

fid~~ely~~, to the solid character of his work and to the great hold which he had upon the hearts of the people who intimately recognized his great sympathetic love for them. May the Lord send us many more such missionaries.

His wife who was so earnestly laboring with him and who had endured not only the hardship of service with him in Pyeng-yang but also the hardship of separation from him during part of that work, has decided to return to America for a few years. Our prayers and our sympathy go with her in the hope that she may be able to return and carry on their work so well begun.

SAMUEL A. MOFFETT.

Hymn written by Fanny Crosby on the Departure of  
Dr. Hall for the Mission Field.

WHO WILL GO?

O'er the ruthless rolling ocean,  
Where the Prince of darkness reigns,  
Holding fast his countless victims,  
Crushed beneath his cruel chains;  
Oh, the wail of bitter anguish,  
Oh, the deep despairing cry,  
Send us light or we must perish,  
Send it quickly or we die.

To these wretched, starving millions,  
Who the bread of life will bear?  
At a throne of grace and mercy,  
Who will plead with them in prayer?  
Who will undertake the journey  
O'er the stormy billow's foam,  
Leaving all without a murmur,  
Parents, friends, a native home?

Firmly, bravely comes the answer,  
From a loyal mission hand,  
That our blessed Lord is keeping,  
In the hollow of His hand;  
Firmly, bravely comes the answer,  
Even now I hear him say;  
Gracious Master Thou hast called me,  
And Thy message I obey.

Dearest brother, you are going,  
Where you oft may sow in tears,  
And the fruit of earnest labor,  
Be withheld perhaps for years,  
Though you toil amid their changes,  
Burning sun and chilling frost,  
Not a seed will be forgotten,  
Not a single blade be lost.

God be with you on the billows,  
God protect you o'er the main,  
In his tender loving kindness,  
Bring you back to us again;  
But if otherwise determined,  
And on earth we meet no more,  
May we all sing hallelujah,  
On the bright eternal shore.

Correspondence.

NOW IS THE TIME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One fact is worth a thousand theories. The recent Imperial audience granted to foreign ministers within the precincts of the palace indicates a conciliatory frame of mind on the part of the Chinese government before unknown, and admonishes us that no time more opportune than the present could possibly be found for presenting the Petition to the United States Government regarding the rights of missionaries in the interior. Let the brethren who desire to have their right clearly established send their signatures at once to the worthy committee in Shanghai, and let the Petition by all means be forwarded to the government at Washington without delay.

HENRY M. WOODS.

A GENEROUS OFFER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I call the attention of your readers to the following proposition made by one of our most experienced missionaries in China. It has reference to the enlistment of native Christians in the preparation of religious literature. The offer was called out by a request for contributions to the *Chung Si Kiao Hwei Pao*, which is to be revived at the beginning of the New Year.

I quote the greater part of his letter:—

"It seems to me that in such an undertaking the laying hold of able native Christians is of even greater importance than calling in foreign aid. In each missionary centre there must be one or two native brethren able to note down current events, etc. . . . Christian



the morning with the job stream of gates all  
around my neck. The time would make me a  
sort of night-cape which was not enough to cover  
my neck. I had to be with even compelled to  
wear it yet.

Some time I made the line again  
a my bicycle and although it was rather, I  
got along pretty well. I was very little on  
and the road was very good. Had there  
been a heavy fall of snow, as it is said  
we had been in, I would have been in a  
nice border with. I would not have cut a  
pretty figure tamping along behind some  
cooler. For being my neck on my back?

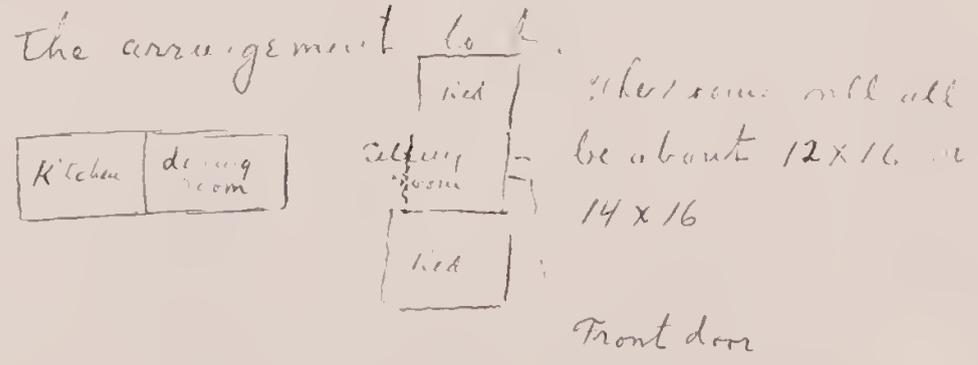
It was our morning that I had a pretty  
hard time and came near "frying out."  
There had been a light fall of snow during  
the night and the next morning we were  
come out in snow and walked. I was  
going across a plain where the ground was  
all red clay. And this clay is just as  
clicky as my ever a ever said. I was  
so soon as the clay got soft it was  
hard to go and before we got to our  
place I was quite nearly ready to  
pack the wheel. Every little while  
the thing would fill up with clay and  
stop. and then I would have to dismount and

pick out the mud with a stick. It was glorious  
 traveling. As that was the only real hard day  
 I didn't mind. Game was very plentiful and  
 as I did not mind it I was able to manage  
 a good bagful on the way up! All together we  
 killed eight birds, and if we had been able to  
 get also more birds, we would have about a hundred.  
 They were mostly ducks and pheasants, but we  
 got a few pigeons, a partridge, and a quail.  
 I also killed a squirrel, the like of which I never  
 saw before. It was somewhat smaller than our red  
 squirrels and its fur was brown. What was most  
 peculiar about it was a tuft of long hair on each  
 ear, which gave the thing a most peculiar appearance.

About halfway to Szyngyang we met with  
 a horrible sight. We had heard what had happened  
 and we preferred to go south, as the  
 Koreans had been executed in the most awful  
 Korean style where their heads were hoisted off  
 with a bill to make and bodies and heads were  
 left to the roadside as a warning to other  
 way down. The first thing that met our eyes was  
 a head lying on the road. A little further on we came  
 on to a cross pole supported on two posts, from  
 which were hanging five or six heads, all hung up  
 by the hair. This was bad enough, but a little  
 further on we saw a man's head hanging about  
 ten hundred yards further on we found the heads &  
 bodies lying about the roadside, and were

scared away the dogs and crows that were having a horrible feast. It is to be hoped that the Japanese will make the Koreans abolish such a horrible practice.

We reached here Thursday morning just a week and one day after leaving Seoul, and went immediately to the house we had shared on the last trip. This house, by the way, is the one we tried to buy two years ago, and were not able to. It was a beautiful location on a little hill outside the city with a view from all the walls and fields. With the house is a garden filled with fruit trees, all sorts of things. There are plum, persimmon, chestnut, and pears, of course nothing like our fruit at home, but a little better than that. The view of the water front is exceedingly nice when it is preserved. There too are some peaches, two or three chestnut trees, and some flowering shrubs. When my father has in mind to build a house here he is going to make it very beautiful. The house can be found in a few days and made good enough to do for us some years. Below is a plan of the arrangement to be made.



We are now living in the room marked dining room. It is about 14 x 8 with paper windows, and paper floor. Under it is a table and a chair. At present we are taking things Korean for a time: we sit on the floor, sleep on the floor, and we usually eat on the floor. Tonight we are about making too much fire at night, and then we had partakes of the nature of an oven. You can imagine what a fire it must be to sit by, and fry our side for a while, and the time we used fry on the other side while the first cooled off, and keep this up until your bed cooled some enough to get your sleep. We sleep pretty well, but a little bit of a cold has got righty kind before we sleep. Generally in the morning I get up and begin to roll around trying to find a right place, but it is a vain quest, for our stone floor is all the same.

In regard to food we are having quite well, as we bought quite a good supply with us, when too the government killed has been keeping us in meat.

Every day in the morning we are going out, without weapons, to look for a vacant house we might look in, and the first one we find is that of the eye. It is the remains of some poor colonial, who was killed in the battle of Pyeng Yang. He was wounded, perhaps

(6)

and crawled into the house to die. Just as soon  
as the weather begins to get warm we are going  
to fly out of our nests. The summer is over,  
for these deadly mites are going to poison the  
whole atmosphere of this place. It would be  
about as much as a man's life's work to  
pass the summer here.

Pyongyang is not a  
country. During the little war just before,  
all the Koreans ran off to the country, and  
as yet very few have come back to remain.  
As a consequence, the majority of the towns  
are deserted. The Koreans are still afraid  
that the Chinese army will be back,  
and they don't intend to risk getting  
in between the two armies again.

Most of them will not come back  
until the war is all over and everything  
settled. It is almost impossible  
for a Korean to realize the fact that  
a great big country like China that  
they have known in such reverence, could  
by any possibility be whipped by a  
small country like Japan. Little by  
little they are beginning to have to

realize it. but it is all wrongy little  
 full matter on to lake. Just today  
 we heard of another big victory by the  
 Japanese. which practically destroyed the  
 Chinese navy. Poor old China, it is  
 rather pitiable to see the state it is  
 in. She is like a great big lumber  
 merchant, with skill or training, trying to  
 fight with a light little fellow who cannot  
 begin to compare with the big fellow in  
 size, but who is trained to perfection,  
 and skilled in all the art of fighting.  
 Before the big lumber from it, the little  
 fellow has knocked him down, and trampled  
 on him. Poor old China, she had  
 better stop now for peace on any terms  
 Japan is willing to grant.

The first railroad has been  
 built in Korea, and P'yung Yang  
 has the honor of having it come in  
 here. It is not much of a railroad  
 though, being only a tramway 21 inches  
 wide. The cars are very small and are  
 drawn by coolies. It runs from P'yung Yang

Come the river to the place which is going  
 to be the port of Pyeng Yang. about 50  
 miles from here. Pyeng Yang will  
 doubtless be made an open port some  
 time next summer. In all probability,  
 in a year or two, the tramway will  
 be replaced by a good railroad, and  
 Pyeng Yang is going to be a busy place.

I don't know where we will move  
 up here, but we will do so as soon as

With lots of love to all,  
 Yours truly,  
 J. A. ...



2-

We have just had an excitement in <sup>Korean</sup> political circles which has caused the people to get somewhat worked up. Since the reconstruction of the Korean government the man who has been most prominent, and who has been the head of the cabinet is a Mr. Pak. He was in power during the revolution ten years ago, and when the revolution failed, he was outlawed, and until his return lately has lived in Japan. When the Japs undertook to reform Korea, they got the King to pardon Mr. Pak, and call him back into power. For about nine months now he has been at the head of things, and all have been looking to him to do great things for Korea, but sad to state, he has failed to come up to our expectations. Last Sunday we heard that Pak was missing, and then I soon followed a report that a reward had been offered <sup>by the King</sup> for his capture. But Pak made good his escape, through the aid of the Japanese, and is doubtless now in Japan. What he had been plotting we don't know, but it is very evident he is not a patriot and was working for the interest of Mr. Pak.

rather than for the interest of Korea. There is 9  
a report that he was at the head of a plot to  
deavour the King, but whether there is any truth  
in this I can't say. There is also a report  
that during the time he has been in office  
he has managed to accumulate a bank account  
of fifty thousand dollars, which if true may  
account somewhat for the trouble.

He has been posing as a Christian, but  
he was never baptized. While in Japan, he wanted  
Dr. Underwood to baptize <sup>him</sup>, at some time, but Dr.  
Underwood refused to do so because he thought  
Pak wasn't ready for baptism.

The trouble with this poor country is that  
among the officials there are so few men who  
have any honesty or patriotism. How can you  
reform a country, when every official pretends  
power turns out to be a rascal?

Just at present we are hearing reports  
about cholera coming this summer. It is said  
to be raging in the north up near the Chinese  
line. If this is true, there is no doubt  
what it will sweep the country.

We expect to stay where we are, and if the  
cholera comes, it comes, and we can't help it.

We are very careful about what we eat and drink and expect to be all summer. If the cholera comes here it will find a perfect hot-bed in this filthy city and thousands of the poor Koreans will probably take it and die. If it comes don't worry about us for the Lord can keep us just as well when the cholera is about as when it is not.

~~and~~ Blanche and Mrs. Webb are both very well indeed. I think I wrote you that Mrs. Webb went to a picnic and fell down and broke her arm at the elbow. The arm is getting along nicely, but it is somewhat stiff yet.

The stone fittings came all in good shape, but when I tried the piece for the cook stone it wouldn't fit. I suppose I made a mistake and gave the wrong stone number. Now let us try again and I think I have it right this time. On a separate page I have the order which will you please give to your own at the Stone Works, and tell them to send the bill

Our store works all right now but I'm afraid  
that when we move it to Pyung Yang it may  
give out as it is rather weak in places.

Blanche tells me to tell you to have that  
skirt you tried to send her put in the  
box with the store fittings. She says she  
wants it. She says though if you have  
done something else with it to <sup>your</sup> mind

I want to thank you for the book  
you sent me and also the songs. Book  
came all right. Haven't read the book  
nor learned the songs yet. For I haven't  
had time. After this carpenter work is  
done I hope to have time for something.

There was a sad thing happened up in  
the country a few days ago. Our very  
way home I met in Japan a Mr. McKenzie  
coming to Korea as a missionary. He was  
independent of any Board, but was  
supported by some friends at home.  
He went up into the country about 150  
miles from here and has been living  
there pretty much ever since.

clothes and living on Korean food. In Japan<sup>6</sup>;  
I sold them my shot gun which I had left  
here. The other day we received the sad  
news that Mr. McKenzie had been taken  
very sick, and during his delirium had  
killed himself with his gun. The gun I sold  
him. It came with a dreadful shock to  
us all for Mr. McKenzie was a man of whom  
we all thought highly. Dr. Underwood and  
Dr. Hills immediately left to investigate the  
whole matter, and as yet have not returned.

Dr. Hills, by the way, is our <sup>new</sup> doctor for  
Pyeong Yang. He is a single man, who like  
me left his lady love at home for a year  
or so. When we get a hour ready in Pyong  
Yang she will come out, and he will meet  
her in Japan. Now I must go and look  
at the carpenters  
With ever so much love to all.

Your loving son

Graham.

Ask Sam if he is dead. I suppose from what you said  
in our letter that he has returned from his trip about

EARLY DAYS

The Tong Haks are crest fallen over the success of the Japanese in Korea and believe me when I tell them how things stand. I am glad now I stayed, though twice if I had had a chance to run or hide, I would have done so till the trouble was over. Friends were turned to foes who shunned me; to escape by land or sea was out of the question. Every place was watched. I had only to calmly await the end. I was enabled in some little measure to sympathize with your position in Pyengyang last summer. Glad to know you have recovered from your fever in Pyengyang. I find Saw Kyung Cho a most excellent man. He is in my estimation a really superior man to the evangelist. Fenwick has taught him well. He knows his Bible much better. He does not beat round the bush like the other but goes right to the point. Today Saw (Sr.) said that in a month or two he intended to go to Soul or some other place. Chung's wife has not yet come to service. I can't say he has done much preaching, in fact none. I wish those fellows would learn to believe, would preach when not paid for it as well as when paid. Saw Kyung Cho hopes soon to go to Soul, and have his boys taught by others while he will give himself to the work. It is much easier for him to be here but he says that won't do. I have all confidence in him and in making a bargain with him I'd feel like saying to him "all you need of money you will get". With such a bargain I know he would do the right. His boys are fine fellows and his wife, a busy excellent woman. I hear that a Baptist has come to Soul. He would not be bigoted if like Dr. Gordon who sends him. I hope to be in Soul two days hence. Possibly you will then be in Pyengyang; indeed perhaps this note will find you there. Send me the news of Pyengyang when you can. Sorry I could not be at the Council. But I feel I have done best under the circumstances. I had nothing to report more than blunders etc. That's not edifying to any one.

