

THE burning question in Korea Mission is that of uniting with the Methodist Missions in all departments of work. The proposition came from Bishop Harris of the M. E. Church. The four Presbyterian bodies represented in Korea have been unified for many years, and their regular Council for 1905 was appointed to Seoul, in September. The result of discussion in the Council upon this important subject of unity is awaited with great interest here at home. A valuable article, by C. C. Vinton, M.D., stating the case and setting forth the specific advantages of union, appeared in *The New York Observer* of Sept. 28.

The Outlook is publishing a series of three articles which are sure to be very interesting, upon "Korea: A Degenerate State." The first, (Oct. 7,) deals with the personality of the Emperor and official venality, in the usual keen style of the author, George Kennan.

KOREA Mission is moving for the establishment of three new stations; between Taiku in the south and Seoul, at Chong Ju; between Seoul and Pyeng Yang on the north, at Chai Ryong; over 250 miles north of Syen Chun, at Kang Kei, where there are fifty communicants. That the latter location is not prematurely chosen is evident, for already, at a place 110 miles north of Kang Kei, there are twenty-eight believers only one of whom has ever seen a missionary. Funds for opening the first two named stations have been provided, but not for Kang Kei.

PYENG YANG bids fair to become one of the main Japanese centers in Korea. A large tract of land has been seized for their future city, railroads already connect north with Eui Ju and south with Fusan, one is under construction to the port of Chinnampo, and a fourth is contemplated to Gensan on the east coast.

THE once far north station of Pyeng Yang is fast becoming central, and this puts a new aspect on missionary work, especially the educational branch. One, strong, union institution of high grade rather than several weak denominational schools, is now the watchword of the most far-sighted missionaries in Korea.

FOUR HUNDRED Korean women, all on foot, many of them unable to read, a baby on the back of most and often a bag of rice besides, through pouring rain with no umbrellas, across rocky passes in the hills and narrow, dizzying paths between watery rice fields—three or four days they traveled to Syen Chun, last April, to be taught the Word of God. No wonder missionaries love their classes. What would not Sunday-school teachers at home give, to be met with a tithe of such eagerness in studying the Bible?

THE country crowd, added to Syen Chun women, filled the little church, so the men gallantly retired to the smaller Women's Building and, when asked if

"Women's Work", Nov., 1905, Vol. IX, p. 249

December 6, 1905.

For the Christian Observer.

Church Union in Korea.

BY REV. S. H. CHESTER, D. D.

On the 26th of June a meeting of the Methodist and Presbyterian missionaries in Seoul, with representatives of both denominations from other parts of the peninsula, was held for the purpose of discussing the question of the feasibility of inaugurating closer cooperation in mission work, especially along medical and educational lines.

The reports brought up to the meeting of the remarkable awakening of the Korean people, and the spirit of revival in many places, generated an enthusiasm which carried the brethren a good deal further than they had any idea of going when they assembled.

After two days of conference, and after listening to a sermon from Bishop Harris, of the Methodist Church, a resolution was unanimously adopted to the effect that "The time is ripe for the establishment of one Korean Church, to be called the 'Church of Christ in Korea.'" A resolution was also passed to the effect that the plans on foot for the establishment of a woman's hospital by the Northern Methodist Mission should be so changed as that the enterprise should become a part of the Presbyterian hospital already established in Seoul, thus saving a large part of the funds that it would have been necessary to expend in conducting the woman's hospital. It was also agreed that the plan of the Presbyterian Mission to put up a new building for the girls' school at Seoul should be held in abeyance until it could be determined whether or not it would be feasible to unite this enterprise with the two Methodist girls' schools already established, thus releasing two women from the labor of housekeeping to re enforce the teaching department.

It is difficult for us who are far away to understand all the conditions of the problem confronting our brethren in Korea. The extent to which they propose to carry the idea of Church union strikes us as somewhat startling. What is to be the form of government of the "Church of Christ in Korea"? What deliverance will the creed of this new Church contain, or will it contain any deliverance at all on those points concerning which the Methodist and Presbyterian Churches in this country hold different views?

So far as the polity of the Korean Church is concerned, we should be extremely interested to see an experiment made similar to the one made in Brazil some time ago at the suggestion of Dr. Horace M. Lane, of Sao Paulo. Dr. Lane received a letter from some persons in the State of Aragnay, several hundred miles distant from Sao Paulo, stating that they had been led by reading one of the evangelical papers published in Brazil to abandon the Romish Church and to declare themselves Protestants. They asked him to advise them how to proceed in the organization of a Protestant Church, which they had determined to establish. Dr. Lane replied, declining to give them any specific advice as to the method of organizing their church, but

advising them to read for themselves very carefully the Epistles of Paul, and to learn from them whatever they could as to the proper way to organize the church. Some time afterward he received another letter, stating that they had organized their church by the election of elders and deacons. It does not seem to us improbable that the Koreans, if the organization of their Church were left entirely to the native ministry, and if this native ministry could do this work uninfluenced by the foreign missionaries of either the Methodist or Presbyterian Church, but having only the New Testament to guide them, would organize it in exactly the same way as did our friends in Southern Brazil. If they should add to their Presbyterian organization the office of a General Superintendent with properly guarded powers, a kind of chief elder, or presiding elder, or *ad interim* bishop, it would not detract from the effectiveness of the organization for aggressive purposes.

