The same feeling is forcibly illustrated in the example given in one of the reports read at an Annual Meeting of our Mission. The literati of Kyo-dong Island, when they met to offer the semiannual sacrifice at the temple of Confucius, were much excited at the Methodist Christian attempting to come among them. They determined to run him off the island. To this end they appointed a committee to wait on the prefect and call his attention to the Christian, and petition that the intruder be cast out. The answer of the prefect was that the Christians have built churches beside the very palace in Seoul, showing that his majesty the emperor is pleased to have them among his people. If the Christians have the right to dwell in Seoul and carry on their work, it is folly to attempt to drive them out of a third-grade prefecture. No further interference was attempted.

The objective of Christian effort should be to take the capital for the Lord Jesus Christ. Everything—commercial, educational, official—centers and culminates in Seoul. Spiritual and active churches, strong schools, and well-equipped hospitals are of supreme importance in the largest and most influential city of the empire. Success here means success everywhere.

II. NATIVE RELIGIONS

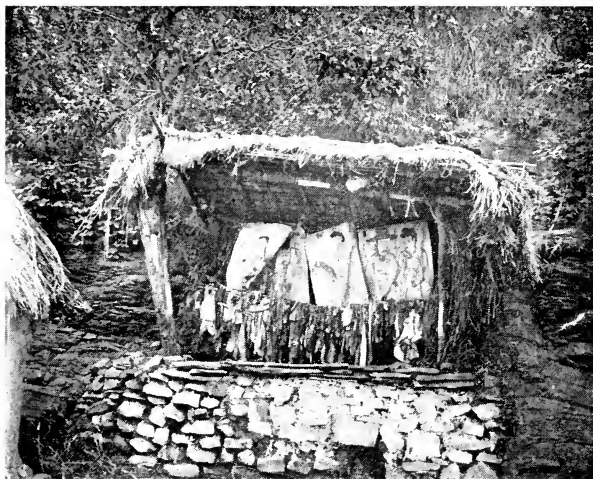
The visitor to Korea at first fails to see any visible signs of religious life among the people. Naturally and properly he looks for this manifestation in Seoul. But there is nothing in the capital that looks like a temple; aside from the temple to the god of war outside the south gate, there is little or nothing to attract the atten-



NATIVE SCHOOL

First
Impression
Misleading

tion of the casual observer. He is apt to jump to the conclusion, as has been done, that here is a people without a religion, a conclusion both hasty and unwarranted. He has failed to see in the back yard of the better-class houses a small building detached from the rest and kept in better repair. This is the ancestral tablet house, containing wooden tablets in the shape of a cross of the last four generations of the family. This house is visited on the anniversary of the death of the father or mother, and during the



WAYSIDE SPIRIT HOUSE

twenty-seven months, the period of greater mourning, wailings, prostrations, and sacrifices are here observed on the first and fifteenth of each month. He did not notice the small stake in the yard around which straw is wrapped, and capped with a discarded sandal, and a small piece of white paper with a sentiment on it to act as a charm. This stake represents a form of fetichism and is placed there to the honor of the god of site, whose good will is assured by proper obedience and sacrifices.

He saw a heap of stones at the top of high passes, rude shrines containing bright pictures of mythical beings, large distorted trees with bits of rags and old shoes tied to the limbs and stones thrown at the base; he saw passers-by bow to, and sometimes spit at, these trees; he noticed rows of grotesque figures on the ridgepoles of imperial buildings, government buildings, and on the roofs of the city gates. He watched blind men, sorcerers, feeling their way along the

Signs of
Shamanism



MISSION PARSONAGE AT SEOUL
First house of foreign architecture erected in Korea

street with a long staff to the house of some high official, to cast out, by means of wand and divining tortoise box, some foul spirit that brought misfortune or serious illness to the family; or perchance he may be on a more congenial mission of selecting a lucky day for the nuptials of two high contracting parties. The visitor heard, before he reached Seoul, beating drums and clanging cymbals; he saw costly and elaborate offerings of wine and fruit; he looked upon the sorceress who, with whirling dance

in the midst of the anxious inmates of the house, and an indifferent, gaping crowd outside, essayed to cast out the spirit that brought the disaster to the home—all these things are external manifestations of the cult known as Shamanism. It busies itself with securing and retaining the good will of innumerable spirits that have their abode in earth and sky, in umbrageous tree by the roadside and in peaceful agricultural valley, in tiled roof of the patrician, and in the straw thatch of the humble peasant.

Now turn from the main road; follow yonder man in grass cloth, shaven head, beehive-shaped hat, rosary around his neck, and staff in hand. He bows low and speaks pleasantly to acquaintances. He climbs the mountain path, descends a ravine, and finally comes to several large buildings in a shady retreat or in a mountain fortress. The man is a Buddhist priest, and the buildings are a Buddhist temple.

Buddhism was introduced from China in 371 A. D. It has had its seasons of influence and its periods of decline; of favor at court and with common people; of large and prosperous monasteries and of neglected and ruined temples. There were times when monks filled civil and military positions; many had families, and the inventor of the twenty-five letters of the Korean alphabet—Sul-chong—was a son of an eminent Buddhist priest. They meddled in politics, which was one of the leading causes of the downfall of the last dynasty more than 500 years ago, and of their rigid exclusion from Seoul for more than five centuries.

In ancient times, so the classics tell us, there lived a king in India whose name was Paruri. Visiting Buddha, he said: "My kingdom is small, and for several years has been ravaged by pestilence. Grain is scarce, the people are weary, and I am never at ease. The treasury of the law is deep and wide. I have not had the ability to cultivate my conduct, but I now wish to understand the law, even to the minutest part." To this Buddha replied: "Ah, what a great king! If you wish all your doubts and perplexities to be destroyed, string up suitably 108 beads. Keep them continually with you, and with your heart and mind reverently chant, Hail, Buddha! Hail, Dharma! Hail, Sangha! Then slowly take the beads

one by one until by degrees you will have counted ten and twenty. After you have been able to count twenty myriads you will be tranquil, not disturbed in either mind or body, and there will be complete destruction of all evil desires in your heart. At the end of time, when you descend (that is, die) to be born in Yama (the heaven of good time), if you are able to recite the rosary 100 myriad times you will avoid the 108 places (that is, attain Nirvana), and will attain to the great fruit of everlasting bliss." The king said, "I will receive this law."