With kindest regards and compliments of the season

Ever your Christian brother,  
WM. J. MCKENZIE.

"March 1, '95.

We are waiting for the snow to clear, to begin building the church—the first Korean church with *Korean money alone*. Already 1000 nyang is signed by them besides all the wood given and work gratis. The contract is given out,—800 nyang for the wood work alone. We would ask you to save up your spare papers and magazines to paper the church.

Three Tong Hak (Eastern Learning) chiefs are studying in their houses the Jesus doctrine and have contributed to the church. I secured an interview between the new magistrate and the chief Tong Hak of this province, bringing a letter from the latter and a card from the former. 10000 soldiers leaped to their spears and shooting arms at his word. He also is a hopeful inquirer.

Ten families cleaned their houses last New Year of tablets and no longer worship them or sacrifice. Sixty to seventy meet twice on Sunday and at prayer meeting on Wednesday night. A dozen or more had to stand without or sit on the "Marou" (porch floor) in the cold during service. Three women pray now at their own request. Their lives are indeed reformed and today heard how Paul began preaching at once when converted, according to all he knew.

Every day several inquirers come from far and near to get medicine and to inquire about the doctrine. Next Sunday we make a new move, going to near villages and to preach in a large sarang (room) offered for our use. The women can be in an adjoining room listening. Several boys who can sing well go with us besides Saw Kyung Cho and one or two others. Soon I trust a woman or two will go too. I purpose securing similar privileges in as many villages near by as possible and send the Christian out by twos or more.

The Sabbath is well observed in about ten houses or more. The Church will be on the

spot where devils received homage a year ago. We have started a school. God has converted a carpenter and farmer who knows Chinese. He is chosen as teacher. He is quite zealous in his own quiet way to lead others into the light. He is so constituted that he is sure to gain a hearing, wages 250 nyang, 5 bags unshelled rice and suit of clothes, may be 600 nyang all told. I went this morning on the track of a tiger who visited our village last night and took off a dog. I tracked him to the mountains and got near him when he roared and ran leaping from the rock. He was within a few yards of me and had he not disappeared so quickly behind the rocks I would have shot him. I am hoping to get his skin e'er I am through with him. If so I hope to build a church with it. He was quite a monster and has frequently visited our village this winter.

The Lord has done great things for us whercof we are glad. The prayers of God's people have done it all. March 8th and the persecutors and haters of Jesus are now inquiring."

Sorai, Chang Yun, Korea.  
Ap. 22nd, 1895.

Dear Bro. Moffett :

This man expects to get off today and I send this note. I am told for certain that six days hence the old magistrate leaves here by boat for Soul or Chemulpo. I purpose going by that boat. I dread the journey by land as I have no good hat to protect my head from the sun. I hope however soon to be in Soul and if you could stay till May 10th, it would be a great favor as surely I'll get there before then. If that boat is tardy I'll start by land taking Kim's horse for which I have already bargained. So depend upon it, I'll be there before the 10th of May. I'm expecting a fight quite near today or tomorrow in the mountain where a number of renegade Tong Haks are hiding, a bad gang. Today four will pass by, probably to be beheaded.

I have written to the magistrate to spare one. I think he'll listen. He has shown me great kindness and when last in the city paid my board in the inn as I attended to the soldiers wounded in the fight with the Tong Haks. Back of the city the crows and dogs are having a "poung nyen" (prosperous year) on the bleaching carcasses of the T. H. killed in the fight and left unburied. Some men of the city raised a false report against us that many rebels joined the Jesus men and that I now am protecting them. So the "Ouen" (magistrate) was angry and suspicious at first but when he heard that not one had yet been allowed to join us, he changed his mind and tells me not to have anything to do with them till I know them better. I'll not enter into any details of the work, only to say the Lord hath done great things for us and we are glad. You'd be surprised to know how much I do in tinkering with medicine. My fame has gone far and wide and usually, nearly all lies. My stock of medicine is about exhausted. I'll not be able to stay this time in Soul over five or six days but expect to go up some time later. The man is waiting. Now I close, kindest regards and well wishes.

WM. J. MCKENZIE

Mr. McKenzie made his contemplated visit to Seoul in May and returned to Sorai where soon after he suffered from sunstroke and died on June 23, 1895.

Dr. Underwood accompanied by Dr. J. H. Wells who had arrived from America, June 3rd, left for Sorai as soon as the news was received and held a memorial service in the Church near by the site where now a monument marks the last resting place of the body of this devoted servant of God.

These three letters require no explanation and no comment except to record my own gratitude for the privilege of knowing and working with two such men as W. J. Hall and W. J. McKenzie.

Leach, July 15, 1895,  
Monday, 2,40 p.m.

Dear Brethren in Christ: After  
calm reflection + much prayer + an-  
other baptism - I spirit just now as I  
began to write, I am led to write a few  
lines to those who were present at pray-  
er meeting last Thurs. night.

I wish to say first of all, that I had  
nothing more to do with voice than  
any one present.

Let no one deceive themselves by  
thinking it was the result of nervous  
excitement.

I no more expected this visitation than  
any one present. I did expect the power of  
the Holy Ghost some time in some way,  
but I knew not how. I had been praying for  
the baptism of the Holy Ghost as many oth-  
ers had also been doing. When He came  
upon me I recognized Him.

Nor am I responsible for what He  
said through me that night. The Holy Ghost  
spoke not I. (I was)

(spoke) I call to witness those who saw me  
on Thursday if they saw any excitement  
about me, + my wife will bear witness  
that there was no <sup>cause</sup> cause whatever  
to bring on any nervous excitement.

No, dear friends, this Voice was the  
Voice of God, the Voice of the Holy Ghost

calling all present to yield themselves fully and entirely to the working of the Holy Ghost and to depend on no other means to convict and save. *Romans.*

The Voice was just as much to me as any one present as I had no more to do with it.

The Spirit called you then <sup>then</sup> and there not to close that meeting. He was not obeyed. And now I beg of you in the name of the Father, and the Son and of the Holy Ghost to delay no longer <sup>but</sup> open some house at once for prayer and attend to the Voice of the Spirit. <sup>attend</sup>

You neglect this call at your peril. Believe me again, it is the voice of God and not man.

E. C. Pauling

P.S. Our house is open.

To the missionaries, especially to those who were at prayer-meeting last Thursday night.

To this I answered at once and as follows.

St Paul July 15, 1895.

Dear Brother Pauling, -

I am in receipt of your general note to the Missionary Journal

and have read it with much interest. I do not see in it anything except your own justification of your somewhat extraordinary conduct at the meeting in question. When a person is regularly appointed to lead a meeting, he is to do it in such a way as he may be led by the Spirit. But for your interruptions, we had a most delightful and spiritual meeting. Neither the leader nor myself <sup>myself</sup> as the pastor of the church had any special direction from the Spirit to prolong the meeting and judging from those present we saw no reason for continuing it even tho we were <sup>not</sup> contrary to our cooperation <sup>in fact</sup>.

The Holy Spirit is not limited in his power to communicate his wishes to his people.

Your efforts to persuade us that there was no cause for "nervous excitement" is to me a strong evidence that you ought to call in a physician at once and consult with him.

With kindest regards to Mrs. Pauling, believe me

Sincerely yours,  
 H. A. Pennell

August  
1895.]

## THE CHURCH AT HOME AND ABROAD

MISSIONS IN KOREA.

125

### Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions to China.
MARCH,	Mexico and Central America.
APRIL,	Missions to India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions to Africa.
JULY,	Hainan; Chinese and Japanese in U. S.
AUGUST,	Missions to Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions to Syria.

#### MISSIONS IN KOREA.

SEOUL: the capital, near the western coast, on the Han river, and twenty-five miles overland from the commercial port, Chemulpo; mission begun in 1884; missionary laborers—Rev. H. G. Underwood, D. D., and Mrs. Underwood; Rev. D. L. Gifford and Mrs. Gifford; Rev. S. F. Moore and Mrs. Moore; Rev. F. S. Miller and Mrs. Miller; C. C. Vinton, M. D., and Mrs. Vinton; O. R. Avison, M. D., and Mrs. Avison; Misses S. A. Doty, V. C. Arbuckle, Ellen Strong, Anna P. Jacobson, and Georgianna Whiting, M. D.; licentiates, 2; native helpers, 3; native teachers, 1; Bible-women, 2.

FUSAN: on the southeast coast; occupied as a mission station, 1891; missionary laborers—Rev. W. M. Baird and Mrs. Baird; C. H. Irvin, M. D., and Mrs. Irvin; Rev. J. E. Adams and Mrs. Adams; licentiate, 1; native helpers, 2.

GENSAN: on the northeastern coast; occupied as a mission station, 1892; missionary laborers—Mr. J. S. Gale and Mrs. Gale; Rev. W. L. Swallen and Mrs. Swallen; native teacher, 1; licentiate, 1; Bible-woman, 1.

PYENG YANG: 180 miles northwest of Seoul; occupied 1893; missionary laborers—Rev. S. A. Moffett; Rev. Grabam Lee and Mrs. Lee; J. Hunter Wells, M. D.; native teachers, 3, and 1 Bible-woman.

In this country: H. M. Brown, M. D., and Mrs. Brown.

Our mission in Korea reports the following statistics for the past year: ordained missionaries, 8. medical missionaries (one of whom is a lady), 4; lay missionary, 1; married lady missionaries (Mrs. Underwood being also a physician), 11; single lady missionaries (including Miss A. P. Jacobson who is a trained nurse), 4; total of foreign missionary laborers, 28; Bible-women, 4; native licentiates, 6; native teachers, 5; number of churches, 1; communicants, 236; added during the year, 76; boys in boarding-school, 46; girls in boarding-school, 16; boys in day-schools, 60; total number of schools, 7; total number of pupils, 122; pupils in Sabbath-schools, 115; native contributions, \$25.

The following churches are represented by missions in Korea: American Presbyterian (North);

American Presbyterian (South); Canadian Presbyterian; Australian Presbyterian; Methodist Episcopal, and the Anglican High Church. There are also a few independent individual missionaries.

The Methodist Episcopal Mission has received during the past year into full membership, 60, and upon probation, 167. An important school has been opened at Seoul under the auspices of the same mission. Recent intelligence announces the interesting fact that a contract has just been made with the Korean Government for the education of 200 boys in the institution.

The Anglican Mission, under the direction of Bishop Corfe, has opened a printing and book-binding establishment, and during the past year has increased its printing plant by securing a full font of Chinese type, which consists of upwards of 100,000 pieces of type, representing 3,000 different characters, and arrived in Korea packed in 32 boxes. It was distributed ready for use in 140 cases containing 3,360 separate boxes.

The following books of reference will give abundant information as to the past history and present condition of Korea:

"Corea, the Hermit Nation," by William Elliot Griffis, D. D., Fourth Edition, Revised and Enlarged. New York: Charles Scribner's Sons. \$2.50.

"History of Corea, Ancient and Modern, with Description of Manners and Customs, Language and Geography," by Rev. John Ross. London: Elliot Stock, 1891.

"Corea, or Cho-Sen, the Land of the Morning Calm," by A. Henry Savage-Landor. New York: Macmillan & Co. \$1.50.

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*The Gospel in All Lands* for September, 1894, pages 411-419.

*The Missionary Review of the World* for August, 1894, article by Rev. S. A. Moffett, page 595, and by Rev. F. Ohlinger, page 606. Also number for January, 1895, page 15, and August, 1895.

*Woman's Work for Woman*, August, 1894 and 1895.

*The Missionary*, organ of the Presbyterian Church (South), for September, 1894.

*The Sunday-school Times* for April 20, 1895, article on "The New Korea."

Korean Section of Annual Report, which may be had by addressing the Secretaries of Board of Foreign Missions, 53 Fifth Avenue, New York City.

Reprint of Monthly Concert Section on Korea for 1893 and 1894, which may be obtained by application to the same address.

The year which has passed since the last Monthly Concert on Korea has been full of stirring events which have quickened the hitherto sluggish life of the "Land of the Morning Calm" to its very depths. Foreign armies have been marching to and fro; the noise of battle has reverberated from the north; the capital has been alive with foreign soldiers, and the court has been in the possession of Japanese diplomats. The Tong Hak rebellion has plunged parts of the country into a state of anarchy. The attention of statesmen, diplomats, military officials, philanthropists, supporters of missions, and the reading public in general, has been fixed to an unprecedented extent upon the dramatic incidents and surprises which have marked the history of the country during this past eventful year. It is too early to state with any confidence the practical results of the war. The fate of Korea seems still to hang in the balance, and it is not yet decided whether her future development will be under the protection and oversight of Japan or Russia. A Russian domination would hode no good to Korea. The only foreign policy that Russia has is one of selfish aggrandizement. Her rule over her own peoples is only semi-civilized. She would make Korea simply a stepping-stone to Russian harbors in the Eastern Seas.

Among the missionary incidents of the war was the loyalty of Rev. S. A. Moffett in sharing the perils of the native Christians at Pyeng Yang. He fully resolved to remain with them as a protector and friend. They, however, became so alarmed at the impending peril that they urged his return to Seoul for their own sakes as well as his own. Immediately after the battle Messrs. Moffett and Lee, with Dr. Hall of the Methodist Mission, returned to Pyeng Yang and reopened their work. The Japanese occupation has made the country more secure as a place of missionary residence, and the outlook under Japanese control is hopeful for missionary progress.

The United States Minister, Mr. Sill, has rendered efficient service in protecting the lives and property of the missionaries, and securing the release of native Christians who were unjustly imprisoned. Our Mission has expressed in a formal resolution its appreciation of these services, and also for those of the British Minister, during the recent troubles.

The reader is referred to the interesting article of Rev. Graham Lee, in another column, for fuller information of missionary progress at Pyeng Yang and vicinity. At the little outstation of Kon Syong a house for a school, and a room for religious services have been provided by the people. The work in Northern Korea has received a most encouraging impulse since the war. Mr. Moffett reports 52 baptized Christians in the Province of Pyeng An, eleven of whom have been received during the past year. J. Hunter Wells, M. D., has recently sailed for Korea to take up his residence at Pyeng Yang.

Seoul, the capital of Korea, and our chief mission station, has been the center of much political excitement and military activity, as well as of missionary progress, during the year. The first official census of the city, taken under Japanese auspices, fixes the population at 187,000. The only organized church of our mission is at the capital. The evangelistic work in Korea at all the stations seems to center not in churches or chapels, but in what is known as the *sarang*, or guest houses. These seem to be impromptu institutional churches in miniature, where the missionaries meet the people for conference, advice and spiritual instruction.

An interesting feature of evangelistic work in Korea is that it is participated in largely by the ladies of the mission. This has been the case not only at Seoul, but at Fusan and Gensan. At Gensan Mrs. Gale has received 900 women in her dining-room, with all of whom she has conversed upon religious subjects, being assisted by her mother Mrs. Gihson.

The educational work at Seoul has been conducted in two boarding-schools, one for boys and the other for girls: A day-school is also in connection with the boys' boarding-school. Nine boys have been received to the Church from the school during the year. The girls' school has been removed to new quarters, purchased and fitted up during the year. Its new location is exceedingly favorable to its influence and work. Classes for the training of native helpers have been conducted both at Seoul and Pyeng Yang.