We have hoped to see the establishment of one United Presbyterian Church in Korea and in China as we already have in Japan. We have also hoped that the creed of this Church would be somewhat more definite in stating the main points of Christian doctrine than is the case of the creed of the "Church of Christ in Japan." The answers to the questions in our Shorter Catechism written straight along, without the questions, is the creedal statement which we believe would be admirably suited to the needs of these infant Churches. If they could be thoroughly indoctrinated with that in the beginning, we should feel very safe in leaving to them the making of such additions to the creed as they might feel the need of as they emerged from their spiritual childhood into the maturity which would come with age and experience.

We would not throw any cold water on the zeal of our Korean brethren for Church Union. The Pentecostal atmosphere in which they have been living naturally causes them to look at things from the standpoint of the ideal. If this movement be of God it will prosper. It is certainly to be desired and sought that the East should receive Christianity in a less divided form than that which prevails among us. The only word of caution we would utter is that Church union, in Korea or anywhere, attained by ignoring or obscuring in a creedal statement vital points of doctrine, such as the divine authority of Scripture or the substitutionary atonement of Christ, will be attained at too great a cost, and be of very temporary duration.

NASHVILLE, TENN.

The Proposed Presbytery in Korea.

The Memorial of the Presbyterian Council of Missions in Korea, which was presented to our late General Assembly, and referred to an *ad interim* Committee, will be of interest to the Church at large. The text of the Memorial is as follows:

We recommend:

1. That when there shall be at least twelve churches, with one or more ordained elders each, and at least three Koreans, whom the Council deems ready for ordination to the ministry, a Presbytery shall be organized under the following provisions:

(a) The Presbytery shall be constituted of the ordained missionaries (ministers and elders) of the Presbyterian Missions in Korea and of one representative elder from each organized church.

(b) This Presbytery, when so constituted, shall be the Supreme Ecclesiastical Court of the Presbyterian Church of Korea, until such time as in the exercise of its own authority the Church constitutes a Synod or General Assembly.

(c) The missionaries who are members of the Presbytery shall be members of the same only so far as concerns the rights and privileges of voting and participating in all proceedings, but, ecclesiastically, they shall be subject to the authority and discipline of their respective home churches, retaining their full ecclesiastical connection with those churches.

(d) The relation of the missionaries as members of the Korean Church shall continue until such time as by an affirmative vote of two-thirds of their number withdrawal from this relation shall be deemed advisable.

2. Since the Presbytery, when constituted as an independent ecclesiastical body has full authority to adopt its own standards and its own rules for ordination of ministers, organization of churches and all other ecclesiastical acts, we recommend:

(a) The appointment of a committee to prepare such standards as it deems best, these to be reported to the Council for adoption and then presented to the Presbytery for its consideration when a Presbytery is constituted.

(b) The appointment of a committee to prepare presbyterial rules and by-laws, these to be reported to the Council for adoption and then presented to the Presbytery for its consideration when a Presbytery is constituted.

3. That each mission request its Board of Missions, Executive Committee or Ecclesiastical Court having jurisdiction over it, for liberty to cooperate in the organization of an independent Korean Presbyterian Church.

Respectfully submitted,

For the American Presbyterian Church, North.....	S. A. MOFFETT.
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" Australian " " "	" South.....L. B. TATE.
" Canadian " " "	".....G. ENGEL.
	".....W. R. FOOT.

The Christian Observer

1905

copy

150 Leabrook Lane
Princeton, N.J. 08540
April 3, 1997

Dear Dave:

Here are the two pages on Hawaii I mentioned in the e-mail I sent yesterday. The bibliographical page is from J. M Elrod's Index to Periodical Literature Published in Korea, 1890-1940.

Let me add a personal footnote Andrew Lee might be interested in. In 1905 my father, Samuel A. Moffett, was asked by Presbyterian Koreans in Hawaii to stop in Honolulu and help them organize a Presbyterian church there. After listening to them describe the church situation, he advised them not to add any further denominational fracturing to the Protestant community. Instead, he suggested, "Join the Korean Methodist church in the islands, and keep your strength as a Korean minority (much smaller than the Japanese), in unity as Christians and unity as Koreans." They followed his advice.