Korea has "received this law." The priests in their temples in the mountain retreats form processions, chant the virtue of Buddha, bow before the expressionless image, present offerings of the fruits of the ground, burn incense, make numerous and humble prostrations, count the rosary, and drone over their prayers, *Om mahni padmi hum*, "Hail, thou jewel in the Lotus." This is Buddhism in action.

Confucianism is a system of ethics. It is not a religion; it teaches nothing of a man's duty to a higher being. It is true that a vast difference is recognized between the

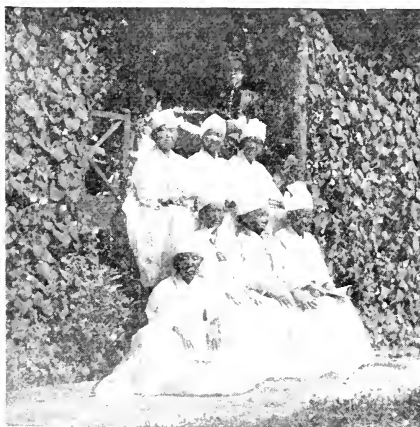
Confucianism "superior man" and the ordinary mortal, but no explanation for the difference is offered.

Confucianism has given to the Korean his "conception of duty and his standard of morality." My personal friend and fellow-worker of the Methodist Episcopal Church, South, the Hon. T. H. Yun, a man of ability and undoubted patriotism, in an article published several years ago, maintains that "Confucianism is agnostic; that it makes no clear distinction between things mental and things moral, that it knows no higher ideal than man; that in trying to make men keep the impossible doctrine of the mean, it makes them mean, narrow, calculating, revengeful, ever ready with spacious excuses and never given to generous adventures." Confucianism degrades woman by classifying her with menials and slaves, and by making her virtuous in proportion to her stupidity. Mr. Yun thinks that "a system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of woman, cannot be pronounced good. If other countries can make a better use of it Korea is or ought to be willing enough to part with it." Christian missions, by

teaching a purer, holier, and better system, are helping Korea to get rid of this baneful system of ethics.

Shamanism, Buddhism, and Confucianism are the three religions in Korea to-day. They have had undisputed sway over the hearts and minds of the people, and what is the result? Superstitions of the grossest forms; licentiousness and immorality universal; corruption and oppression everywhere. From the hour of his birth until the spirit leaves the body the Korean is surrounded and tormented by the innumerable spirits with which Shamanism fills the air and Buddhism his mind. Poverty is general. Woman is held in low esteem,

Results
of False
Faiths



GROUP OF CHRISTIAN GRANDMOTHERS

life and property are insecure, and political intrigue of every form is practiced. A bishop of our church, while on an episcopal tour here, saw the dilapidated and wretched condition of the mud and straw huts, beheld the low condition of the people, and said they are "the heel of humanity." And yet Korea is a well-watered country; her valleys yield abundant crops of excellent rice; her plains, even under the indifferent cultivation of the average husbandman, yield good returns.

III. METHODIST EPISCOPAL MISSION

**Opening
of the
Work** We begin with our own church. The honor of proposing the opening of mission work in Korea belongs to the Rev. John F. Goucher, D.D., of Baltimore. In 1883 he was traveling across the continent and met the first Korean embassy on its way to Washington. He made the acquaintance of the members, chief of whom was Prince Min Yong Ik. He became interested in the story they told of themselves and their country, and invited them to visit him at his home. But his interest did not end there. He wrote to the superintendent of the Japan Mission, the Rev. R. S. Maclay, D.D., requesting him to visit Korea to "spy out the land," and judge of the possibilities for Christian work. This was in 1883, and in June, the next year, Dr. Maclay, accompanied by Mrs. Maclay, visited Korea. They were made welcome at the United States Legation in Seoul by Minister Foote and his wife. A paper setting forth the desires and object of Christian missionaries was sent to the king, and assurance was given that mission work might be opened, and that medical and educational work would be especially acceptable. Dr. Maclay was thus able to make a favorable report. Dr. Goucher in the meantime made a special donation to the Missionary Society of \$2,000, so that the Board had, with the appropriation made in 1883, \$5,000 at its disposition to open work in the Hermit Nation.

**First
Missionaries** The way was now open, and toward the close of 1884 William B. Seranton, M.D., and the Rev. H. G. Appenzeller were appointed the first missionaries. At the very time when Dr. Seranton was ordained in New York, the *emcute* on December 4 took place in Seoul; the leaders of the progressive party were not only driven from power, but from the country as well. The missionaries, ignorant of the full import of these changes, continued their preparations to leave their homes. They sailed from San Francisco February 3, 1885, arrived in Japan and counseled with Dr. Maclay and the friends there. It was a time of anxiety. The greatest uneasiness and uncertainty prevailed about Korea. Japanese and Chinese troops in Seoul had come into collision;

high Korean officials of both progressive and conservative parties had been killed, and the royal palace itself assaulted. After tarrying a month in Japan it was deemed advisable for the missionary party to divide, and the preacher and his wife went on ahead. They arrived safely at Chemulpo on Easter Sunday, the 5th of April. Dr. Seranton arrived a month later, and went on to Seoul, where he arrived May 3.

Pioneer Problems In the capital the mission was located in the western part of the city by the purchase of real estate. There was much to do and little with which to do it. Native houses had to be repaired or "made over," as a room eight feet square was not thought sufficiently large; the language had to be studied; dispensary and hospital opened; school had to be begun. There were no



MUCHINAE CHAPEL AND PARSONAGE NEAR SEOUL

books and tracts available. The missionaries had to make their tools before they could begin their work. They went out to gain converts to Christ, but, as everywhere else, they found that the language had to be acquired before they could do much with the people. Dr. Seranton "opened" medical work by treating in his own home the first sick man who came seeking relief, and the teacher gave instruction, thus "opening" school to the first pupils who came to him. It was the day of beginnings, of small things, but the missionaries were unspeakably happy in being in the country and in taking these first steps of the

great work of evangelizing the millions in this land. The first Annual Meeting was held in August, 1885.