The medical work of the mission centers chiefly in Seoul, where Drs. Vinton and Avison are stationed, and also Mrs. Underwood, who have lately been joined by Miss Georgianna Whiting, M. D., and Miss Anna P. Jacobson, a trained nurse. Dr. Irvin is located at Fusan in place of Dr. Brown, who has been obliged to return to this country by impaired health. Dr. Vinton has made medical tours in various directions, and Dr. Avison has charge of the Government Hospital, the administration of which has been recently reformed, and where every facility is at present provided for the Doctor. An interesting article from the Doctor's pen, in another column, gives a more detailed account of his work. Mrs. Dr. Underwood has been called to attend upon the Queen and the ladies of the court, and has received

as an expression of gratitude from her Majesty a beautiful sedan chair handsomely upholstered. The gift was accompanied by the following letter:

"My dear Mrs. Underwood:—Her Korean Majesty has been deeply touched by your kindness in coming in such inclement weather, to the Palace to look after her Majesty's health, notwithstanding your own physical suffering. As a slight token of her appreciation of your unselfishness under the circumstances, her Majesty has been pleased to direct me to convey to you the accompanying chair, which though not new, you will doubtless appreciate, as it is the one in which her Majesty has ridden herself.

and dictionary, and Mr. Gale has issued a scholarly treatise on Korean grammatical forms, and is at present engaged on a comprehensive dictionary of the Korean language.

Mr. Gale, at Gensan, reports a year of varied and encouraging labors. Seven natives have been baptized during the year. Church services have been well attended. The memory of "Old Kim" (see his picture and a sketch of his life in *THE CHURCH AT HOME AND ABROAD*, for August, 1894, pp. 104-105) is still revered, and the influence of his example and courage is a stimulus to many native hearts. His



LOWRIE MEMORIAL CHURCH, SHANGHAI.

Hoping this may protect you somewhat from the inclemency of these winter days, her Majesty will be much pleased if your health will permit you to call again to-morrow, the 26th inst.

Believe me as always,

Very truly yours."

The literary work of the mission is important and varied. Dr. Underwood and Mr. Gale have participated in the work of the Union Committee for the translation and publication of the Scriptures. A few books and tracts have been issued. Valuable literary services have already been rendered to Korea by the two missionaries above mentioned. Dr. Underwood has prepared a Korean grammar

and dictionary, and Mr. Gale has issued a scholarly treatise on Korean grammatical forms, and is at present engaged on a comprehensive dictionary of the Korean language.

Fusan has been a center for effort in several out-stations. Mr. Baird has been greatly interested in a community known as Olsan, near the coast, and distant about a day's sail in a Korean vessel. The place seems a favorable site for a new station. Dr. Irvin's dispensary has been maintained, and is known far and near throughout the neighboring provinces as a place of refuge and help in distress. Rev. J. E. Adams and Mrs. Adams will soon join the missionary staff at Fusan.

The political changes in Korea since August, 1894, are so extraordinary and revolutionary in their character that it is difficult to realize them. In connection with the supremacy of Japanese influence, a deliberate role of reforms almost romantic in their character has been instituted. The king has solemnly and formally committed himself and his newly formed cabinet to the faithful carrying out of this astonishing programme, which is almost Utopian in its scope. Some of the very first men of the nation have been placed in the new cabinet, and twenty sweeping articles of reform have been adopted as the platform of national reconstruction. The average Korean official must have been mystified and dazed as he perused this new political Magna Charta. Perhaps he even imagined himself to be dreaming, and it must have been no little tax upon his political intelligence to even comprehend the meaning of some of its provisions. The document seems to throttle the whole corrupt and dastardly system of bribery, plunder, and cruelty which has passed under the name of government in the Old Korea. The King is a man of gentle and generous nature, and seems truly to desire the good of his subjects, but he has been surrounded by intriguing officials, whose only idea of government is to use authority for purposes of private gain. The new regime will have to contend with bitter hostility on the part of the old conservative ring, and there may be many embarrassments and surprises to dim the present brilliant outlook.

In the new cabinet of the King, appointed last December, are two of the most intelligent and liberal men in Korea—Pak Yong Ho, who is Minister of Home Affairs, and Soh Kwang Pom, who is Minister of Law, or rather of Justice. These men have both spent several years in America, are thoroughly acquainted with western civilization, and have faithfully studied the Christian religion. They are known to be men of high character and patriotic aims, and their influence may be of immense help to Korea in the present crisis. They are by no means safe in their present position, as repeated attempts have been made to assassinate them, and they are the objects of bitter hatred on the part of the discredited official party. The Korean nobleman, Kim-ok-Kiun, who was assassinated in Shanghai in March, 1894, by an emissary of the Korean Government, was a bosom friend of these two men, and all were engaged in a heroic struggle for the liberation of Korea in 1884. Their efforts, however, were premature, and they fled to Japan. The rapid changes of the past year recalled the two present members of the cabinet from America, whither they had fled for safety, to become participants in the great and hopeful movements of the present hour. Their residence in America, where they were kindly treated and carefully instructed, must have a molding influence upon the high service they are now called to render to their country. A brief sketch of Mr. Soh Kwang Pom, by Mr. A. Tolman Smith, was published in *The Examiner* (Baptist) of

February 14, 1895, under the title of "A Typical Korean." Dr. W. T. Harris, Commissioner of Education, published in his Annual Report for 1891, an article on "Education in Korea," contributed by this accomplished native of the country. Another article, giving a more detailed sketch of his life in America, was published in *The Independent* for April 25, 1895, by John Bodine Thompson, D. D., under the title of "Soh Kwang Pom, Minister of Justice in Korea."

Another item of interest in connection with the new cabinet, is that Mr. T. H. Yun, who has spent five years in America, has recently been made its Secretary. Since the appointment of the new ministry by a recommendation of the Prime Minister, all government offices are closed from Saturday noon until Monday morning. His Majesty also refrains from any court ceremonies on Sunday.

The ghastly custom of beheading political and other criminals, and exposing their heads in public is to be altogether abolished.

The Japanese are surveying for a railroad between Seoul and Chemulpo. The first railway in Korea is a twenty-one inch tramway between Cheung Nam Po and Pyeng Yang, a distance of fifty-five miles. A truly Eastern feature of the enterprise is that the cars are drawn by coolies instead of by steam power. There is a prospect that Cheung Nam Po will be opened as a port, and that Pyeng Yang will be made a place of residence for foreigners. It is interesting to note that this city, which was the center of the brutal persecution of native Christians early in 1894, has since been scourged by war, and will now be thrown open to the free entrance of the missionary.

The first Annual Report of the Korean Religious Tract Society has just been issued. During the past year, over 890,000 pages have been printed.

The picture of the Lowrie Memorial Church, newly erected at Shanghai, appears on page 127. It is one of the most beautiful church buildings in China. It will seat comfortably five hundred. The audience room has galleries on two sides, while in the story below is a Sabbath-school room, and a prayer-meeting room is in the upper part of the building. The church adjoins the Presbyterian Mission Press. The services of dedication were attended by an enthusiastic congregation filling every available place. The opening sermon was preached by Rev. Dr. Reid, and was followed by the Communion, conducted by Rev. Dr. Muirhead. The chapel is a memorial of Rev. Walter M. Lowrie, who arrived in China in 1842, and labored amidst great physical debility and in the face of many obstacles, during five years. He was murdered by Chinese pirates while returning by boat from Shanghai to Ningpo.

We are sure all will be glad to see the picture of

August  
1895.]

PYENG YANG AFTER THE WAR.

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the young King of Korea, whose present position is one of such responsibility and difficulty. He is thirty-three years of age. See page 133.

The remaining pictures represent a missionary residence at Fusan, p. 124, a bundle of Korean "Cash," p. 182, and the now demolished "Yeng Eun Gate," near Seoul, whose significant removal is referred to in Mr. Moffett's article.

#### PYENG YANG AFTER THE WAR.

REV. GRAHAM LEE, KOREA.

My trip from Seoul to Pyeng Yang, although in mid-winter, was fairly comfortable, notwithstanding the cold. I used my bicycle and had little trouble, as there was scarcely any snow. Since our arrival, one mail has reached us.

We are living now in the house we bought on the last trip. It is a tolerably good tile house, and with some alterations and repairing, will make a suitable building for native work. I hardly think it will do to fix over for a dwelling, as the timbers appear to be too rotten for that.

The report is now that Pyeng Yang will be made an open port this summer. If such be the case we should begin next fall and get a house ready, so that I can bring my family up here.

We want a house that will be comfortable and healthful, but one that will not be a barrier between us and the Koreans. Of course we may not be able to get such a house, and in that case will have to build our ourselves.

#### A CALL FROM A STRANGER.

We returned quite recently from an eight days' trip over into Whang Ha province, south of Pyeng Yang, where we went to investigate reports about an interesting work that has sprung up there. We were greatly rejoiced by what we saw, and gave sincere thanks to God for the way His spirit is working among those people. As this work is very interesting and very hopeful, let me give you an account of it somewhat in detail.

A year ago last December, a man came up to Pyeng Yang from that province from the magistracy of Cha Ryong. He happened into our place inside the East Gate, where Mr.

Moffett was then staying. The Gospel was preached to him and he immediately became greatly interested, so much so in fact, that he remained in Pyeng Yang a month, studying all the time. So sincere did he seem, that Mr. Moffett considered him one of the most hopeful cases he had met here. After a month of study, he returned to his home, and again during the latter part of January he came back to Pyeng Yang, and remained about a week. At this time he was publicly received before the Church as a *catechumen*. His name, by the way, is Mr. Han.

#### PERSECUTION HELPS THE CAUSE.

During the following May, came the persecution here, when the governor tried to drive Christianity out of Pyeng Yang, but found, much to his sorrow, that he had to reckon with a much bigger man than himself, in the person of our good American Minister. While the persecution was on, the Church here was scattered for a time, and one of the members went down to the village where Mr. Hau lives, taking with him some books. He remained there about a week, talking to people all the time about the Gospel, and then returned to Pyeng Yang. This man's name is Mr. Ee. Owing to the preaching of these two men, a few people became interested, and sent up word to Pyeng Yang, asking Mr. Moffett to come down and teach them more. Accordingly, about the last of June, Mr. Moffett did take a short trip down there, remaining three days. He met and preached to a good many people, and found a few who seemed to be really interested. At this time, he urged those who seemed to be in earnest, to meet every Sunday and spend the time in worship and study of the Bible. This they promised to do, and they did it too, as we learned on this trip, for from that time to this, a service has been held every Sunday in the house of Mr. Han.

#### PRIMITIVE WORSHIP.

Sunday morning they came in from the surrounding villages, each man bringing his rice with him, and prepared to stay all day. They have learned to pray, and have a few songs which they sing in a manner all their own, so every Sunday they meet together to sing and pray and study God's

Word as best they can. I will not soon forget my sensation, as Tuesday afternoon I listened to them having a service all by themselves.

Some new men, from a village seventeen miles away had just come in, so they all gathered in the room next to ours and had a prayer meeting. From a musical point of view their singing was something frightful, and yet I don't know as I ever heard singing that moved me more. It was pathetic to listen to them, yet at the same time our hearts were filled with joy as we saw how these poor darkened minds were coming out into the light.

After the battle here Mr. Ee fled from Pyeng Yang with his family, and went down to these people at Cha Ryong. They gave him a warm welcome, furnished him with a room, and ever since have been providing him what he needed for his support, and he in return has been teaching them the Gospel.

#### THE RIGHT KIND OF "RICE CHRISTIANS."

About the first of last January a number of these people wishing to learn more, determined to come up to Pyeug Yang, hoping that Mr. Moffett would have returned from Seoul by that time. They numbered about twenty, and came apparently for no other purpose but to study the Bible and learn more about the Gospel. Each man brought with him in a little pack on his back enough rice to supply him with food during his stay. They remained eight or ten days studying all the time with the Christians here, and were very much disappointed that they did not meet Mr. Moffett. We were on the way, and arrived two or three days after they left.

After we had been here two or three weeks two men came up from Cha Ryong, and urged very strongly that we come down immediately, as the people wanted to see us so much and have us tell them more about the Gospel.

We agreed to go, and made the trip. After hearing all these reports, we did not know exactly what to expect and were rather inclined all the time to doubt a good deal of what we heard, but we were most agreeably disappointed, and our hearts were greatly

rejoiced, for we found more than we had dared to hope for.

There are quite a number of men in that region, on whose hearts the Gospel has certainly made a deep impression. Those most interested are men whom Mr. Moffett never saw before, and all their interest is due to the preaching of Mr. Han and Mr. Ee, who have spent considerable time going from village to village talking about the Gospel. A few of the people lived in the village where we stayed, but most of them came from the neighboring villages, the farthest being seventeen miles away. They all seemed so pleased to see us, and I am sure that their expressions of delight were sincere, for they showed it in their faces.

#### SEARCHING THE SCRIPTURES.

We held several services, and all of them were intensely interesting. I never saw more attentive listeners anywhere than those Koreans; they seemed to drink in every word that Mr. Moffett said as he preached to them. After the formal service we would have an informal talk together, and these men would bring up passages of Scripture that they had been reading, and ask for an explanation of points they did not understand. Among other things, we discussed the parable of the leaven, the woman of Samaria at the well, the devils that were permitted to go into the swine, and so on. It was most delightful to have these questions brought out, for it showed these men had been reading the Bible, and reading it to some purpose.

#### COMING HARVESTS.

We were given the names of thirty-one men who, in the opinion of Mr. Han and Mr. Ee, are most sincerely interested. There are many others who have heard about the Gospel and who seem to want to hear more, but these thirty-one are men who appear really desirous of becoming members of the Church. In a week or two we expect to go down there again on our way to Seoul, and at this time we are planning to baptize Mr. Han, and receive as catechumens the thirty-one and any others who may signify their desire to become such.

I believe this work is but an earnest of what we are soon to see in this country.

The seed that has been sown in these last ten years is beginning to take root, and the Koreans are beginning to inquire earnestly about this "Jesus Doctrine." The war, too, has had its effect throughout the country. At first it distarbed our work somewhat, but now we see that it was just the thing to shake up this people and make them think.

#### THE WANING STRUGGLE OF THE TONG-HAKS.

The place we visited was right in the midst of the Tong Hak region, and in the town where we stayed was a man who held quite a prominent position among them. This man came in to see us the day we arrived, and seemed very anxious to hear all the news about the war. We suspected that he was a Tong Hak, and found out afterwards that our suspicions were correct. He said that the Tong Haks had no inclination to quarrel with us, but were only after the scalps of these blood-thirsty officials. While we were in the village, orders came from headquarters for all the Tong Haks to gather and make a raid on Pong Saw, a town not far away. We saw quite a number of men passing through the village on the way to the place of rendezvous. All were armed with old-fashioned Korean guns, which look as if they had been made before the flood. One peculiarity about each man's outfit was that he had to carry a coil of lighted fuse with which to fire off his gun. On our return we met a force of government soldiers who had been out after the Tong Haks, and had managed to capture one poor fellow. We saw him trudging along with his arms tightly pinioned behind his back, and with only one soldier to guard him. Poor fellow I pitied him, as his fate was sealed. By this time, no doubt, his head has been hacked off and hung up by the roadside as a warning to other Tong Haks. I must confess that as I passed by him and his guard I had a great desire to give the Tong Hak an opportunity to run for his life. When a man realizes how these people have been oppressed he can't help but sympathize with them in their efforts to get rid of some of these miserable officials.