Hastily,



1905

News comes from foreign residents in Pyeng Yang that Korean soldiers and police are breaking into the houses of all the well-to-do people of that city and stealing their goods. The authorities remonstrated but could effect nothing. The soldiers threaten to disband if they are interfered with. The people can get no redress whatever. At the same time the Tong-hak movement is assuming larger and larger proportions and the local government seems almost to be favoring the movement. Foreigners' houses have not been attacked. Foreigners of long years' residence in Korea say they have never seen such a state of things in the north. An American missionary was lately driven in from one of the neighboring towns and told that if he showed his face there again he would be killed. In this state of things it would not be wondered at that foreigners in the northern city should feel a little uneasy. Our correspondent states positively that the facts as stated, about the soldiers and police, can be fully corroborated.

Many robbers, taking advantage of the frozen river, come across the ice at night and rob houses in the river towns. "Pecklars" have been sent to act as guards for these towns.

There were rumors that the Independence Club was to be revived and so the government sent fifty soldiers to guard the Independence Arch so as to prevent any gathering there. Some former leaders of that Club, so it is reported, desired to start the same movement again under another name, Yin-sin-who or "Reform Club," but were warned by the police and gave up the idea.

The machinery for making guns, which was imported from Japan, costs yen 150,000. This is to be paid from the Finance Department by order of the Emperor, but in the present state of the national finances we may confidently expect that there will be a little delay in the payment.

In Musan on the northern border Koreans failed in an attempt to drive back Manchur robbers, and 394 houses and 19,820 dollars worth of grain were burned.

Pak Ch'ng-yang has succeeded Min Yöng-so as Minister of Education. Ku Yöng-jo has succeeded Chöng Kem-täk as Chief of Police. Yun Hüng-yül was made Minister of War on the 25th.

Because of the severe cold Yi Yong-ik has distributed four hundred dollars among the men of each of the twelve regiments in Seoul.

Great suffering has attended the severe cold at Jiamny. Three people froze to death one night and a woman and a baby at her breast were found frozen one morning.

About the 20th inst. it was reported that Russia had suggested to Japan that northern Korea be made a neutral zone and that Japanese influence predominate in the south, but that Japan immediately rejected the proposal.

Yun Ch'ng, under orders from the government, came up to Seoul from Mokpo on the 22nd inst. It is generally believed that he will be given an important post in Seoul.

Korea Review
Vol. IV, 1904

Rev. G. L. Pearson of Honolulu Hawaii sends the following for publication, about the Koreans in Hawaii.

The Koreans who have come to Hawaii have found ready employment. With the exception of a few incidents they have received good treatment and they generally are well pleased with their homes, advantages and prospects. A few have come who are not at all fitted for the work, being unused to hard toil, having too little strength or an enfeebled health. A small number of such characters are dissatisfied and are a burden to the Korean community. Men who are unable or unwilling to work find a hard time in Hawaii as do all such persons in any country. Nearly all are industrious and are hopeful.

Our public schools are open to Korean children. Where schools are located near plantations many are able to take the opportunity of learning English. The religious work for the Koreans is being done by the Methodist Episcopal Church, there being no organized bodies of Presbyterians or Baptists. The Hawaiian Board of Missions which affiliates with the Congregational Church on the main land, is not intending to give any special attention to this work, thus leaving the field to the Methodists. We have organized a class wherever there is any considerable number of Koreans and are doing work under the supervision of the Presiding Elder, by Korean Local Preachers, Exhorters and Bible Teachers. We are giving it our best attention and are hopeful of conserving the work already done for these people and of carrying on the work of evangelization.

It would be a great advantage to me if all protestant Missionaries in Korea, would send me the names, certificates of membership, and advices concerning any of their members, or flock, who may come to Hawaii. This would enable me to more wisely select men for the responsible positions in our societies, to assign believers to their proper classes and to give special attention to the needs they may severally have.

I am pleased to say that the loyalty, zeal, spiritual power, observance of the Sabbath etc., on the part of the Koreans who are here testify to the thorough work of the Missionaries in Korea.

On Jan. 3rd a great fire occurred in Taiku which threatened the whole city but it was brought under control.

Real estate is going up rapidly in Taiku. This is due to the influx of Japanese merchants. The woman's winter training class of the Presbyterian mission has grown from fifteen to forty. The present governor is not very friendly to Japanese. The report circulated recently that any Korean who sold land or houses to Japanese would be beheaded. The Seoul Pusan railway passes the city to the south running east and west but does not touch the city proper nor will it necessitate the tearing down of any houses. (The station will be not far from the south gate.) The missionaries (Protestant) of Taiku have opened a sleeping-room for the beggar boys and some thirty-five enjoy its hospitality. Nothing could be more pitiable than their lot.

Christian News (그리스도 신문) 1st edition?