Woman's Work The Woman's Foreign Missionary Society sent Mrs. M. F. Scranton, mother of Dr. Scranton, at the same time to Korea to begin missionary work among the women and girls. Mrs. Scranton brought to the service the most ample preparation of mind and heart, and was preëminently successful in laying broad and deep and sure the foundations. She founded Ewa School, now the foremost girls' school in the country. One of its students, Dr. Esther Kim Pak, has taken a medical course in the United States, being the first woman of Korea to receive such training, and displays remarkable ability and mental power in both medical and regular missionary work in and about Seoul.

In their early days, when there were few foreigners in the country, and the object of missionaries was unknown, or at best was but partially known, wrong impressions were inevitable, and unwarranted inferences natural. It was given out at one time that women desiring more instruction in the Bible than could be imparted at the Sunday services, might come to the school during the winter months and be taught. Some came saying they believed, but to study more might displease their friends. Would the lady, therefore, kindly "agree to keep them a long time, or even always, and by and by give them employment"? One woman felt her social rank demanded the attention of a servant; would the lady provide her with one? To such and many others the ladies felt they had no call.

First Baptism and Quarterly Conference The first baptism was administered in the summer of 1887, while on Christmas following the first sermon in Korean ever preached by a Methodist preacher was preached from the text, "Thou shalt call his name Jesus, for he shall save his people from their sins." It is believed that the gracious success given to the Mission is due to the faithful preaching of the doctrine taught in this verse. Two years later, that is, in 1889, the first Quarterly Conference was organized, so that in less than five years from the date of entrance Methodism had a foothold in Seoul.

With a foothold in the capital the missionaries were not content. In 1886 Dr. Scranton made an overland trip from Seoul to Won-san, the northeastern port, a distance of 150 miles. The next year Mr. Appenzeller

New Centers.
Pyeng-yang

visited Pyeng-yang, the largest and most important city in northern Korea. It was founded by a fugitive Chinese statesman who came over with five thousand followers in the days when David was king at Jerusalem. His name is Kija, and he is regarded as the founder of Korean civilization. His well is still at Pyeng-yang, and on a high hill to the north



PYENG-YANG GIRLS' SCHOOL

of the city is his tomb. Pyeng-yang is the second city in the empire. It had a population of between 75,000 and 80,000 inhabitants; its people are free and independent, full of energy and spirit. The writer, who was the first missionary to visit the city, was deeply impressed with its strength. In 1888 the city was visited and some

William
J. Hall

Christian work attempted. Other members of the mission made occasional visits, but it was not until 1892 that a man was appointed there. This man was William J. Hall, M.D. He located in the city, secured property, healed the sick, won the good will of some and succeeded in gaining the ill will of others. These

were the means of imprisoning and torturing one of our native workers. Dr. Hall labored earnestly for two years. Immediately after the great battle between the Japanese and Chinese armies here in September, 1894, Dr. Hall, with two missionaries of the Presbyterian Church, visited his field. The little company of believers was most glad to see him, and it rejoiced his heart to find them so faithful and firm "under such trying circumstances—true heroes for Christ." He writes: "My patients are increasing daily. I have several cases of gunshot wounds. I use my bamboo cot for a stretcher, and our Christians are the ambulance staff." He baptized three



FIRST NATIVE DISTRICT CONFERENCE IN KOREA

men and a boy the last Sunday he was in the city. On the journey back to Seoul he contracted typhus fever, and he reached home but to die. But E. Douglas Follwell, M.D., followed and took up the work, and the Rev. W. A. Noble has also labored in this field as missionary and presiding elder of the North Korea District.

While missionaries were turning their attention to the north of Korea, they could not overlook Chemulpo, for, being the port of Seoul, they "must needs go through" it on their way to the capital. Chemulpo is the most important open port in the country. In 1882, when the

treaty was signed there, it had a few fishermen's huts; now it is a cosmopolitan center, Japanese, Chinese, Europeans, and Koreans being found there in large numbers.

Chemulpo The Korean portion of the town has a population of
and about 15,000, and it is at once composed of the
Kanghwa best and worst elements in the empire. The super-
intendant of the Mission, recognizing the strategical importance of the place, secured a foothold, and in 1889 located a native worker there. In 1891 a chapel



PYENG-YANG HATS

was built, and in 1892 the Rev. George Heber Jones began his labors there and in the island of Kanghwa, which he once described as "a Methodist preacher's paradise."

Won-san, the northeastern port, was early visited, but could not be occupied until 1892, when W. B. McGill, M.D., moved there. For nearly ten years he healed the sick, traveled the country for miles and miles

Won-san around, teaching the people, selling Scriptures and tracts by the thousands, winning for himself the enviable reputation as one of the most successful distributors

of Christian literature in the country. In order to conserve our own energy and promote the interest of our common Methodism, the Mission recommended the transference of this station to the Mission of the Methodist Episcopal Church, South. This was acted upon favorably in 1901, and our sister church is now intrusted with this part of our Korean field. This is our understanding of comity, or union, on the mission field.

In 1893 Dr. Scranton traveled a circuit to the south of Seoul and started several preaching places. Several years later this was enlarged, the Rev. W. C. Swearer being assigned to it. It now extends south of Seoul a hundred miles, and has been formed into the South Korea District.

Let us come back again to the capital. The handful of Christians whom we left there in 1889, at the organization of the first Quarterly Conference, has grown so that

**Later
Developments
at Seoul**

now we have three churches fully organized and doing effective work. The school in 1887 received its name, given by the king. It is *Pai Chai Hakdang*, and may be freely translated, "Hall for Rearing Useful Men." Mrs. Isabella

Bird Bishop, the famous English traveler and writer, visited Korea four times while gathering material for her book, *Korea and Her Neighbors*. She has a chapter on "Education and Foreign Trade," and after speaking of all the schools then (1897) in the capital, says of this one: "Undoubtedly the establishment which has exercised and is exercising the most powerful educational, moral, and intellectual influence in Korea is the *Pai Chai College*, so named by the king in 1887. This, which belongs to the American Methodist Episcopal Church, has had the advantage of the services of one principal for eleven years. This college is undoubtedly making a decided impression, and is giving, besides a liberal education, a measure of that broader intellectual view and deepened moral sense which may yet prove the salvation of Korea. Christian instruction is given in Korean, and attendance at chapel is compulsory." The conservative spirit, now very strong in government circles, has acted unfavorably upon the number in attendance, which is not as large as it was when Mrs. Bishop wrote. The school was never more imbued with a Christian spirit than at present, and some

of the brightest Christians and most efficient workers were converted while in school.