#### KOREAN HEARTS AWAKENING.

We are rejoicing in the efforts of the Board to send us a doctor, and we hope that he will

he found soon.\* We need him *so much*. So many people keep coming to us asking for medicine, and it seems a pity to always have to tell them that we are not physicians and can do nothing for them. We would also like very much to see that other man appointed for the work in the North. There is no use in telling you how much he is needed, for you realize that. I wish I could give you something like an adequate idea of how this country is opening up to the Gospel. Just this morning three men came into the sanang, from three different places out in the country, to inquire about this "Jesus Doctrine." They had heard about it and wanted to learn more. Again this morning we had news from a little group of men at a place 50 *li* north of here. Some have been received as catechumens, and apparently have been at work getting others interested. They are planning to build a church, so we hear, and have sent down a very urgent plea that we come up and visit them. We hope to go in a few days.

Since we have been here this time we have received eight men as catechumens in the church in the city, and have the names of seven others who say they wish to be received. Next Sunday we expect to baptize a man who was received some time since. All in all, on this trip we have received the names of forty-six men who have signified a desire to come into the Church. Beside these there are a great number of others who have shown an interest, but have not as yet given in their names.

#### THE HOSPITAL AT SEOUL.

O. R. AVISON, M. D., KOREA.

We reopened the hospital November 5, 1894, with thirteen patients the first day, and had a steady increase each week until the Annual Meeting and the Korean New Year's festivities interrupted the work. We rose at that time to thirty-two. Since the Korean New Year the attendance has been increasing again, until it is now averaging twenty per day. The attendance is now about fifty per cent. more than at the same time last

\* Dr. J. Hunter Wells has been sent out recently for Pyeng Yang station.

year, so that if the increase keeps up we shall have a busy time during the coming spring and summer. We have had twenty-five in-patients since resuming the work, there being now ten in the wards. We have had one death amongst the in-patients, but the rest have done well. I have an operating room almost completed, which will be of great service to us, as we had not a place fit for such work. It has already been made use of, and I have had the pleasure of performing one major operation in it, with a satisfactory result.

Amongst the in-patients received, several apparently owe their lives to the opportunity thus given them for proper care. Outside the hospital I have had the opportunity to attend some at their homes. Contrary to Korean custom, I was permitted to attend one lady in child-birth, who made a nice recovery, and the family are sufficiently grateful to make it very pleasant indeed for us to visit them. The lady when better visited the hospital and called on Mrs. Avison.

I have just finished attendance upon one of the members of the present Government, who has a bad abscess. He talked freely with me on religious topics during my visit to him, and as his room was generally filled with friends, a good many heard something of what we are trying to teach. I am just now in attendance upon a man of high rank, upon whom I operated nine days ago. His brother has been recently baptized, and we hope he himself may be led into the truth. Mr. Moore visits him frequently to read and talk with him.

Just before Christmas I was called to the Palace to attend His Majesty the King, and I saw him very often for three or four weeks. He was very kind, and complimented me highly when he recovered, although I must say I did not have to exercise very great skill in his treatment. I prescribed also for the Crown Prince. At the Palace I met nearly all the King's relatives, and received an invitation to visit some of them at their homes. During the Korean New Year's festivities I called upon some of them, receiving a most cordial welcome. At the same time that I was in attendance upon the King, Mrs. Underwood

was visiting the Queen. In the Providence of God they responded readily to the treatment, and became very much inclined towards the foreigners, showing their friendliness in very many ways.

Thus far the work in the hospital has not been interfered with in any way by the Government, and we are now carrying on evangelistic work quite freely. I have fitted up a waiting room near the entrance to the first court, quite separate from the dispensary, and Mr. Moore comes down every day and meets the out-patients and reads and preaches to them. Very often some of them accompany him to his house for further conversation. The in-patients all receive instruction as often as practicable, and each room is supplied with books and tracts. Every morning some of them come into our house and attend the devotions which we hold in Korean for them and the servants. Some have taken a great interest in the Gospel, reading all the books we could lend them, and constantly asking for explanations. The interest manifested in the Gospel by some of the patients makes it a delight to teach them. Mr. Gifford comes down every Monday afternoon and talks with both out and in-patients. Both Mr. Gifford and Mr. Moore are accompanied by some of the Korean Christians when they come. In addition to these, my dispensary boys, three in number, spend such time as they can spare from their other duties in teaching the in-patients.

When we moved down here last November, Mr. Moore and I arranged to join in Sunday services held at his compound, which is only a few minutes' walk from here, and at the last Annual Meeting the Kong Dong Kole congregation was separated from the Chong Dong church and placed under Mr. Moore's pastorate. I have been attending Sunday services there since then, and some of the patients have been going with me, but I am beginning to consider the advisability of organizing Sabbath services in the hospital, so as to secure the attendance of more of the in-patients, as well as of some of the neighborhood people, and thus increase the number of hearers.

Our waiting room is in a separate court



THE KING OF KOREA.

from the dispensary, entirely shut off from all other attractions, and is fitted up comfortably in Korean style with a warm floor and cushions to sit on. A hall near by is connected with the dispensary, and by it I summon the patients in order, one, or at most two, at a time. Each person on entering the hospital gate receives from the gate-man a number, and in this order only are they admitted to the dispensary. They, therefore, remain quietly in the waiting room until they are called, and those engaged in teaching say they receive good attention, there being nothing to distract the patients.

There is no attempt at preaching in the ordinary sense of that term, but they engage in conversation and read from the Scriptures, with explanations.\* Each patient's name and address is taken down in the dispensary, so that those who itinerate can be supplied before going out with the names of all patients who have come from the district about to be visited, in order that they may be called upon in their homes if possible. To make this easier we shall have a cabinet

\*Mr. Gifford's Korean helper, Mr. Hong, spent four hours this afternoon in the waiting room with the out-patients. He says they had a good time and that they listened well.



YENG EUN GATE.

made, with pigeon holes for the various districts, and a card bearing the name and address of each patient will be placed in its appropriate compartment, so as to be ready to give to the person going to that district. In this way we hope to follow up the work and secure openings in the country for evangelistic work.

In Chong Dong there is Dr. Vinton's dispensary, and he expects to open one in one of the villages down by the river. Then outside the city is "The Shelter," a dispensary arranged for outside patients, with a room or two for receiving patients until they can be seen by the physician and either admitted or sent away as he may decide. We expect to send cases of contagious disease to "The Shelter."

—Missionary work is essentially the outcome of spiritual life. If the life of Christ is within the heart it will impel to missionary work at home and abroad.—*Rev. G. Campbell Morgan* at Birmingham C. E. Convention.

## THE TRANSFORMATION OF KOREA.

REV. SAMUEL A. MOFFETT, PYENG YANG.

Korea will never again be what it has been. Each day sees the inauguration of changes which materially affect not only the outward appearance of its people, its capital and the country itself, but changes which radically affect the inner life of the Koreans, their beliefs and superstitions, their customs and traditions which have stood unquestioned for thousands of years.

These changes while as yet most apparent in the capital, are not unnoticed also in the country, as I soon found out when startling tidings reached me in our new station at Pyeng Yang before my return to Seoul.

"The Yen Cho Gate has been taken down" was an announcement which filled with awe the heart of every intelligent Korean, as it convinced him that the great change was accomplished. On returning to Seoul as I approached the capital through the Pekin Pass, I was on the lookout for the verification of this

rumor and I confess to some of the feelings of a Korean as I gazed upon the two large stone pillars, all that was left of the gate which for years had stood as a monument of Korea's dependence upon China.

A SYMBOL OF KOREAN VASSALAGE REMOVED.

This gate was one of the most interesting and picturesque objects around Seoul, not that it was either remarkable or beautiful in its architecture, but because of its conspicuously isolated position on the most important road, and because of what it represented. It stood about a quarter of a mile outside the West Gate on the Pekin road not far from the quarters where Korea entertained the ambassador of the Emperor of China on his way to convey a message from the Emperor to his "vassal," the King of Korea.

Under this gate the King and the Imperial Messenger met, the former prostrating himself three times, with three knocks of the head to the ground. Each time he bowed before the imperial inscription, thus humbly acknowledging his dependence upon the "August Ruler." As long as this gate stood it was a perpetual reminder to the people not only that Korea was but a dependency, but also that they owed to the "Great Nation" their deliverance from the Japanese invasion 300 years ago. The gate is said to have been built before that invasion and called the Yen Cho Gate, or The Gate for the Reception of the Imperial Message. After the Mings had driven the Japanese out of Pyeng Yang and out of Korea 300 years ago, the gate was called the Yeng Eun Gate, or The Gate for the Reception of Grace, this in acknowledgment of Korea's great indebtedness to China.

A KOREAN DECLARATION OF INDEPENDENCE.

Its removal was significant. China had forfeited her claim to Korea's gratitude, and the removal of the gate set the seal upon Korea's "Declaration of Independence." The people put little faith in mere proclamations of independence, but the destruction of this gate in spite of the terrible judgment which would be inflicted upon Korea should the reports of Japanese success prove false and China again come in from the north, furnished indisputable evidence of the attitude of the government. The effect upon the

people has been most marked. The Koreans acknowledge China's defeat although they are dumbfounded and at a loss to account for the fact that the once despised Japanese were able effectually to overcome the long revered Chinese. With this has come a reaction in feeling, and many, with ill-suppressed anger, berate the folly of the Chinese in thus allowing Japan to surpass her, and so the former spirit of reverence is fast giving way to one of contempt.

This means a complete mental transformation. Heretofore, the Chinese furnished the only perfect standard in religion, literature, morals, customs, rites and ceremonies. Chinese was the "true writing," the native characters were the despised "vulgar writing," and as a consequence the people are illiterate because of the long time required to gain sufficient knowledge of Chinese to be able to read. Their long cherished notions as to China's superiority and her perfections have been suddenly shattered, and they begin to realize that their blind following of China has but kept them in ignorance and bondage. The whole country is ready to welcome changes not only in outward customs, but also in beliefs.

THE PASSING OF THE OLD REGIME.

This change of attitude on the part of the people is accompanied by the presence in power of a party which is hastening, as rapidly as it can, most radical reforms in government and finance, as well as in dress and customs, so as to conform in a measure to western ideas.

Thus you can realize that the conservative Korean is daily receiving shock upon shock, until he is being thoroughly shaken out of the deep ruts of his past life, from which he is compelled to separate himself.

One of the first evidences that a new order of things had come to pass was the appearance of the new policemen in their brass-buttoned, close-fitting dark blue suits, with swords clinking at their sides. They were at first the butt of ridicule from men and boys as they skulked along side streets, with their eyes to the ground, the most shame-faced lot of men I have ever seen. Since then, however, they have become, accustomed to their

strange clothes, and now raise their heads, assert themselves and carry themselves with a more business-like, manly and self-respectful air than the Korean ever before manifested.

Soon after this the long-sleeved flowing garment, so long the pride of the aristocracy, disappeared and the officials began to appear in black robes. Now we hear that in a few days all must appear in black, and here and there may be seen an independent Coolie soldier or merchant arrayed in the cast-off trousers or coat of a foreigner. The price of leather shoes (foreign style) suddenly went up the other day, owing to the great demand for them on the part of Koreans. The foreigner now finds it to his interest to keep his clothes under lock and key, since the native finds their possession an advantage. It is even rumored that the policemen are now to cut off their top-knots. This will be the signal, and many will be only too glad to follow their example. The disappearance of the top-knot and its accompanying uncomfortable head-gear will mean the disappearance of the picturesque hat which tradition says has been the mark of this people ever since the days of Ki Cha, who founded Korean Civilization 1122 years B. C..

Another change affecting very greatly the daily life of the people, a change most gratefully welcomed by the itinerating missionary is that of the coinage.

Formerly in going, from Seoul to Pyeng Yang an extra pony was required in order to carry the money needed for the journey. Each piece of money was worth less than one fifth of a cent so that one needed from four to ten thousand pieces, which was done up in long strings and heavy bundles.

This money is still used in country villages and in exchange of small amounts, but the new silver five *nyang* (one dollar) piece and the one *nyang* piece are now rapidly finding their way to favor in all sections.

#### A COMMERCIAL INVASION OF THE JAPANESE.

The most marked changes appear in Seoul, where the large number of Japanese who have been pouring into the country are buying up long lines of houses and converting them into Japanese shops. The Koreans

look on with mingled feelings of respect, fear, alarm and suppressed anger as they see the recently despised and hated Japanese effecting this transformation.

Through the influence of Japanese Buddhism (an influence just beginning to assert itself) Buddhist priests, formerly excluded, now freely enter the city, and soon we are to see a new Buddhist temple on the site of a very ancient marble pagoda in the center of the city.

Outside of the capital the visible changes are not so numerous, although at Pyeng Yang may be seen the first railroad built in Korea. It is a twenty-one inch tramway running from Pyeng Yang, a distance of fifty miles, to a point near the mouth of the Ta Tong river where it is expected a port will be opened. Japanese merchants who followed the army to Pyeng Yang have not been at all loath to stay, and, as we know from them that that city will likely soon be open to foreign residents, we plan our mission work accordingly.

These changes mean more than one would at first infer. They bear directly upon the inner life and thought, the occupations and the welfare of the whole people. The industrial situation will be greatly changed.

Korean shoe makers, merchants, hatters and artisans in general will find their occupation gone or revolutionized. Seamstresses (of whom there have been tens of thousands) will find themselves without work and on the verge of starvation, while the Japanese merchants, tailors and artisans already pouring in to avail themselves of the opportunity will reap a rich harvest. They will soon control so much of the trade and monopolize so many lines of industry that the Korean will find himself without a trade, forced in order to live to become the "hewers of wood and drawers of water" to his recently found friends and protectors, the Japanese.

#### THE DEEPER SIGNIFICANCE OF THE TIMES.

These changes however indicate a still deeper transformation, and in this and this only lies the hope for Korea.

The superstitious beliefs of the spirit-worshippers, and the rites and ceremonies of the Confucianists are so bound up with their cus-

toms even to the minor details as to the cut of the garment, the arrangement of the hair and the length and breadth of the seams, that these changes have made it far more easy for them to discard their former superstitions and to neglect the former ceremonies which have now lost much of their importance and significance. They are thus more open to the truth, and we missionaries are not insensible to the opportunity thus presented.

Never has the Gospel been so widely and so zealously preached as now, and never were the people so ready to listen to and meditate upon the truth. Now is our opportunity and now is the time for the Church to thoroughly equip each station so that there may be a concerted action all along the line. How can two men in Pyeng Yang reach a population of 3,000,000, souls? Thankful we are that an open door is before us, but would that we had twenty instead of two men to enter it.

We know not what is to be the future political, social or industrial situation in Korea, but we do know that everything leads us to believe that now is the time when the Lord purposes calling out His own that He may have here a Church to witness of Him, whether the nation becomes a Japanese or Russian dependency, or whether it remains independent.

We welcome Korea's transformation, not that we believe it is in the power of any earthly nation to give her anything but a mixture of the virtues and vices of civilization, but because that in this overturning we see the hand of Him who said, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it Him."

We look not to the kings of the earth to effect Korea's true transformation, but our trust is in the King of kings.

—The prophet Isaiah heard a voice saying: "Who will go for us?" It was a voice asking for volunteers. When our Lord told his disciples they were his witnesses, and said, "All power is given unto me in heaven and in earth," he did not ask for volunteers, but he said "Go."