1905 July 1 Chang Kan Ho (weekly) until 1907, Dec. 3rd

~~1907-12/3~~ Meth. and Presby.

first editor was Dr. Gale

2nd " " " Underwood

3rd " " " Reynolds

1907 12/10 The name was changed to "Church Herald"
예수교 신문

~~1910 2/21~~ It ~~was~~ remained the "Church Herald" until Feb. 21,
1910 and Dr. Gale was, again, the editor.

1910 / 2 / 28 it ~~became~~ come under the 장로교 대한노회
~~Korean~~

At that time the name was ~~changed to~~ still 예수교 신문.

The first editor was 한석진.

2nd " was Dr. Gale.

1915 12/7 it again became a joint organ of the
Presby. + Meth. Churches. The name became 기독교 신문

새로운 창간호를 발행 The Christian Messenger

~~1917~~ 1915.12/7 - 1937 7/21 it continued thus

1st editor 지이남 목사 (meth.)

2nd " Dr. Gale

KOREA (1904-5)

WOMAN'S WORK, Vol. XX (1905, N.Y.)

Letter Miss Esther Shields, Kyung Kei Do, Oct. 24, 1904. "I have no such glowing reports to give of the church in this place as in most of ~~these~~ the northern communities which I visited last year. The women are of a lower class in general. Not many read. Some of them are so dirty!.. [But] Was it not a lovely thing that for six days of our time here some one has come each day, or sent us word, to say that she has decided to become a Christian. (Jan. 8. 15)

Feb., p. 26. Dedication of new Severance Hospital in Seoul - in connection with Annual Meeting, Sept. 23, 1904, in large ward on 2nd floor, where table was draped with stars + stripes, "All Hail the Power of Jesus Name" was sung. Addresses by Dr. Underwood, Dr. Miffett + Rev. W. H. Junkin (SP). Five patients transferred from old hospital to new

1905.
May, p. 105. Sept. 22, 1904 - 20th anniversary of ^{Dr} Allen's arrival in Seoul, the first Prot. missionary to the country. Annex retirement as U.S. Minister to Korea. Succeeded by Edwin V. Morgan of Amherst NY

trated Korean population of the Yanbian region came to enjoy. Yet, the Koreans of Heilongjiang also managed to preserve and develop their lifestyle, language, and culture.

Pak, Jacqueline (School of Oriental and African Studies, London)

“An Ch’angho as a Nationalist Leader: A Revisionist Perspective”

An Ch’angho (1878-1938) was the chief strategist and architect of the Korean nationalist movement as a worldwide network of underground and exile activities. With the release of the entire collection of his private papers, there exists an overwhelming documentary evidence against the previous understanding of An as a gradualist-pacifist educator or a cultural nationalist. Through a scrutiny of the sources in this collection, such as diaries, speeches, books and documents, including the ‘Master Plan for Independence’, my research revealed that An was actually a revolutionary democrat and a philosophico-strategic militarist with a comprehensive strategy for a war of independence. Tracing the origins of his independence war strategy to the Sinmin-hoe (New People’s Society), I demonstrated that An’s unusually systematic and methodical nature and his insistence on a “consistent strategy” for the nationalist movement have been misconceived as unrevolutionary gradualism or cultural nationalism. Moreover, I pointed to certain analytical, empirical and methodological as well as philosophical problems in such inaccurate evaluations of An Ch’angho.

- Paper presented at Prnc. in Korean Studies in Europe
1995 Biennial Conference, Prague, Czech Republic. Apr. 21-25, 1995
Alfredo Romero-Castilla (National University of Mexico)

“Koreans in the Henequen Plantations of the Yucatan and Cuba”

→ * In 1905, more than one thousand Koreans left for Mexico, hired by an English agent who established a recruiting network in Korea. This agent made attractive, and in every case, false promises about labour and living conditions on the henequen plantations of Mexico. The diplomatic and social implications of their recruitment and settlement in Mexico deserve further study. The Korean contract labourers played a role in the Japanese take-over of Korea because their departure was used by the Japanese a means to pressure the Korean Government to ban Korean emigration. Once in the Yucatan, they faced various difficulties including weather and dangerous working conditions. Four years afterwards, when their contracts ended, the Koreans were left in a destitute state which prevented them from returning home. The lack of opportunity to improve their lives in Mexico, however, did led some of the group to move on to Matanzas, Cuba where they contributed to the development of the henequen industry there.

Anthony C. E. St. George (Harvard University, U.S.A.)

“Writing the Land: Korean *kasa* Landscape Descriptions of the Kwansŏ Region and the Process of Individuation”

The process of individuation is usually thought of as a process of simple differentiation from others. In actuality, it involves the simultaneous exploration and enumeration of both similarities and differences. Surprisingly, in some cases, it is the identification with another