The Methodist Publishing House of Korea, the only Christian institution of its kind in the country, was started in 1889 as an aid to the needy students in the school. It

**Publishing
House**

has now grown beyond its first stage as an industrial department, though worthy students still find work to do. This house is already recognized as an essential factor in the evangelization of this people. The agents, the Rev. D. A. Bunker and the Rev. S. A. Beck, are pushing the interests of Christian literature; the output in Scriptures and books has already run up into millions of pages. Since 1894 a general bookstore has been maintained in the center of the city. Books in Chinese as well as in the native Enmun character are sold. Books on medicine, science, history, and geography are eagerly purchased by Koreans who as yet have not manifested any direct interest in the Christian religion. The aim is to supply good literature. The annual sales amount to over three thousand volumes.

Thus far we have spoken of outward growth of our work. A few words about the native workers are necessary, for it is truth accepted everywhere that the great and heavy part of the work of evangelizing the country must be done by its own people. Methodism is raising up in Korea a band of consecrated, earnest workers. The Epworth League among the young is training men and women for great future usefulness.

**Native
Workers**

In 1887 a young man twenty-three years of age came seeking admittance to our school in Seoul. His name was Kang Chei Hyong. He came from Quelpart, the large island south of Korea. He hoped to secure rank by passing the civil service examination, but found he was stranded financially long before he reached his goal. He was directed to the foreigners, of whom he had vague and most uncomplimentary notions, but necessity urged him thither. He was admitted to the school, and was soon found to be an apt student. He applied to the principal for help, and a Christian book was given him to be translated. He took the book, looked it over, saw its contents, in a general way, at least, and returned it to the

The Apt
Student

teacher with the remark that he would be decapitated if the government knew he had such a book in his possession. This undoubtedly represented the attitude of the people toward Christianity in these early days of our labors. It is well known that the high-class students in the Royal College, opened in 1886, drew the pencil across the word God and refused to pronounce it when they came to it in their reading. A year later Kang received baptism, proved himself a most proficient student, was given a local preacher's license, and when a missionary was located at Chemulpo he was made junior preacher on that circuit, where he labored with zeal and increasing fidelity until his death, in 1895. He died before he was thirty-one years old, but lived long enough to illustrate in his own life the transforming power of divine grace in the Korean heart.

Men
of Iron

At the Annual Meeting in 1901 Bishop Moore ordained two local preachers deacons. They are men of iron, as the name Kim implies. Both have endured with firmness and one has been tried as by fire. The first, Kim Chang Sik, is a man somewhat advanced in years. Early in the nineties he was coming to Seoul, found a string of cash in the road, picked it up, and when he met the owner a little farther on he restored it to him. The two then continued their journey to the capital. In return for the restoration of the money the man from the country was introduced by his new-found friend to a missionary, and he was given the position of gateman. In the missionary's home he saw Chinese New Testaments; his curiosity prompted examination; curiosity developed into interest. He bought one, which he read in his own room. He was convicted of sin, or, as he said, "he felt a pain in his heart." The more he read the worse the pain grew. He went to the missionary. Confession, repentance, faith, and prayer were prescribed and observed. The "pain" was taken away; he was saved



KIM CHANG SIK

from sin. The new power made him a better servant and sent him forth to tell his friends.

In 1894 he was sent to his old home in Pyeng-yang to help Dr. Hall in his work there. He went gladly, but certain "lewd fellows of the baser sort" stirred up strife and the people against the missionary and his helpers. Kim, with several others, was arrested because they were associated with the foreigner and were Christians. They were put into prison, beaten, and placed in the stocks. "Curse God and forsake the service of the foreigner, and you will be released," said the officials; but Kim, though he had been removed to the death cell, from which he had no reason to hope he would come out alive, in the same glorious spirit that was in Polycarp of old, said to his tormentors and judges: "God loves me and has forgiven me my sins; how can I curse Him? The foreigner is kind and pays my honest wages; why should I forsake him?" This noble confession was made in the courtyard before the mayor and his attendants. Orders to release the men had been sent from Seoul, and the mayor was glad to dismiss his prisoner. On his way home he was severely stoned, but he had borne faithful testimony to his Lord and Saviour, and though bruised in body he was calm in spirit.

This brave confession made an immense impression upon the people of the city. Is it any wonder that this man's preaching is believed? From that day to this, now nearly eight years, he has grown steadily in grace and efficiency. He travels a large circuit, and never skips a village or hamlet. His life and zeal are an inspiration to our church.

The second man ordained last year, Kim Ki-pom, is one of the gentlest and meekest of our Korean Christians. He lived in Chemulpo ten years ago. Church services were held by the missionary who then lived in Seoul. At the end of the year the only visible results of his labors was this man, who gave his name as a probationer.

Varied Talents He was sick, and his confession was, "Whether I recover from this sickness or not, I must do this doctrine." When the missionary went to live at Chemulpo this man received special attention, and he soon developed into a faithful disciple. In Chemulpo, in Won-

san, in the Yellow Province he is making full proof of his ministry.

There are others following; men from the literary class and men from the farm; men who have declined official promotion and pecuniary advancement in order to be free to preach the blessed gospel. They are coming up by the way of the class leader, exhorter, local preacher, tried and tested at every point; men who have experience, and men who realize that courage and devotion, and the power of the Holy Spirit, are needed to save this land from its lost condition.



KIM KI-POM

It is less than fifteen years since the first man was baptized; a few months more than twelve years

Summary of Results since the first Quarterly Conference was organized We have now (statistics of 1902) three presiding elders, districts, 1,296 members; 4,559 probationers; 14 local preachers; 47 Sunday schools, and 47 churches. The church contributed for pastoral support, current expenses, church buildings, and benevolent causes, 3,220 yen, or \$1,600. "What hath God wrought!" (See page 46 for statistics for 1905.)