## Letters.

### AFRICA.

#### LINE UPON LINE AMONG THE MAHEYAS.

MR. OSCAR ROBERTS, *Batanga*.—The Maheyas have taken half their mats for their church to Beka. They go down the coast about five miles for them, and then carry them into the bush nearly three miles. Madola, the Banaka King, gave them the use of a canoe to go after them. The Maheya men ask for loads to carry to Efulen, that they may earn money for the rest of the mats. This seems to be the principal way in that community of earning money. The women do not have any money, so some of them take their *kauk* (the native food). They brought 60 cents worth yesterday.

Over one hundred have been attending the Sabbath services. We try to follow a suggestion given by Mr. Marling at Mission meeting, that of asking them questions about what has been said. We have translated six Bible verses, and go over and over them until every one can repeat them. They can recite those even when they have forgotten all the rest of "the palaver," as they express it, that was told them. If they understood the Benga Bible, it would be easier to teach them.

I have tried to explain what it means to join the class, and the obligations it brings upon one. Six of them of their own accord gave their names last Sabbath, making about 85 in all. Some of them do not understand it, but God grant they may. I do not know whether we can keep in touch with them all or not, but we can try. The school will be a great help in that direction. The interest taken in it is very encouraging. They will get it if they pay for the teacher. They have been in touch with the coast people long enough to know the advantage of a school, so, for their own good, they need to be self-supporting from the very start. I will be surprised if some of the men and women, as well as the children, do not learn to read. We hope to begin the school as soon as they finish the house and the road to it from the river. Part of the time will be given to a Bible lesson.

### SYRIA.

#### A FRAGRANT ITEM.

REV. F. E. HOSKINS, *Zahleh*.—Every year I should like to lay a wreath such as this on the memory of those who have preceded us in the work. In February I visited Alma, the southernmost church of our Syria mission. While seated

with the humble brethren there a little story told by one of them touched my heart and taught me a new lesson concerning the power of a spotless Christian life. Abo Saim was called on some government business to Tyre. At Alexander's Fountain he was hailed by the Turkish soldier, who asked where he came from, where he was going, and then what his religion was? On answering that he was an "Injeely," (Protestant Christian) the rough soldier responded: "Were it not for Mr. Dale's memory I would smother your religion with curses." Somewhere and somehow that man had been brought into contact with Mr. Dale. The influence of his consecrated life had pierced the rough exterior and softened the heart of that soldier, so that years after Mr. Dale's death he was constrained to dismiss that humble Alma brother, not with cursing, but "go in peace."

#### CHINA.

##### THE PERILS OF NATIVE CHRISTIANS.

REV. H. V. NOYES, *Canton*:—Wong-Yuk-Shing was graduated, three years ago, from the Mission Boarding and Training School (now called the Christian College) and was a diligent student, honest, faithful and unusually kind. He has been preaching ever since, at the Lienchow Station. Last February, he was in Canton to pass his examination for an assistant of the third grade, and few ever passed a better one. He started on his return, with another preacher, but a day or two after came in with a look of great concern on his countenance, saying that he wished to consult me on a very important matter.

He said the boat on which they had taken passage, had been impressed into the service of the Government, for the transportation of soldiers, of whom there were a great many. He asked if I did not think it would be better for him to remain in Canton for two or three months, until

more peaceful times, saying there was plenty of work here which he could do.

I assured him that there was little probability of the Japanese coming to Canton, and even if they did he would be better off in Lienchow than in Canton: that, at any rate, the best thing always is to go straight forward in the path of duty and not horror trouble before it comes. He seemed much relieved, and set out cheerfully on his long journey of 250 miles, going on foot to avoid the liability of being stopped again.

A short time after arriving at his destination, he met with suffering from a source he had not anticipated. He went with Mr. Lingie to assist in testing the occupation of a piece of property which had recently been purchased by the Mission. They were attacked by a mob, incited as usual by some of the gentry, and when soldiers sent by the officials came, he and Mr. Lingie's servant Kwong-Ho, a boy who left our Fati school last November, went with the soldiers, thinking they would be protected. Instead of that they were taken to the Yamen, charged with assisting the foreigner, and with being Christians, which they did not deny, and then each sentenced to receive 500 blows, which sentence was immediately executed.

The next morning Mr. Lingie who had heard what had been done, went to the Yamen, and though refused admittance, eventually effected an entrance and secured the release of the sufferers.

A day or two after, Wong-Yuk-Shing wrote to one of his school friends that he and Kwong-Ho were put into the same room after their beating, and that they were happy and sang hymns together, "*Happy trusting in Jesus*," so he wrote.

One of the missionaries wrote, "Wong-Yuk-Shing is as cheerful as can be, thankful to be thought worthy to suffer for the name of Jesus." The spirit of the martyrs is not yet dead in all the world, and some of it is evidently in China.

—The dress and behaviour of the Chinese, writes Mr. Julian Ralph, will not offend Europeans. The women of Central China are not merely most modest, they are as completely dressed as any women I have ever seen.

—English Presbyterians and American Baptists have labored in Swatow for forty years, and even yet, says one of the missionaries, illustrating the size and need of the field, they have only laid hold of one in every thousand of the five millions who speak the Swatow dialect.

—Says a missionary who spent eight years in Formosa: Many are apt to imagine the Chinese inferior simply because they are Chinese; but for power on the platform, North Formosa preachers are decidedly superior to the majority of English and American clergymen. Some of them have remarkable natural talent, and all have received such a thorough training in the theology and practical use of the Scriptures as is little dreamed of by those who have not had more than a glimpse behind the scenes.

Material relating to the  
year 1895  
(Sept. and October)

QUEEN MIN

Page 1 of 4

Date: Fri, 6 Oct 1995 13:21:24 -0400 (EDT)  
From: Gari Keith Ledyard <gkll@columbia.edu>  
Subject: Queen Min: 100 Years Since...

Dear Friends,

On the occasion of the hundredth anniversary of Queen Min's assassination, you may be interested in the following. Comments are welcome, but PLEASE don't copy the message back to me. Gari Ledyard.

New Source Material from the Russian Archives  
on the Assassination of Queen Min

On the occasion of the 100th anniversary of the assassination of Queen Min, the Center for Korean Research of Columbia University is pleased to circulate the translation of a Russian eyewitness account of the events in Seoul's Kyŕngbok Palace in the early morning hours of October 8, 1895, during which Queen Min was murdered by intruding Japanese soldiers and civilians. This account was written by Aleksey Seredin-Sabatin, a Russian civilian who was in the service of the Korean government, and who during the period in question worked under the American, General William Dye, who was also under contract to the Korean government, in the training of the Korean royal guard. Both Sabatin and General Dye were on duty during the night of October 7-8 (September 25-26 in the calendrical Old Style then followed in the Russian Empire). The flow of events happened to place Sabatin in view of the queen's quarters.

Sabatin's written statement of what he saw that night was included as Appendix VI in the long report soon sent by the Russian Minister, Karl I. Waeber, to St. Petersburg. It is now found in the archives of the Foreign Ministry of the Russian Federation. A photocopy of this statement has recently been acquired by the Center for Korean Research through the efforts of Mr. Alexandre Mansourov, a candidate for the Ph.D. degree in Political Science at Columbia, who also made the English translation which follows.

This document is a small part of Minister Waeber's bulky report on the Queen Min affair, and the only part of it that I have actually seen. An article in the <Chos@n Ilbo> on May 10, 1995, citing Imperial Russian archives, presented a document similar to the one given here, but with various differences in detail, some of them contradictory. The <Chos@n Ilbo> document is not specifically identified, appears not to have been given in its entirety, and may be a different document from the one given here. The Center is making an effort to obtain the entire file of Waeber's report, which reportedly contains some 150 pages, to clarify this and other issues.

GARI LEDYARD, CENTER FOR KOREAN RESEARCH, COLUMBIA UNIVERSITY

Imperial Russian Legation, Seoul 1895, Telegram 211, Appendix VI:

Testimony of the Russian citizen Seredin-Sabatin,  
in the service of the Korean court,  
who was on duty the night of September 26

During the night of September 24-25, 1895, at about midnight when I was accompanying the patrol around the inner palace buildings, I heard an unusual noise in back of me, near the southern gate, and noticed a large mob of newly recruited Korean soldiers that had gathered in front of the gate, with a detachment of Japanese soldiers some distance behind them. The Korean soldiers kept shouting and making noises in front of the gate until 2:00 a.m., and then gradually dispersed. The captain of the Palace Guard on duty, Chin, explained to me that the Korean soldiers, who had provoked a brawl with local police a few days before, were alarmed by the rumor that both of their regiments would be disbanded, and had gathered in

front of the palace in order to seek pardon and to petition for some of their claims. Chin said that the demonstration had ended in nothing, thanks to the presence of the Japanese, who allegedly had persuaded the Korean soldiers to disperse.

After returning home, I learned that one of my Chinese acquaintances had come by to warn me about some trouble that was to take place in the palace the next night. But I paid no special attention to this warning, and left for the palace at 7:00 the next evening. Again I ran into the above-mentioned Chinese, who tried persistently to dissuade me from proceeding to the palace, and in particular advised me not to stay there overnight. However, the Chinese could not provide me any concrete explanation for his warning. All I could get from his rather incoherent and broken talk was that some kind of plot was being prepared, that this plot was to be implemented this very night, and that the Korean soldiers were the main culprits.

In the palace, there was not the slightest sign of trouble, or of any preparations for such. As night fell, only the guards remained to stand by the wall and on the paths. The only Europeans who stayed overnight in the palace were General Dye and myself. At four o'clock in the morning, the Colonel of the Palace Guard, Yi Hagyun, burst into our office and declared that the whole palace was surrounded by rebelling soldiers. I had been sleeping with most of my clothes on, so I quickly collected myself and went outside to see what was happening. However, I heard no noise anywhere, and everything appeared calm. But a little later, General Dye came out and asked me to accompany him to the nearest gates. We set out on the path along the wall to the northwestern gate. In the bright moonlight, we could clearly see through the wide cracks in the wall that there was a detachment of Japanese soldiers deployed several steps back on the other side of the wall; they were standing almost motionless, chatting among themselves in very low voices. But upon hearing our steps and voices and noticing us watching them, they split up and reformed on either side of the gate so that we could hardly see any of them. Realizing that we could not learn anything more here, we rushed to the opposite northeastern gate, where we saw gathered in front of the gate a mob of approximately three hundred Korean soldiers from among the troops being newly trained by the Japanese. Judging by their numbers, they must have constituted the major striking force of the Korean soldiers surrounding the palace. Having now confirmed that this was a matter of serious concern, we hurried back to the inner palace, where the alarm had already been sounded. General Dye immediately began to develop measures for the defense of the palace, but unfortunately none of them could be carried out. There was no one in the guard room, Captain Chin was absent, the rest of the officers and some of the guards had also gone off somewhere, and the guards that remained were uncooperative. It was a madhouse: no one paid the slightest attention to the orders of their superior.

Suddenly, at five o'clock in the morning, we heard gunshots in the western palace grounds. Several Korean soldiers had placed logs and ladders against the palace wall, climbed over it, then penetrated the inner palace wall. At the very first shots, the guard patrols all fled, and most of the other palace guards followed suit. As the soldiers crawled over the wall and unlocked the gates for their co-conspirators, General Dye, having assembled a few guards who had remained, managed with great difficulty to deploy them in defense of the palace. However, when the coup plotters who had broken in through the southern and northeastern gates fired repeated gunshots (they were aiming their guns into the air, evidently not wanting to kill but only to scare away), these palace guards scattered in all directions, drawing along everyone who happened to be in their way. Some ran to the gate where General Dye was standing, while another group rushed through the gate where I was standing, pushing me along with them in through the wall of the royal compound, and had almost turned

the corner of the king's European-style house when they were met with gunfire. The whole crowd of them then rushed back and turned to the door connecting the king's and queen's private chambers, where I noticed at once several Japanese in peculiar gowns who were running back and forth as if they were looking for someone. In the middle of the inner courtyard, there was a detachment of 40 Korean soldiers headed by a Japanese officer. In addition, each of the two doors, one leading to the park and the other to the inner part of the palace, was guarded by two Japanese soldiers. Just at that moment, I was squeezed against a small wooden extension of the building, and I grabbed instinctively for boards to keep my balance. The mob then ran past me and disappeared into the park. I remained, the only outside witness of the drama which was taking place in the queen's chambers.

The courtyard where the queen's wing was located was filled with Japanese, perhaps as many as 20 or 25 men. They were dressed in peculiar gowns and were armed with sabres, some of which were openly visible. In command was some kind of Japanese with a long sword, apparently their chief. While some Japanese were rummaging around in every corner of the palace and in the various annexes, others burst into the queen's wing and threw themselves upon the women they found there. They pulled them out from inside their windows by the hair and dragged them across the mud, questioning them about something.

Fearful of a feint by the Japanese against myself as an eyewitness to their outrages, I went up to the Japanese officer standing nearby and asked, in English, for his protection. When the Japanese officer did not understand me or pretended not to understand me, I tried to explain myself in my broken Japanese. He turned away at once and left, seemingly letting me know that I would be there on my own. My attempt to address the Japanese guards also bore no fruit; they simply pretended not to notice or hear me. Then I resolved to address the Japanese chief. I explained to him the precariousness of my situation and asked him to provide someone who could help me get out of the palace. After hearing me out, the Japanese asked me, "What is your name?" I gave him my name. "What is your profession?" --"Architect." --"All right, we will not touch you." He called over two Korean soldiers, who were apparently also under his command, and ordered them to guard me. "Stand still on this spot and do not move," he added to me, and then left to give further orders to his men.

I stayed where I was, and continued to observe the Japanese turning things inside out in the queen's wing. Two Japanese grabbed one of the court ladies, pulled her out of the house, and ran down the stairs dragging her along behind them. They were running fast, and then took a few extra steps and came to a stop right in front of where I was standing, just thirty feet from the house. Only at that moment did they notice my presence, and immediately addressed a question to me. I responded that I could not understand Japanese and pointed to the two soldiers guarding me. After talking to them, the Japanese went away, leaving me unharmed. Just then a Korean acquaintance of mine, who served in the palace as a scribe or secretary, came into the courtyard. Seeing me in such unusual circumstances and at the very center of the trouble, he was positively overcome with shock and surprise. But he quickly composed himself and ran off to catch up with the two Japanese who had just left. He must have told them that, far from being an architect, I was employed at the palace, and therefore might well know its interiors and inhabitants. Both of the Japanese, and a new one who had just joined them, ran up to me again, grabbed me by my gown, and dragged me off to the queen's chambers, demanding that I show them where she was hiding. Moreover one of the Japanese repeatedly asked me in English, "Where is the queen? Point the queen out to us!" I tried to convince them to leave me alone because I did not know and could not know where the queen was. But they did not

listen to me, and just kept repeating, "Where is the queen? Point the queen out to us!"

To my great luck, the Japanese chief showed up again close by. He noticed what was happening to me and at once approached us. The Japanese and the Korean who had dragged me in there began to tell him something in Japanese. He then turned to me and said harshly, "We cannot find the queen. You know where she is! Point out to us where she is hiding!" I asked him to hear me out, and explained that not only did I not know where the queen was, but because of the secluded life of Korean women of the upper classes, I had never actually seen her, and that this was the first time in my life that I had ever found myself in the queen's wing. The chief seemed to accept my arguments. I asked him to let me go. He agreed, and gave me two soldiers, who, in order to avoid new encounters with the Japanese soldiers deployed along the central path, got me out of the palace by secondary paths. While passing by the main Throne Hall, I noticed that it was surrounded shoulder to shoulder by a wall of Japanese soldiers and officers, and Korean mandarins, but what was happening there was unknown to me.

>From the archives of the Foreign Ministry, Russian Federation, <fond> Yaponskiy stol, <opis> 487, <delo> 6, <list> 73-75. Translation from the Russian by Alexandre Mansourov, Center for Korean Research.

Some comments:

The "newly recruited Korean soldiers" mentioned at the beginning, and all other instances of "Korean soldiers" in the statement, refer to the "training units" <Hully@ndae> established the year before (1894) by one of the Kabo decrees. This force was trained by Japanese instructors and was for all practical purposes under Japanese control. To the original force of two battalion-sized units, two more were added in the weeks preceding Queen Min's assassination, whence Sabatin's phrase "newly recruited." During the summer and early fall of 1895, Queen Min was maneuvering to reduce Japanese influence, and these troops would understandably have feared dissolution. In the events surrounding Queen Min's assassination, they constituted the Korean troops under Japanese command and in support of the Taew@ngun.

The "Throne Hall" mentioned in the last sentence would seem to have been the Audience Hall, or K&nj@ngj@n, the formal center of the palace. It is known that shortly after the Queen's murder, the Taew@ngun, who had entered the palace with the Japanese, had summoned the king and forced him to sign a number of decrees. Perhaps it was in the "Throne Hall," protected by a large group of "Japanese soldiers and officers, and [pro-Taew@ngun] Korean Mandarins," that this scene took place.

GARI LEDYARD

\* \* \* E N D \* \* \*

ROFFETT, 1895, missionaries guard King in palace

After murder of Queen, Oct. 8, 1895, the king in a state of shock bordering on complete prostration. Foreign diplomats visited palace every day, Mr. Underwood acting as interpreter for US minister, the French bishop likewise for the French representative.

The king stood hourly in fear of poison. Since his father, the Tai Won Kun wished to replace him by his grandson, thru another son. He took no food but condensed milk brot in sealed cans and opened in his presence, and eggs cooked in the shells. Hearing this Mrs. U., and ladies from one of the European legations alternated in sending specially prepared dishes, in a tin box with a Yale lock. Mr. U. as interpreter and messenger between legations and palace, went sometimes twice a day, and carried the key and placed it in the king's own hand...

For a long time after the death of the queen, nearly seven weeks, Americans, one or two at a time, were asked to be at the palace every night, as it was thought that with foreigners there as witnesses, the conspirators, whoever they might be, would hesitate to commit any further outrages.... - pp. 155, 156

- L. H. Underwood, 15 Yrs among the Top-Knots

KOREA: MOFFETT (1895, and murder of queen, protection of King)

After the queen's murder, the King was in a state of utter prostration. Palace attendants, officials, soldiers were clearing out as quickly as they could, like rats from a sinking ship, and tearing out any symbols that might cause them to be recognized as members of the royal party. He was surrounded by the Tai Won Kun's party (persecutor of Xns). "The poor King was terrified lest he should be poisoned, and he refused to eat anything but condensed milk, sent to him in sealed cans, or eggs cooked in their shells. In order to prevent him from being murdered, Dr. Aveson, a doctor who had done splendid service in Korea, and other American missionaries, went to the palace and stayed there night after night, thinking that the presence of foreign witnesses might restrain the conspirators. At the same time the missionaries and the ladies of the Legation, hearing of the King's difficulties with his food, cooked special dishes themselves and sent them to him <sup>regularly</sup> in tin boxes, fastened with a Yale lock." - p. 70f.

When Col. Cockerill, corresp. of the Herald Trib., had audience with the King two days after the murder, he wrote, "The poor King was standing, pigeon-toed and palled, beside his flabby son, still known as the Crown Prince. The King is small in stature, thin, and bloodless-looking; the events of the past few days have added to his waxiness, and his nervousness was painful to behold. Turning to the Rev. H. J. Jones, who acted as interpreter, he inquired if he might shake hands with us. One by one he shook each of us by the hand with considerable fervor, and then placed the hand of each visitor in that of his grinning, imbecile son by his side..... His whole body twitched as though he was afflicted with St. Vitus' dance, and his eyes were pleading sorrowfully." (New York Herald, Oct. 12, 1895). - p. 71

--F. A. McKenzie, The Tragedy of Korea

1885

penence of the makers of modern Japan. Count Inouye's policy of Reform has been published in our columns from time to time. While there have been changes in the personnel of the Cabinet, modifications and adaptations of the reforms, we are happy to believe Korea has entered upon a new era and if she continues along the lines laid down, there is hope for the kingdom. We recognize however that there is more or less danger of a "relapse."

In one of the audiences, the king expressed his sincere regrets that he was unable to confer an order of decoration on Count Inouye. We mention this to show that the disinterested labors of Count Inouye for the independence and reformation of Korea are fully appreciated by His Majesty the King.

We think there is a misunderstanding as to United States ginseng. We are informed that it sells for \$2.60 gold a pound in New York and that the export from that point to Hong Kong amounts to several hundreds of thousands of pounds yearly. From a commercial stand point it would appear that it is one of our most valuable medicinal products.

The Shanghai Mercury and its weekly edition, the Celestial Empire, deserves the gratitude and esteem of the entire missionary community in the Far East. In its editorial, news, and contributors columns it steadily takes a sturdy attitude in favor of and in defence of Missionaries and their work. It is refreshing to find a great Eastern Journal an unequivocal champion of Christianity. And the Mercury is not alone in this. We note with pleasure the attitude of the Japan Advertiser.

The terrible news of that indelible devilry in Kucheng China, in which eight ladies a gentleman and his son were massacred has just reached us (Aug. 15) and been heard with horror. In addition to the dead, six others including a baby of thirteen months were hacked and stabbed with spears, swords and knives. Nothing like this has happened since the Tientsin massacre. We trust that the aim of justice will be found equal to the task this heinous crime imposes on her. We join our journalist brethren of the Far East in demanding that justice bare her arm. For there is nothing to palliate this crime or justify leniency.

1885

## THE KOREAN REPOSITORY.

Vol. II

OCTOBER, 1895.

### REVIEW OF THE GOSPELS OF MATTHEW AND JOHN.

THE editorial in the *May Repository* on the Translation of the Scriptures forms a fitting introduction to a review of the gospels of Matthew and John which have just been placed in our hands by the Permanent Executive Bible Committee.

All former versions belong to the pioneer stage of Mission work and while they have been used to great advantage; their necessarily imperfect character and numerous mis-translations have given occasion for long repeated calls for the best production which the Board of Translators could give us in their present stage of proficiency in their work. It was felt that, even tho this should soon have to give way to another translation, the result of the more deliberate and co-operative work of the whole Board, yet the individual work of the translators would surpass what we were then using. The Translators were loth to hand over their manuscripts in their present form before they had received the benefit of a critical revision from all the Board but in response to urgent and repeated requests consented to place them in the hand of the Executive Com. which has published an edition of 1,500 copies, not for indiscriminate distribution but for use in the native Church among Christians and inquirers. We have now before us this edition of the gospels of Matthew and John and the Acts of the Apostles with the expectation of soon receiving the whole New Testament.

An examination of the two gospels reveals so many excellencies and so many points of superiority over all former versions that to our mind they prove conclusively that the judgment of the translators and the Exce. Com. was right when they decided that it was not advisable to undertake a *revision* of former ver-

sions based on the Chinese, but that a *new translation* from the original should be undertaken.

The point of greatest superiority over all other versions and wherein consists the great merit of these translations is the smoothness secured through accuracy in the rendering of endings and connectives and the choice of words and their arrangement in the sentence. As all students of Korean know, the difficulties of the language disappear just in proportion as one acquires facility in the use of the proper connectives and verbal endings. The vocabulary of any language is not so difficult of acquisition, requiring merely a good memory and access to the people and their literature, but acquisition of the grammatical structure so as to be able to express the thought accurately and intelligibly to the natives is the great desideratum, which, in the Korean language, requires years of careful study and comparison.

That the translators have succeeded in securing translations showing a marked improvement in this respect is evident as soon as the books are placed in the hands of Koreans or read in their hearing. It is impossible to make mention of all the passages where this improvement is noticed. Often it is the result of slight alterations or turns of expression which tho not particularly noticeable to a foreigner, yet to the Korean make all the difference between a smooth and intelligible rendering of the thought and an awkward jumbling together of the same words which renders the thought ambiguous or unintelligible. It is sufficient to call attention to such passages as Matthew 5:20, 29-30; 8:29-34; 9:13; 10:37-42. Also in John 1:1-3; 4:1-15; 5:46; 6:25-27, 66-69; 7:6-10; 8:54; 12:18; 20:27.

Improvement is also marked in the correction of infelicities in the use of words, some of which have given very erroneous ideas, or confirmed superstitious views or have rendered the sense ridiculous. Instances of this are the substitution of 리별 for 작별 Matt 4:22; 구지져 for 칩망 in Matt 8:26; 녀인 or 녀편네 for 부인 in Matt 9:20, John 4:15 and elsewhere, altho the word 부인 has by mistake slipped into John 20:13; 어느 for 맺 in Matt 24:13 and 옴기다 for 떠나다 in John 20:1. 어린양 for 양식기 in John 1:29 is better and the use of 보좌 for throne instead of 룡상 which is so commonly used is certainly good.

There yet remain, however, a number of infelicitous and erroneous words which need correction. In the Lord's prayer in Matthew 면하다 is properly used but in the 15th. verse where it should again have been used 용서한다 is wrongly substituted for it. In 8:20 집 for 깃시 while intelligible, is clearly inaccurate. In 27:63 "Sir" as applied to Pilate is translated by 쥬 the word which throughout the Gospel is used for "Lord" as applied to Christ. 대감 would have been a better translation and it is used by the Koreans in exactly that connection.

In John 4:7 먹을물건 for 먹을것; in 4:24 성신 for 신; in 4:27 어이 for 엇지; in 4:28 사나희 for 사름 when in the preceding verses the former is used in the sense of "husband; in John 6:56 내가온디 for 내게-are infelicities.

In this connection we would also notice the ambiguity occasioned by use of 그 instead of 자기 in John 5:43; the double plural in 우리들제리 John 5:44; the omission of the pronoun for "they" making John 7:25 obscure; and the apparent confusion on the part of the translators as to the proper usage of 연 and 즉 as shown in Matt 20:23; John 8:31 and 51; 12:24; 14:2 and elsewhere. To us it seems that while in the Chinese these endings may have the same meaning, they convey different ideas to the Korean. We notice also a few other mistakes in verbal forms—as 안젧다가 Matt 20:30; the location of 인호여 in 26:13; the past tense in John 3:5 and 5:19; and the future tense in John 14:6. The use of the future instead of the present in John 6:47 is a mis-translation which deprives us of the force one of the strongest and most valuable texts of scripture. We would also question the right to make such changes as those in John 8:57-58 and 4:21 and the substitution of the 3rd. for the 1st. person in 4:26 which weaken the force of the assertion.

The translation of Matt 16:13 and John 17:3 need revision while that of John 6:55 strikes us as peculiar.

Minor faults in spelling and proof reading are not so infrequent but that they detract from the smoothness of the sentences and render the sense obscure in many places.

In Matt 5:11 으 for 오, in Matt 24:32 여름 fruit, for

너름 summer, and in John 3: 36 엇고 for 잇고, in John 4: 21 면 for 며 or 미 show the importance of careful attention to proof reading and spelling in order to be secure against serious errors.

The differences in spelling which often appear on the same page and the frequent differences occurring in the two books show that one of the duties before the Board of Translators is that of adoption of some standard which shall be followed throughout. Is it 조다 or 료다? Certainly the latter. Is it 인군 or 님군, 어둔 or 어득온, 거듭 or 것음, 흘가 or 흘삭, 날으느니 or 날으노니, 흘아 or 흘나, 아들 or 악돌? The Board of Translators will do us all a great service if they will find some standard and make it known to the public as soon as possible.

Doubtless many of the defects noticed above would have been obviated had these books received the benefit of a careful review from all the members of the translating board, before being published. As it is they are not numerous enough to seriously detract from the great merit of the translations.

In our view however that which does seriously detract and the defect which will cause the translators the hardest kind of work and study in order to remedy is the unnecessarily frequent use of Sinitic-Korean words. It is so much easier to obtain from dictionaries and from the Chinese Character worshipping scholar of Korea, the Chinese term for an idea than it is to get hold of the pure Korean word for the same, that the translator is doubtless greatly tempted to adopt the former. Nevertheless when the pure Korean word is found it is so much more forcible and to all but the literary class conveys the idea so much better, that we cannot but express our great regret that the translators have made use of such a large number of Sinitic-Korean words. The beauty and strength of the Authorized English version and Luther's version of the German Bible are largely due to the extensive use of pure Anglo-Saxon and pure German words. Doubtless there are technical terms and many expressions for which the Korean has no equivalent but we do not believe the translators will have given us the best translation of which they are capable nor have done the best possible service for Korea and the Korean language, until by a thorough and diligent search through Korean

literature they have found pure Korean words which will enable them to eliminate the Chinese far more than has been done in these gospels.

If the fact that Matthew which had the benefit of critical revision by some of the translators, shows a much greater preponderance in the use of Chinese terms than does John, indicates a tendency on the part of the Board to show a preference for these terms, we express our very great disappointment and our judgment that their work will just so far fall short of the translation which the Korean people need.

What advantage is there in the use of 쉼쉬 instead of 거두다 in Matt 9: 37 or 불화 for 드드코 in 10: 35? Are there not pure Korean equivalents for 반포, 중언부언, 로략, 헌화특탈, 기회, and 구조? Is not the use of 기리는 for 영화 in John 12: 43 not only more accurate but more forcible? We notice that in Matthew 사맛날 is used while in John we have 안식일 the latter a much better term for conveying the idea.

We desire to express our sense of gratification at the appearance of these translations and not only do we congratulate the translators upon the character of the first fruit of their labors, but we heartily thank them for putting into our hands these Gospels which will enable us to place before the Koreans the Gospel in a form which will be read by them with pleasure and profit. After several years of attempted use of former versions over which the Koreans have stumbled in their attempts to read them it has been a pleasure to hear the remarks made when these new ones have been placed in their hand.

We shall eagerly welcome each volume of the New Testament and if all that follow are as intelligible and smooth in their rendering as these two volumes we shall be ready to wait patiently for the authorized edition of the Board of Translators as they proceed with their careful and more deliberate work of revising and correcting these individual versions.

S. A. Moffett.

For the Christian Observer.

OUR KOREAN WORK.

Chun-Ju Before and After the War.

BY REV. W. D. REYNOLDS.

Before the war, in the spring of 1894, prospects were bright for the permanent occupation of Chun-Ju by our mission the following fall. The course of events leading up to this status of affairs was in brief as follows:

Our little pioneer band reached Korea in November, 1892; in midwinter a trip was made to the two capitals (one military and the other civil) of Choong Chung Province. February 28, 1893, our mission was allotted the two Provinces of Choong Chung and Chulla. That spring extensive trips that had been planned were prevented by rumors of Tong Hak riots and revolt. In July, however, we sent a native Christian to Chun-Ju with instructions to look out a good site for a house. By August he had secured a neat comfortable little house at the foot of a fine hill, a large portion of which we have since purchased as a site for the Chun-Ju station.