IV. WORK OF OTHER CHURCHES AND AGENCIES

Presbyterian Churches In the summer of 1884 H. N. Allen, M.D., of Nanking, China, visited Korea, and decided to remain, and to him belongs the honor of beginning the first mission and of opening the country to medical and Christian work. At the time of the *emcute* the following December he rendered such eminent, skillful, and successful services to Prince Min Yong Ik, who was horribly mutilated in the mêlée that he attracted the immediate and favorable attention of the court. In April the next year the Royal Government Hospital was opened under the directorship of Dr. Allen. Over 10,000 patients were treated the first year and great good was done in

breaking down the stupid and unreasoning prejudice against foreigners. In the spring of this same year the Rev. H. G. Underwood and J. W. Heron, M.D., came to Korea. The former engaged in evangelistic work, and the latter at once entered the hospital. About the year 1890 the movement toward the evangelization of those beyond Seoul began. In Pyeng-yang, under the leadership of the Rev. S. A. Moffett, D.D., one of the greatest works of grace found anywhere in the whole world has gone on and has spread over fifty-four counties. In the southern part of the empire the mission has stations at Fusan and Taiku. This is the strongest Protestant mission in the country, though all the Presbyterian missions in Korea work together and do not overlap. This mission in 1901 had 4,784 members, and numbered 17,559 catechumens and adherents. These contributed for all purposes \$6,400.

The Australian Presbyterian Mission was founded by Rev. John Henry Davies and his sister in 1889. The mission has but one station, and that is at Fusan.

The Southern Presbyterian Mission was opened in 1892 by the arrival of six missionaries. They remained in Seoul for a few years, and then moved to the two Chel-La provinces in the southwestern part of Korea. Here they have three well-manned and well-located stations at Chen-ju, the capital, Mok-po, and Kun-san.

The Presbyterian Church of Nova Scotia began work in Won-san in 1897, and have the whole northeastern country allotted to them. They have stations at Won-san, Han-beung, and Seng-chen.

Methodist

Episcopal

Church, South

The Methodist Episcopal Church, South, visited Korea in 1895 in the persons of Bishop Hendrix and the Rev. C. F. Reid, D.D. The mission was opened the next year with Dr. Reid as superintendent. They have three stations, Seoul, Song-do, and Won-san, and an extensive and rapidly growing country work. The mission had, in the year 1901, seven-



O SYEK HYENG
Local Preacher

teen foreign workers, 900 members and probationers, and raised the preceding year nearly \$300 for the support of the gospel. The two Methodist missions are working in harmony in Korea. In theological classes for helpers the two combine. May they unite in a general educational policy.

The Young Men's Christian Association entered Korea in 1900 by the appointment of Mr. Phillip L. Gillett, general secretary.

The work of the Bible Societies must not be overlooked in a review of the agencies at work in evangelizing this country. The American

**Association
and Bible
Societies**

Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, are carrying on the work of translating, publishing, and circulating the Scriptures. On the Board of Translators have served the Rev. H. G. Underwood, D.D., and the Rev. J. S. Gale of the North Presbyterian Mission; the Rev. W. B. Scranton, D.D., and the Rev. H. G. Appenzeller of the Methodist Episcopal Mission; and the Rev. W. D. Reynolds of the Presbyterian Church, South. The New Testament has been completed and much work done

on the Old. The circulation in Bibles and Old Testaments (Chinese), 371; New Testaments, 5,384; portions of Scriptures, 23,272; or a grand total of 29,027 books as the total output for one year.

**Church of
England**

The Church of England Mission in Korea was started in the winter of 1890-91 by the Right Rev. Bishop Charles John Corfe, D.D., sometime chaplain in the Royal Navy, with six missionaries and two doctors. It has three stations, Seoul, Chemulpo, and on the island of Kanghwa. There are twenty-four workers, and medical work is receiving special attention.



SUSAN NO
Pyeng-yang Bible Woman

The mission of the Roman Catholic Church is the oldest and the largest Christian mission in Korea. The first European missionary reached the Hermit Kingdom in 1863, but work had been done here long before that time. The mission is conducted by the missionaries of the Société des Missions des Étrangères of France, and not, as is frequently supposed, by the Jesuits. The most imposing as well as the most prominent building in Seoul is the cathedral, erected at a cost of about \$40,000. Bishop G. Mutel is at the head of the mission, and he has a large corps of priests and nuns. Within the last decade several Koreans have been ordained priests. They number 43,000 communicants and 7,000 catechumens.

Roman
Catholic
Mission

The Greek Church of Russia sent priests to Korea in 1896, not, as it was then alleged, with the primary object of converting Koreans, but for the benefit of the Russians in Korea. The services are held in a part of the large legation building. In more recent years Koreans have been admitted.

Greek
Church

On a Sunday morning in 1901 at the hour for worship we were standing on our front porch. From the east came the sweetest tones of the cathedral bell calling Catholics to their mass; from the north the chimes at the Russian Legation called "devout Greeks" to their service; from the hill opposite the house came the sounds of the bell calling the Methodists of First Church to their devotion. Thus, in this city where, when we first came, there were no cathedrals, temples, or churches, now there are numerous places to which Koreans can go and worship the Lord their God. May the day not be far distant when true worshipers from the east, from the north, from the south, and from the west, shall everywhere crowd the courts of the Lord's house on his day, and worship him in spirit and in truth.

Sabbath
Bells

V. THE CALL TO ADVANCE

The last century marked a good beginning in Christian work in Korea. Strategical points were occupied. The banner of our King was unfurled. We have some good Christian tracts and the whole of the New Testament in

the native tongue; we have hospitals in the chief cities, and a few schools begun; we have places of worship in the principal cities and towns, and in many hamlets.

**A Good
Beginning**

The call now is for us to advance and take the whole empire for the Lord Jesus Christ. We give a few reasons or tokens of encouragement.