In September, 1893, our Brothers Tate and Junkin visited Chun-Ju, but put up at an inn, as Chung (the native Christian above referred to) had just moved with his family into our little house, and it was thought prudent not to appear as purchasers of the property. They were surprised to find, however, that everybody took it for granted that such was the case, and yet no opposition was manifested, although afterwards we learned that some had been felt, to the coming of foreigners into their midst.

Brother Tate made a second trip to Chun-Ju in November, 1893, accompanied by his Christian teacher, and this time lodged with Chung in our house. In March, 1894, he returned a third time to Chun-Ju in company with his sister, Miss M. S. Tate, to try the experiment of living there through the spring. If all went well, they would move down to live in the fall of 1894. And, as was said above, the prospect was certainly a bright one. The people were friendly—almost too friendly, crowding into the house, filling the yard, peering through the fence, until the wearied missionaries were almost ready to exclaim, "O for a lodge in some vast wilderness!"

Tracts were hought, away up into the hundreds, and preaching was going on in *sarang* (guest room) to men, and in *apang* (inner room) to women, every day and all day. There were some five or six men who had been studying the "Jesus Doctrine" with Chung more or less during the past winter, and these inquirers continued to attend services regularly during the Tates' sojourn. They all applied for baptism, and Brother Tate hoped to baptize three of them upon his return in the fall.

What more could you ask? Only nine months since the first step had been taken, yet the people were friendly, apparently eager to hear the gospel, six applicants for baptism, an efficient (?) helper living on the premises, fine building site secured, no opposition to mission work—truly a bright prospect! But soon a shadow fell upon the picture. It leaked out that our trusted helper was "thinking more highly of himself than he ought to think," and had been severely snubbed by the leaders of Chun-Ju society. The snubbing, of course, was especially hard for Mrs. Chung to bear, and she grew homesick for the capital; so her husband had to leave in the middle of spring to take her back to Seoul. His folly and self-seeking had crippled his usefulness greatly, and given a false start to the work, as we shall see presently. Then the shadow deepened into a twelve-month darkness under war clouds.

The Tong-Hak insurrection broke out in May, 1894, and the rebels captured Chun-Ju only a week or so after the Tates' return to Seoul. Since then, the city has literally passed through the fire. The Government troops under General Hong arrived shortly after the Tong-Hak occupation, and took up position on the heights of Wan-San, just on the edge of the city to the southwest. During the battle which ensued, by the General's order, the soldiers fired all the houses along the wall from the south to the west gate, so that wellnigh half the city is still in ruins. A fair was opened in Chun-Ju this spring, by order of the Government, to assist the people in rebuilding, but the prospect was decidedly unpromising. What the ruthless fires did not consume, the Tong-Haks devoured; for they re-entered Chun-Ju soon after Gen. Hong's triumphant (?) return to Seoul, and remained in possession till last November, heating, robbing, plundering at their own sweet will.

Since their final expulsion and suppression last November, the ringleaders and active participants in the Tong-Hak lawlessness and rebellion have been arrested and numbers executed. People who joined the movement from fear or compulsion, as was the case in nearly every village in the country, but who were not guilty of violence and crime, have been left unmolested by the Government; but the merciless arm of the law is held against all criminals. On nearly every market day this spring, a squad of soldiers might be seen filing through the market place, escorting one or more doomed rebels; presently the crack of a rifle would ring out the solemn warning: "Beware of rebellion," and another Tong-Hak had met his fate. Many of the citizens driven out of house and home by fires, fighting or fear had not returned.

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Is it any wonder, then, that upon reaching Chun-Ju this spring, after a year's enforced absence, we found a very different state of affairs? Fortunately the house was intact, except that the front door had been kicked and battered by the soldiers, and the wall paper torn and soiled. The Catholic property had been almost destroyed, being near the city wall. It is said that the priest obtained a considerable indemnity—a significant fact!

Arriving unexpectedly at our little home, we found two schools running at full blast on the premises, with a native doctor snugly established in the *sarang*. Of course the hoyas had holiday for the rest of that day; and both the medical and educational gentlemen had to vacate to make room for the evangelists. In a few days we had things clean and comfortable and ready for work.

But where were the friendly, eager crowds of last year? What had become of the promising little band of inquirers? Al it was sad to see the change! Brother Tate said it made him sick. The people seemed to have lost all interest in the foreigner and the foreign doctrine. After all the fascination and excitement of the magical Tong-Hak, followed so swiftly by disastrous overthrow and consequent revulsion of feeling, reaction had set in and the general sentiment seemed to be: "Better just keep quiet and let all doctrines alone—it's dangerous." Consequently, though the *sarang* was open to all comers all day long, sometimes a whole morning would pass without a caller. And of the big load of tracts we took down with us scarcely one was sold.

Of the six applicants for baptism, the most intelligent, a school teacher, came in drunk the day we arrived at Chun-Ju. He was looking very seedy, and had plainly been going to the dogs fast. He had moved several miles from town, so we saw him only once afterwards—and then drunker than before.

Another bright man who is in charge of our little house, attended all daily prayers and Sunday services, read all our tracts, and even talked of preaching, if we would take him into our employ! But he also was too fond of liquor. He was prayed for and reasoned with; he professed repentance, promised reform—and got drunk again!

A third applicant, one who stood a first-rate informal examination in the spring of 1894, espoused the Tong-Hak cause, and was guilty of violence and extortion, so that he was off somewhere in hiding, afraid to return to Chun-Ju. One man of the six applicants came in regularly this spring three miles to Sunday service, besides dropping in every market day. By contrast with the rest, he shone a

"bright, particular star." But after a few weeks the brightness was easily dimmed by his asking for ten dollars, basing his request on the ground of his regular attendance and profession of Christianity. What ought we to do? Lend him the money—he was apparently an honest, working fellow, and promised faithfully to pay it back in the fall—and thus set a precedent that would give us no end of trouble in the future, and open a side door into the Church for "rice-Christians?" Or refuse him at the risk of wounding his feelings (?), and shaking his belief in Christianity as a religion of love and helpfulness? What would you have done, my brother in the ministry? What we did was to take time to think and pray over the problem, talk plainly with a native helper, and with the man himself, and finally—declined! Were we right? Of the four men who talked it over, there was one only who thought we were wrong, and he was the applicant for baptism and money. The other two applicants for baptism failed to put in an appearance.

Is all this dark and discouraging? It is, and it is not. A contractor is dismayed when a storm comes along and the house he is engaged upon topples in ruins. But far better discover the weak points before the house is finished and people are living in it. He will look carefully to the foundation, select sound materials, and give close personal supervision to the work, and the building will stand!

The foundations of the work at Chun-Ju were laid by Chung Sabang, a man of keener business than religious instincts. He, unconsciously perhaps, represented Christianity as "profitable for this life" in such a way that the men who gathered about him to "study the doctrine" were attracted by the prospect of employment by the foreigner, or by the hopes of getting money and help in some way. Humanly speaking, it is fortunate that none of them had been admitted to the church before the war, when all looked so promising. As for the future, it is "bright as the promises of God." We hold property there, and have won the practical consent of the people to live among them. It is now a patent fact that "there's no money in it," so the Church of the future is not in as great danger of the disease known as "rice-Christianity." These three years of study of language, people and customs are all on our side, and we are "on the Lord's side," so success is assured. After all, taking a broad, all-around view, "after the war" is better than "before the war" in Chun-Ju.

CHUN-JU, KOREA.

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Moffett

Oct. 1895

### Salaries of Korea Mission

I have for a long time thought that the salaries in our Mission here were higher than necessary and have frankly and freely said so. Heretofore I have refrained from saying what I thought is sufficient salary for a married man, but feeling that a single man is competent to hold an opinion on this as on any other business question, I wish this year to state what my view is as to all the salaries.

If the Southern Presbyterian Missionaries can live on a salary of \$1,000.00 gold and the Methodist Missionaries on from \$950.00 to \$1,200.00 gold (exclusive of some extras), our salary of \$1,350.00 gold is excessive. I have for some time thought that \$1,200.00 gold would be the proper amount for salary of a married man, but should like to see it placed at \$1,250.00 until such time as the Mission might think it advisable to again raise the question.

The salary of a single lady now placed at \$675.00 gold does not seem to be excessive. The former salary of \$800.00 was without doubt unnecessarily high. I should be loath to see the salary made less than \$650.00 gold even tho the ladies themselves may be willing to receive less.

The salary of a single gentleman was placed at \$850.00 gold altho when I was the only single gentleman in the Mission I suggested \$800.00 as a sufficient amount. I still believe \$800.00 gold to be sufficient and in my judgment the proper amount - altho I shall be perfectly willing to accept \$750.00 should the Board think that sufficient. To provide less than the latter amount would in my judgment be a detriment to the work.

I can see no reasons for making a distinction between different stations. There are advantages and disadvantages peculiar to each. Transportation to the interior is very expensive but this is offset by the fact that many calls for money met by those in the ports are not met by those in the interior.

Trusting that this may throw one more side light and help towards a just decision on the part of the Board.

Very sincerely,  
/s/ Samuel A. Moffett

Pyeng Yang Station

Evangelistic Work in Pyeng Yang and Vicinity

Oct. 1895

S.A. Moffett

It is our very great pleasure to report that the work in Pyeng Yang has passed the initiatory stage and has become an established work, a church beginning to develop, to expand and to make itself felt as a factor in the life of the city and the surrounding country.

We are also able to report that in several places in which mention of a beginning of work was made in our last report, there are now either small churches established or groups of Catechumens meeting regularly every Sunday for worship and study.

The Lord has blessed us even beyond our expectations and it is truly with glad and thankful hearts that we lay before you this account of the progress and present condition of the work.

Certain phases in this progress make us particularly grateful and hopeful, confident that with these the church is being established on strong foundations, assuring us that it is becoming a self propagating, self supporting church.

The first of these is the earnest and faithful evangelistic work carried on by the members and Catechumens. These men have been doing the work and we have been receiving the calls to follow up their work, establish it, direct it, and organize it; calls so numerous that we have not been able to attend to all of them. More than a score of men have taken books and visited other cities and villages, preached Christ, gathered groups of inquirers, started them to assembling on the Sabbath, and instructed them as far as they could do so. From these villages one and another has come in, sought us out, listened to the truth and gone back more interested and more determined to forsake sin and serve Christ. From these villages the calls received are growing so numerous that we must ask for help in looking after this growing work. Another hopeful phase of the work is the interest the Christians are taking in providing for themselves places for worship and their willingness to contribute towards the running expenses of the church.

We have been especially desirous of building up a native church with only so much use of foreign money as seemed to be a judicious helping of native effort, and we have sought to start the work in any place on the principle that the natives must themselves first do all that they can, we to come to their help.

We are planning to have the natives, just in proportion to their ability, bear a part of the expense in all work undertaken, and as their ability grows we expect them to bear a greater and greater share of the financial burdens.

Our report shows a most gratifying result, and not only have they surpassed our expectations but the interest shown in co-operating with us in these plans has been especially gratifying. I can best present the condition of the work in detail by reporting separately on the Churches and their sub-stations.

In Pyeng Yang city we have the

East Gate Church:

This occupies the building which was formerly used by me as a residence or rather

"quarters", while the room formerly used as the Church has become the "sarang".

We consider this [East Gate Church] the church - Here every Sunday afternoon the church service is held, here Catechumens are received, the sacraments administered, and the benevolent offerings are made. Here also every night a number of the members gather for prayer and Bible study under direction of Mr. Han. Wednesday night the regular church prayer meeting is held. In the sarang books are on sale and this room is open at all times to members or others. The expense of the sarang was until this year borne by the mission or met from private funds, then it was provided for by an arrangement with the book-seller by which he also sold quinine and met the expense. This latter arrangement has not proved satisfactory and now the expense is borne by the native church. A marked distinction is made between the use of the sarang and the church. A placard is posted which calls attention to the fact that the church room is open every day for any who may wish to enter it for prayer, meditation, scripture reading or study, while the sarang is open not only for religious but also for social or secular conversation, something after the order of the public room in a Y.M.C.A. at home.

Every Sunday morning all the members of the church are expected to attend the service which is held at our residence outside the city wall, but as yet we have not looked upon this as a church. The rooms have already proven far too small and our plan is to arrange for separate assemblies Sunday morning, one at the church, one at our residence, a mile apart, making two congregations who shall spend the morning hour in Bible study something after the manner of a Sunday School. These two congregations will then unite in the afternoon in the regular service for worship held at the church. In time as the morning congregations become too large for the quarters provided, or as groups for Bible study may be formed in other sections, we shall again divide them, arranging for the gathering of little groups all over the city and the surrounding country, all however to unite in the one Central Church in the afternoon service, until such time as it may seem wise to establish a second church which the natives themselves shall provide. This plan we believe helps much to develop the esprit de corps of the church and provides for much more thorough instruction of the converts and Catechumens while it also systematizes and unifies our work.

Almost every Sunday that we were in the city we received on public profession of their faith a number of men as Catechumens. Many of these were from the city, some from near our residence outside, many from villages far and near, some from places as far distant as Eun San, Syen Chyen, Maing San, and even Kok San in Whang Hai province. These latter have taken with them gospels and tracts with specific instructions to gather in their own villages as many as they can on every Sunday and there just as far as they know the truth to instruct their neighbors and with them join in worshipping the only true God. Some day when we shall be able to follow up these men we shall find that they have been sowing much seed. The number of Catechumens who have thus been received and enrolled with the East Gate Church is 89. During the nine months 8 men were bapitized, all of them having been enrolled as Catechumens for at least 6 months, and all of them having attended services for a longer period.

Since the beginning of the Korean Year collections have been taken every Sunday, ranging from 250 to 750 cash per Sunday (50 cents to \$1.50 silver). These collections have amounted to 13698 cash while aside from this for the expense of the sarang 1200 cash and as a subscription towards purchase of the Syoun An Church 5060 cash was raised. The total contributions amounted to 19958 cash (local small cash) or about \$40.00 silver. They thus not only met their current expenses but contributed 6710 cash (\$13.00) to help establish another congregation in its church home and also contribute to the support of the sorrowing and aged mother-in-law and the surviving child of one of the Christians who with his wife and

two children was carried off by cholera.

This church having had its building provided for it by the Mission has been taught that it must therefore be the more ready to contribute to helping outside work; and right well do we believe it to be responding.

The rooms now used for the church service are far too small for the congregation - so that we purpose upon our return to throw the porch into the room, to floor what is now the kitchen thus joining the two wings of the building so as to place the pulpit at their junction, allowing the preacher to face the men gathered in one part and the women gathered in the other. Thus enlarged the place will probably hold 250 people.

This will also enable us to develop work amongst the women, there already being a dozen or more Christian women who have not yet had services arranged for them. As the Building is Board property, we have thought it best not to use native funds in this alteration, but since we thus provide for the Pyeng Yang Church we expect it to undertake to raise funds for other work and we hope to have them provide partial support either for a colporteur or a helper who shall itinerate. Aside from this place - evangelistic work is carried on daily at the sarang in connection with our residence. Here a large number of books have been sold and hundreds perhaps thousands of inquirers have been met and talked with. Service of prayer and praise is conducted every night by my teacher who is a most earnest teacher of the truth and a zealous worker for the extension of the church.

The year has brought to us one great sorrow in that one of the members fell into grievous sin and brought reproach upon the name of Christ. Called before the session he made full confession, seemed sincerely repentent and promised entire restitution. Severe punishment was meted out to him, he being required to make public confession of sin with plea for pardon, to surrender his position as temporary deacon and to be suspended from the church until clear evidence of the sincerity of his repentance should appear, and he had made entire restitution for the wrong done. The salutary influence of this discipline was marked. The church has been made to know that a fall into sin will not be overlooked nor lightly considered, while the brother disciplined has been reclaimed.

The policy which we have adopted with reference to the public reception of Catechumens is constantly giving us greater satisfaction and has we believe a very great influence for good upon all our work.

While we are quite free as to the reception of Catechumens we have been exceedingly careful and cautious about receiving these Catechumens into the church and baptizing them, nor is it our idea that Catechumens shall not be kept in that position longer than 6 months - even a year or two years - when altho they continue to advance yet their progress is not sufficient to warrant admission to the church.

In connection with the Pyeng Yang Church there are now enrolled 20 baptized members and 82 Catechumens. One member has died and one has been disciplined. In addition to this there are two sub-stations where groups of men are meeting regularly for Sabbath services. One of these is in the district of Syun An in Whang Hai province just across the river from the province of Pyeng An. The village is the place to which our helper Han and one of our most earnest Christians moved their families at the time of the war. There they witnessed of Christ and aroused an interest in the hearts of quite a number. Mr. Tate visited them in the winter and Mr. Han has spent one Sunday a month with them and his family during the year. In June I visited the village, preaching in other places on the way, and stayed with them two days. At the service on Sunday 8 men were received as Catechumens and we trust that the influence of

the little band in the mountains will be felt far and near in that region.

The other sub-station is at Han Chen, a large town of several thousand people 80 li from Pyeng Yang, where one of our Catechumens, a Mr. Song, has business interests. For over a year he has been sowing the seed there and has from time to time distributed a number of books. At first he met only with opposition, and altho he continued to exhort them, I remember well his telling me less than a year ago that none of them would listen but they rather ridiculed him for becoming a Christian. His persistent witness bearing however began to tell so that last spring an inquirer came up from there and sought us. In the summer I received a letter from a man in the town, one with whom I had talked 5 years ago upon my first visit to Pyeng Yang. From this letter and from Mr. Song I learned that there had developed a very eager spirit of inquiry and I was urged to make them a visit. This being impossible at the time, I sent a message promising a visit in the future and urging them to meet regularly on the Sabbath to study the word of God and to worship Him in so far as they knew the truth. This fall when Mr. Lee, Dr. Wells and I were in Pyeng Yang, Mr. Song again came up bringing letters telling of increased interest and of the effect which the appearance of cholera had had upon the community, and of the desire of the people to receive instruction. They also wrote of plans for the erection of a building to be used for church purposes. Much to our regret we could not visit them, as the work in Pyeng Yang and Syoun An being even more urgent required all our time. We again wrote to them encouraging them and a few days afterwards 5 of the more earnest ones came in the distance of 27 miles to meet us and to be enrolled as Catechumens. I had several talks with them, had every reason to be impressed with their sincerity and so on the following Sunday at the church service these five men were publicly enrolled as Catechumens. They returned to their homes and with some 15 or so others are meeting for worship and study.

From still two other towns, one of 5000 people Catechumens were enrolled at the same service. These places we hope to visit and trust we shall soon have a work under way in them. One of these towns is the home of one of the boys in Mr. Miller's school and his return home has aroused new and greater interest. Our hands are more than full and while doing all we can to oversee and direct this work and to set the Christians to work, yet we feel the need of another helper in connection with the Pyeng Yang substation, and we are planning to have the native church provide partial support for such a man.

This year we report another temporarily organized church known as the

Syoun An Church - This is at a village known as Sa Chon, 5 li from the magistracy of Syoun An. Since the report made last year the work then begun has taken on the form of an established institution with its own church building, bearing all its incidental expenses and preaching through its members and Catechumens to the whole surrounding country. At last report there were a number of Catechumens only. Since then in May, 7 men were baptized, more Catechumens received, a leader appointed and one of their number elected a Deacon. They had in the spring succeeded in raising 5300 cash towards purchasing a good tiled house, which because of its well known character as a haunted house was offered to them at a merely nominal sum. As they were no longer afraid of evil spirits they planned to secure this house. Mr. Han, our helper who spends one Sunday a month with this church and Mr. Choi, the most prosperous member of the Pyeng Yang Church, who from the start had been greatly interested in the Syoun An work, laid the case before the Christians at Pyeng Yang. A subscription was taken up and a small sum from the church collections added, so that the 5300 cash raised at Syoun An was supplemented by 6700 cash received from the Pyeng Yang Church. With this 12000 cash, or \$24.00 silver, this haunted house ordinarily worth at least \$100.00, was purchased the first week in April, and the Syoun An Church took joyful possession, being the first group of believers in Korea to have secured without any foreign help

a house for worship.

From this village the word has gone forth and the example has been set, so that in every village where groups of believers are being formed, plans are immediately set on foot for the collection of funds for the purchase or erection of a church building. In September when Mr. Lee, Dr. Wells and I visited them, we baptized 5 more men and enrolled other Catechumens from the people of the village. On the same visit we learned of the faithful labors and witness bearing of this little band of Christians.

Two miles away is the magistracy. From here on Sundays several men had been attracted to the church service. Interest was aroused. Soon a room was offered for service in the city, members of the church went over, held service with them, copied the hymns, took scriptures and tracts and established regular Sunday services. We visited this place and when we baptized men and received Catechumens in the village church, there came from the city also a number who wished to be received as Catechumens. The city of Syoun An has thus become another sub-station with regular Sabbath services, having 8 Catechumens enrolled.

Into still another village 50 li away one of the Christians, Mr. Kim, removed with his family. He frequently comes that distance to the church, but has so interested the people of his own village, that they too have heard with joyful hearts the truth of salvation, have turned to Christ and are seeking instruction. They meet every Sunday with the Christian as their teacher and already they have purchased and prepared the timbers for a church building, while of the 12 or 15 who are deeply interested, 8 have been enrolled as Catechumens, so that we add the name of Syoun An Cha Chak to the list of sub-stations. Villages in the magistracies of Yung Yon, Suk Chun and Eun San are calling for visits of instruction. Our helper Mr. Han with Mr. Hong of the Syoun An Church made one trip through this region distributing tracts and as a result there are several fields only awaiting cultivation to furnish an immediate harvest.

The Syoun An Church now numbers 12 baptized members and 31 Catechumens. It has raised beside the 5300 cash for the church building the sum of 4664 cash (over \$9.00) for current expenses. Under it are the two sub-stations Syoun An City and Cha Chak, each with 8 Catechumens. How are we to oversee this work? The Pyeng Yang station, with the Mission, hold conservative views as to the employment of native agents with foreign funds and has so far had but one man employed as a helper in all the region around Pyeng Yang. The work however has already grown so that we cannot properly oversee and direct it with only one helper. It is our plan to get the Syoun An Church with its sub-stations to provide partial support for another helper who shall spend 3 Sundays in the month with these three congregations giving the rest of his time to villages in the other magistracies named above.

Our one helper Mr. Han is established upon a circuit. He receives a salary of 5000 cash per month with 100 cash per day for traveling expenses each day he is itinerating. He gives two Sundays of each month to the Pyeng Yang Church, one to the Syoun An Church, and one is spent with the substation at Syoun An in Whang Hai where his family resides. Deeply interested in the progress of the work, an earnest preacher and teacher of the truth, in season and out of season, as he grows in years and in knowledge of spiritual things, he is becoming more and more a valuable assistant. This coming December we shall gather our helpers, teachers, the leaders of the village churches, and a few of the more earnest Christian workers into a Training Class in Pyeng Yang. We hope to have about 20 men with us for about 3 weeks of earnest study and Prayer, sending them back to their homes and their work filled with the Spirit and fitted to the more intelligently instruct the various groups of Catechumens, and to proclaim the gospel more widely in their own neighborhoods.

The first of October finds the Pyeng Yang station enrolling 73 baptized communicants,

21 of whom were received this year, and 195 Catechumens, the enrollment of 4 informally organized churches and 7 sub-stations. These report contributions for all purposes amounting to 45922 cash plus 13500 cash, the estimated amount of the 9 month support of a native teacher, which gives a total of 59422 cash or \$120.00 silver. For this we offer praise and thanksgiving to Him by whose Spirit the work has been wrought and we enter upon the new year with renewed faith and courage, knowing that "the gospel is the power of God unto salvation to every one that believeth."

Pyeng Yang Station

Evangelistic Work in Eui Ju and the North

Oct. 1895

S. A. Moffett

Since the last report I have not been able to visit Eui Ju, this partly on account of the ravages of cholera having for the second time depopulated the city, and partly on account of having to give all the time spent in the province to the more urgent and most promising work in and around Pyeng Yang.

The work in Eui Ju city has been practically suspended for more than a year or ever since the entrance of the Chinese troops at the beginning of the war. Then the city was not only depopulated but its houses were, with but few exceptions, either destroyed or greatly injured. Our own property suffered considerable damage and is in need of repair. My helper, Kim Koan Keun and his wife, with the Bible woman Mrs. Paik and another Christian family fled to the mountains where they built a little hut in which they passed the fall and winter. He reported to me and as at that time our property was in the possession of the Japanese, request was made through the American Minister who secured its restoration to Mr. Kim. He then made provision for its temporary occupation and protection and reported to me in Pyeng Yang this summer. Returning with books and a small sum of money sufficient for the repair of roofs and doors in order to make the place habitable and to prevent further damage by the rains - he arrived there just as the cholera was beginning to carry off its victims by the hundreds. Unable to move his family back, he again left the place in charge of a relative and passed the next two months with his family and in looking after his appointed work in Kou Syeng. Again in September he was with me in Pyeng Yang. He returned to Eui Ju hoping that the way might be clear for the people to return to the city and he be able to re-establish our work. He has been through most trying times and has had no one upon whom he could rely for counsel or assistance. Not being a very strong or self-reliant man he has not borne himself with special credit, so that the opportunities afforded by the war and the cholera, which a stronger man might have improved, have not been taken advantage of by him, to the furtherance of our work. He is however holding together the fragments of our property and our work there as best he can, waiting until by personal visitation we can plan for the best disposition of the property and the better care of all our interests.

The work being so interrupted and Mrs. Paik not being able to carry on work among women, by action of the station we have discontinued her salary as a Bible woman. While we report for the Eui Ju Church an enrollment of 34 members and 10 Catechumens, it is probable that in the whole district not more than 12 or 15 men can be gathered together this winter as the nucleus around which to re-organize the church. Many of the new enrolled had been lost sight of, many have left never to return - some will never again be heard of altho Kim is under instructions to make diligent inquiry for them that they may be followed up. We hope that some of them in their wanderings and in their new homes, will bear faithful witness of Christ and that the seed thus widely sown may bring forth even more fruit for the Master's

harvest. Dr. Wells and I plan to visit Eui Ju in the early spring, while we have arranged that Mr. Kim and one other from Eui Ju shall be in attendance upon our Training Class this winter.

Of the condition of things in Kou Syeng and Sak Ju I can give a much brighter picture, altho this field also has suffered much from lack of personal oversight and direction. The war broke up our school there, so that when the school teacher Mr. Yang reported to me in the winter I arranged to send him out as a colporteur giving special attention to the work at Kou Syeng and at Sak Ju, giving two Sundays a month to the former, one to the latter and one Sunday to be spent in other villages selling books and making known the gospel. He was thus employed with the sanction of the station - private funds being used to supply his salary which is 2000 cash per month with 100 cash per day for travelling expenses when itinerating. Several years acquaintance with him as a school-teacher and contact with him as a student in three successive training classes led me to think very highly of him and to expect good results from his work. We have not been disappointed and his report is full of encouragement.

In the early spring he with two of the Kou Syeng Christians came to us in Pyeng Yang with plans for the securing of a building for a church and for the helpers' residence. The building formerly so used had to be given up since the discontinuance of the school, because some of those who had secured the use of that building were now demanding it for others. This would necessitate the removal of Mr. Yang from the village and these Christians wanted our assistance in securing another building. Feeling that they asked more than it was wise for us to furnish, we sent them back with the proposition to furnish 10,000 cash, one half the cost, when they should raise the other half and bring the deed for the building. They were doubtful as to their ability to raise that sum but went back determined to make the effort. They succeeded and in the summer just before I left Pyeng Yang the deed was placed in my hands, so that the Kou Syeng Church is now provided with a church home.

There are but 7 members and 4 Catechumens so that the sum they raised, 10,000 cash (equal to \$22.00 silver) was a large one for men of their poverty.

At this time one of the Catechumens who had waited for over a year, came to Pyeng Yang asking to be baptized. Passing a satisfactory examination and having been known to me for several years he was baptized in the presence of the Pyeng Yang Church and went on his way rejoicing.

The little band of Christians in this town seem very steadfast and have certainly been a beacon light in the darkness of that region. The work at Sak Ju is the result of the teaching of two men who attended the last Training Class held in Eui Ju 18 months ago. One of these, a doctor named Paik, became most deeply interested, seemed sincerely repentant of sin and desirous of serving Christ. He went back to his home and his work, full of joy and evidently intent on making the good news known. Ever since, I have been hearing of his active labors. Services have been held at his house every Sunday and Mr. Yang, who has more recently

visited them and given them better instruction says there are over a hundred men in different villages who are interested and he has given me the names of 35 whom he believes to be thoroughly sincere in their profession of repentance and faith, with a knowledge of which is the real import of Christianity. These men are not enrolled as Catechumens tho they are under instruction and so far as their knowledge goes seem to be seeking to serve and worship God.

Paik the doctor has this summer gained the gratitude of the whole city of Sak Ju and of those in the neighborhood. During the cholera every physician in the neighborhood fled - he alone remaining. With faith in God he determined to stay and do what he could to relieve the suffering. Night and day he was incessantly at work and was the means of saving the lives of not a few. When the cholera was over his services were recognized by a grateful community who called attention to the fact that he alone remained with them and not only administered medicines but prayed with them and sought to comfort them and care for them. A generous subscription was taken up for him. He is a man of wide acquaintance, as a physician travels a great deal and wherever he has gone he has spread the news of the gospel of Christ. It is with peculiar pleasure that I look forward to re-visiting Sak Ju, the only place in all Korea which I felt that I came seriously near being mobbed. Three years ago when, as the first foreigner who had ever been seen there, I entered the city, I was met by an old woman who scowling upon me and shook her fists as tho terribly enraged by my appearance. All day Sunday as I talked to them of Christ a sullen, angry mob gathered about the inn, my boy over-hearing the various propositions which were made to seize and beat me.

With Paik the doctor at my back I anticipate a very different welcome and shall hope to find among those now interested some who heard the truth for the first time on that Sunday which I passed in Sak Ju.

Mr. Yang's visits to these people have been gladly welcomed, as he has sought to instruct them and direct them in their worship. He has also several times visited a large market town in the Eui Ju district where he has sold many books and where at last report there is one man who seems deeply interested in the truth. He is hoping thro this man to develop a greater interest leading to the establishment of permanent work there.

Mr. Yang is a tried man who has shown himself worthy of confidence and seems sincerely in earnest in seeking to win souls. He will attend the Training Class in Pyeng Yang, bringing with him Paik the doctor, two Christian teachers in boys' schools and another man from Kou Syeng. One of the Christian teachers uses Christian text books, has his boys sing hymns, and on Sunday conducts a service for worship, the parents of some of the boys attending. Dr. Wells and I plan to visit these places on our way to Eui Ju in the Spring.

Report on Evangelism  
Work at Eui Ju  
1895 Moffett