The wonderful success God has given his servants in the past should spur us on to greater efforts in the future. God has opened wide the doors that once were so tightly closed. The missionary goes everywhere and finds



SEOUL CHRISTIAN WOMEN AND GIRLS

a ready hearing always. With this comes the greatest responsibility. The people are calling, and we may not be indifferent. They must be fed. The condition of the people is hopeless without the uplifting, refining, sanctifying power of the gospel. This is being recognized more and more by the more progressive Koreans. A young man, formerly a member of our school, sent us recently an article written in intelligible English, in which he gives expression to this sentiment: "As far as spiritual salvation is concerned,

**The Spur
of Success
and Need**

Christianity is the only foundation upon which the future prosperity of our country can be based." He is simply stating a historical truth. Buddhism wrecked the last dynasty after a supremacy of four hundred and eighty years; Confucianism has held sway for more than five hundred years, and has brought the country to the verge of ruin; Shamanism, with its gods many and spirits innumerable, has failed to deliver its myriads of devotees from the deepest ignorance and darkest superstition. Property is insecure, the standard of education is low, corruption prevails everywhere, the people are oppressed, and life is neither safe nor sacred. Such is the awful condition of the country. Christianity alone can save the individual and the state.

Heathen Religions a Failure

Zeal of Converts

The zeal of the infant church should inspire the workers on the field and the friends abroad. The Korean Christians are unceasingly active. A tract is accepted, a book is bought, a meeting is attended, an impression made, a desire to know more aroused; then follow regular attendance, conversion, and entrance into the church. But they do not stop here. Acquaintances, friends, and relatives are sought, importuned and reasoned with on righteousness, temperance, and judgment to come. They succeed in their efforts. Our people give liberally and cheerfully. It is safe to help those who help themselves, and this the Korean Church is doing more and more. Some of the leaders are making noble sacrifices for the spread of the Word. In the cold of winter and in the heat of summer; in the crowded city and at the country market; in the library of the Confucian scholar and in the comfortless wayside inn; in the lonely country farmhouse and in the privacy of the inner room, where the women are secure from molestation, they bear glad and cheerful testimony to the power of Christ to save from sin. They receive abuse, accept ostracism, endure cruel mockings, even bonds and imprisonments, in order to obtain a good report through faith.

Ministerial Motives

Twenty-one men attended our winter theological class here at Seoul. At the close of the session the question, "Why are you constrained to go and preach the gospel to your own people?" was asked. Though not required, half of them wrote out their

answers, and they give probably the best reason why these men preach. Nearly every one of them places the divine command, "Go ye into all the world," first. Every one recognizes his call in this commission. Next comes the example set by our Saviour, and close to this comes the lost, helpless, and ruined condition of the people as a powerful motive to take the gospel to them. One based his call on John 3. 16, while one Boanerges, a man advanced in years, gave as his sufficient reason the certainty of judgment to come and the necessity of being ready. These are the sentiments that actuated our leading preachers and helpers, and they no doubt are representative of the feelings of the whole church.

SUPPLEMENTARY CHAPTER

THE KOREA MISSION—1903-1905

The years which have passed since the events recorded in the last chapter of this booklet have been filled with many experiences for the church in Korea, some of them being of the highest importance as related to the work of evangelization. One of the most disastrous was the

Death of H. G. Appenzeller of this booklet. This sad event occurred on June 11, 1902, while Mr. Appenzeller was proceeding to a meeting of the Board of

Bible Translators at Mokpo, in the southern part of Korea. At the Annual Meeting of the Mission, just a short time previous to this, Mr. Appenzeller had been appointed presiding elder of the South Korea District, and had accompanied Bishop Moore to the dedication of a church on his district. On the way they were attacked by Japanese railway coolies and seriously injured. This delayed Mr. Appenzeller in Seoul in order to appear against the offending coolies, and he was not able to get off to the meeting of the Bible translators until the sailing of the Osaka Shosen Kaisha steamer Kumagawa. This ill-fated boat was rammed by another steamer of the same line, at midnight, June 11, about thirty miles south of Chemulpo and almost immediately sank, carrying with her Mr. Appenzeller, his Korean secretary, and

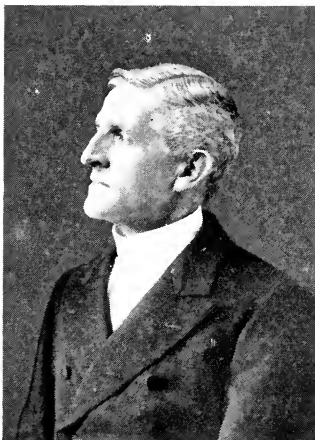
a little girl from our girls' school in Seoul, whom he was taking back to her parents in Mokpo. It is not possible because of lack of space to here pay tribute to the work and worth of Henry G. Appenzeller. One of the founders of Christ's kingdom in Korea, he united to a noble manhood talents and excellences which place him among the foremost missionaries of the church. With him perished a great fund of historical information, a variety of experience, and splendid capabilities, which constitute an irreparable loss to the Mission.

Chief among the events which have happened, in its wide-reaching consequences, has been the war between Japan and Russia. Korea was the precipitating cause

of this terrible conflict, and here the first battles, both on sea and

The Russo-Japanese War

land, took place. As was the case at the termination of the China-Japan war, the first article in the treaty of peace between Japan and Russia deals with the status of Korea. During the course of the war, our missionaries remained steadily at their posts, and though the work for a short time during the passage of the armies through Korea was disturbed, soon the storm



REV. H. G. APPENZELLER

of war passed across the Yalu, and our workers became free to carry on, with uninterrupted diligence, the duties and responsibilities which were theirs. One effect of the war was apparently to greatly increase the number of Koreans coming into the church, and a harvest eclipsing anything in the previous history of the Mission was garnered into the Master's kingdom.

With the large and rapid increase both in the number of churches and of converts, the Mission has been able to

utilize, in a large degree, native agency in the work of evangelization. From the early days of the Mission there has prevailed among the Korean converts a very high conception of the privileges and responsibilities of church membership. A Korean Christian is al-

**Character of
Christians**

ways more than a mere church member, he is a worker giving his services freely and gladly to extend the knowledge of Christ among his neighbors. It has not been an unusual thing for a pastor of a local church to have not less than one third of the entire membership of his church on the streets of a Sunday afternoon engaged in house-to-house visitation and personal work among their unconverted neighbors. This work has developed a large number of native workers, earnest, consecrated, and diligent people, their chief need being a thorough training for this service. This the Mission supplies in a graded series of training classes forming one of the most interesting features of our work.

**Training
Classes**

These training classes are of three grades. First the local class, composed of all volunteer workers on a group of charges contiguous to each other. These assemble in some central village, with the missionary as their instructor, and with the Bible, the catechism, and the more elemental religious books for their text-books give a week or ten days to earnest study and prayer. The second grade consists of the district class, which ordinarily meets once or twice a year, and is composed of all local preachers, exhorters, class leaders, Sunday school officers and teachers, stewards, and trustees, with other volunteer workers who may be sufficiently advanced to take the work. Here the missionary will be assisted by one or two brother missionaries, and the course of instruction usually takes up a gospel and one of the epistles, every chapter and verse being thoroughly studied; lectures and instruction in Christian experience, the Methodist Discipline, the duties and responsibilities of the various officers in the church, the ritual, scripture history and geography, and other useful studies, especial attention being paid to soul-winning and its methods. The third and highest grade is the theological class, composed of the most advanced men in the ministry. Some effort has been made to give these men an idea of a theo-

logical course. At the present time, owing to the lack of all text-books, and the fact that the students can be secured only for two or three weeks each year, the instruction has been purely elemental in its character, but men have been equipped for good service for the Master, and out of this graded series of classes will develop our future theological seminary. This work is always attended with most encouraging experiences. Oftentimes the meeting of the classes proves to be a time of Pentecost. In them the wives of the workers and some of the Bible women join, and we have found that these women are as capable of advanced instruction as the men. It is in connection with these classes that the spirit of union and coöperation among the missionaries has found practical manifestation. The missionaries of both our own church and the Methodist Episcopal Church, South, have so arranged the work among themselves that they are organized into a single faculty, bringing the workers together from both Missions, to union district and theological classes. This has increased the strength both of native and foreign workers a hundredfold. The same spirit of coöperation has prevailed among the Presbyterian Missions at work in Korea, and already a proposition has been made for the combined Presbyterian classes to unite with the combined Methodist classes in the formation of centralized classes for instruction on this graded system throughout the entire Christian church in Korea. Surely this indicates the dawning of a bright day for missions in Korea.

Development and Organization

An excellent symptom of the rapid growth of the Mission is found in the creation of new presiding elders' districts. Until 1902 the entire empire of Korea constituted one presiding elder's district, with mission stations at Seoul, Chemulpo, and Pyeng-yang. This work, however, had so grown that the work clustering around the three mission stations was organized by Bishop Moore into presiding elders' districts, the Seoul work becoming known as the South Korea District, Dr. William B. Scranton, presiding elder; the Pyeng-yang work as the North Korea District, Rev. W. A. Noble presiding elder, and the Chemulpo work as the West Korea District, Rev.

George Heber Jones presiding elder. Out of these three districts a fourth district, the Whang-hai District, was organized in 1905 by Bishop Harris. At the General Conference of 1905 Korea asked for recognition as a Mission Conference, and for an enabling act to organize, if possible, during the following quadrennium, as an Annual Conference. This was granted. In this connection we should mention that Korea and Japan were combined by the General Conference into one episcopal jurisdiction, and the Rev. M. C. Harris, D.D., LL.D., the veteran missionary of Japan, was elected missionary bishop. The first year of Bishop Harris's administration in Korea has been marked by his enthusiastic reception as the leader of the church, and he has already greatly endeared himself to the hearts of the missionaries and the Korean church alike.



BISHOP HARRIS

Bible

Translation

A noteworthy event, during the period under review, has been the completion of the translation of the New Testament into the Korean language. The Scriptures stand vitally related to the permanence and success of the Christian Church. The truths found in them are both bread of life and water of life to the individual Christian. But no satisfactory Christian literature is possible until the Scriptures have fixed the terms in which Christian truth may be stated. The work of translating the Bible into any foreign tongue is therefore of the highest historical character. In Korea the Methodist Mission has played a most honorable part in this work. At the first organization of the Board, Dr. Scranton and Mr. Appenzeller were made members. When their places became vacant

by the return of Dr. Scranton to the United States, and the sad death of Mr. Appenzeller, already related, Rev. George Heber Jones was elected to fill the place. On Dr. Scranton's return to the field he was reelected to this most honorable post. The completion of the translation of the New Testament, in 1904, was regarded by the missionaries as a jubilee event in the life of the Christian Church in Korea, and was so celebrated. The work of publishing this translation, laborious and exacting in character as it is, is being pushed to a successful completion by the Bible Societies of Great Britain and the United States, our own American Bible Society bearing nearly one half of the expense.

The growth of the work in Korea has been of the most encouraging character. In its rapidity and its solidity, it has been a subject of wonder to those familiar with the

**Need of
Larger
Support**

facts, but the church at home has responded only in the most inadequate manner to the pressing needs of the work in this very fruitful field. The force of men to carry on the work has been pitifully inadequate. Instead of that steady and healthy reënforcement of the work which would have cared for the growth as it developed, there have been years when only five or six men were available for oversight of the multiplying churches, and among them only one or two who were qualified by years of experience and knowledge of the language to bear the burden with any degree of facility. This was due to the lack of response on the part of the church at large to the appeal from the Missionary Society, and we trust that that day is ended forever. A recent reënforcement of seven young men has greatly strengthened the force of missionaries. At the Annual Meeting, held in June, 1905, a call was issued for twenty more men. This was an understatement rather than an overstatement of our actual needs. The church should plan for a staff of permanent missionaries in Korea, numbering not less than fifty men. They would cost this great Methodism of ours an annual budget of probably \$125,000, but this would be a very small sum for our church to give in order to see twelve millions of souls evangelized within half a century. A work adequately manned and supported in Korea, such as I have outlined

would gather in within the period suggested not less than a million of souls for Jesus Christ, and a million of Christians under our care, added to the other multitudes that would be under our sister missions in Korea, would settle the question as to whether Korea would belong to the Lord or not.

An interesting development of the period under review, and one which effectively illustrates the interaction of foreign and home missions, has come about in connection with an emigration of the Koreans to Hawaii.

**Transplanting
the Church
in Hawaii**

About 8,000 of them have come to the islands, and been employed many of them on the sugar plantations, while others have found independent employment or have come on to the Pacific Coast and the United States. The first company of emigrants from Korea numbered 70, among them being 28 Christians from the churches on the West Korea District. These organized a prayer meeting in the steerage of their ship and carried on Christian work among their fellow emigrants, so that when they landed under the stars and stripes they had a Korean Methodist Episcopal Church organized, and 58 of the company were members. This good work has continued on, and to-day fully twenty-five per cent of the Koreans in Hawaii are members or attendants upon Christian services. From the very first Dr. Pearson, and later his successor, Dr. Wadman, superintendent of the Japanese Mission in Hawaii, have given this work their earnest thought and care. Much credit is also due to the interest and coöperation of the planters in Hawaii themselves, who have encouraged the work and contributed liberally to its support. Thus the Korean emigrants, instead of constituting a great home missionary problem, have brought into our land a practical illustration of the far-reaching character of foreign missionary work in other lands, and constitute an inspiration both to larger faith and larger endeavor for the evangelization of non-Christian people.

Three Factors An analysis of the marvelous success of Christian missions in Korea will show that, among several others, three factors stand out in especial importance.

First, the emphasis placed upon self-support. From the earliest years of the Mission, the Koreans have been taught that the final and complete evangelization of their people rests with them, and that the purpose of the foreign missionary is to inaugurate the work and then cooperate with Korean Christians in extending it. This position has been ac-

Self-support



KOREAN WORKERS IN HAWAII

cepted by the Korean Christians and the Korean type is that of a man who places all his possessions in the hands of the Lord for his work. A happy illustration of this

occurred in our work in the North District. Dr. W. Arthur Noble led to Christ a sturdy specimen of the northern Korean. He was the first convert in his village, and his house was the first meeting place. After a while the village church grew too large for its quarters and put up a chapel of its own. Then there was a debt which had to be paid. There was no money with which to pay it, as the little group had exhausted their resources. This leader, however, had one thing he could sell—his ox with which he did his plowing. One day he led it off to the marketplace, sold it, and paid the debt on the church. The next spring when the missionary visited this village he inquired for the leader and was told that he was out in the field plowing. He walked down the road to the field, and this is what he saw: holding the handles of the plow was the old, gray-haired father of the family, and hitched in the traces where the ox should have been was this Korean Christian and his brother, dragging his plow through the fields that year themselves. Doubtless also there was another whom mortal eye could not see, with form like unto the Son of God, hitched in the yoke with these humble Korean Christians, making their burdens light and the yoke easy that year.

Second, the extreme fruitfulness of the Korean field. Exhausted by generations of misgovernment and the oppressions and exactions of the ruling class, disappointed

Ready

Response

and in despair through the failure of every measure undertaken for the relief of the people under native leadership, tired out and wearied with the barrenness of pagan beliefs and religions, the Koreans have turned as instinctively to the gospel as the flower to the sunshine. There has been a lack of competition with Christianity up to the present time in Korea, which has given Christian missions a fair field. No startling political change or disturbance of the social order, no great educational development or commercial expansion, no large military and naval reformation has taken place to challenge and hold the attention of the people and divert them from Christianity. Christian missions and the work done by them have constituted the only living thing in sight. Aside from the ruling and literary classes, who constitute a very small percentage of the people, the native religions

possess but a very light hold over the mass of the people. There is not in Korea that strength and virility in the devotion of the ordinary Korean to his native religions which comes from a nationalistic idea associated with them. These things all unite with many others to constitute Korea a peculiarly fruitful field. Now that Korea is entering upon a new movement under the leadership of Japan, these conditions will undoubtedly during the earlier years of this movement be greatly emphasized in the native thought, and if the Christian church can wisely seize this opportunity and hurry workers into the field the harvest will be very great.

Coöperation The third great factor has been the spirit of union and coöperation which has prevailed among the Presbyterian and Methodist Missions from the very inception of the work. There has been an absence of all sectarian jealousy and petty rivalry, which has made the field a delightful one in which to work. Mission policies, as a rule, have been projected along converging lines, looking eventually to the founding of one Christian Church in Korea. We have already hinted at the extent to which this has gone in connection with theological instruction. The sentiment of the missions found a most enthusiastic expression at the time of Bishop Harris's visit to Seoul, June, 1905. At that time a joint meeting of Presbyterian and Methodist missionaries concluded that a union of educational, medical, publicational, and all institutional work was desirable, and steps were taken to inquire into the feasibility of it and to work out the details by which centrally located and adequately manned institutions, under the joint auspices of the Missions in Korea, might be established. Furthermore, it was decided that denominational names should be dispensed with in Korea, and that the one common church, under the direction of Presbyterians and Methodists, should be known as the "Taihan Yesu Kyohoi," which means the Jesus Church of Taihan. A further suggestion was made that all the male missionaries of these missions in Korea be organized into a general council, to discuss policies and direct, as far as may be expedient, the activities of the church. This is certainly ideal and a great cause for gratitude. It still remains to

be tested whether the details can be worked out so that the wishes of the missionaries may be realized, but aside from any other lesson it may teach, it proves conclusively that evangelical missionaries are presenting an unbroken front to heathenism in Korea, and that there is a real union of heart and hand among them to build up the Master's kingdom.

LITERATURE

Three excellent books on Korea, from the point of view of the missionaries, are *Korean Sketches* and *The Vanguard*, both by J. S. Gale, \$1.00, \$1.50; and *Every-Day Life in Korea*, D. L. Gifford, \$1.25. Helpful works from the traveler and student are *Korea and Her Neighbors*, Mrs. Isabella Bird Bishop, \$2.00; and *Korea, the Hermit Nation*, W. E. Griffis, \$2.50.

STATISTICS FOR 1905

METHODIST EPISCOPAL

Presiding Elders' Districts	4
Members in full connection	2,457
Probationers	5,339
Enrolled inquirers	6,513
Local preachers	27
Sunday schools	76
Sunday school scholars	4,622
Churches and chapels	111
Amount given by native church	\$3,600
Total church enrollment	14,309

Estimated church enrollment of Methodist Episcopal Church, South	2,000
Estimated church enrollment, Presbyterian and other Evangelical Churches	50,000

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Methodist Episcopal
Church.

